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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JANUARY 6, 1869. VOLUME VI.—NUMBER 13. WHOLE NUMBER 251.

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THE ADVANCE OF "THE ADVANCE."

WE find an editorial article in *The Advance* of Dec. 17, which gives us much satisfaction. We accept it as an *advance*, though not quite up to the Bible doctrine; but no man ever reached the fulness of truth at one move; it takes time and thought, and much effort to overcome all difficulties and prejudices of former years. But if one never moves there will be no progress at all in emancipating ourselves from the fetters of superstition and error. We do not indorse every expression in the following extract from *The Advance*, but it is a movement in the right direction.

RESURRECTION OF THE RIGHTEOUS—THE UNDERLYING TRUTH.

It has long been our conviction that too little was practically made of the Scriptural doctrine of the bodily resurrection of the righteous. It was a leading point in the preaching of the apostles, and in the faith of the primitive church. It has retained a place in all the Christian creeds, only here and there an individual, or an exceptional sect, like the Quakers, venturing to deny it. Yet little stress is now laid upon it, except theologically, as a test of orthodoxy. And this is partly owing to a failure to perceive its underlying idea, and its important bearing upon our future existence. Hence some have imagined that the doctrine of the resurrection in Scripture was nothing but the assertion of a future life after death; that it taught nothing concerning the body, but only the immortality of the soul. Others have thought that it pointed to a spiritual body assumed, or developed, immediately upon death. These classes are both in error, not harmonizing with the explicit assertions of Scripture.

That the resurrection is to be a renewed bodily life, and not a mere continuance of spirit existence, is evident from such Scriptural expressions as these: "I am the resurrection and the life," taken in connection with Christ's own rising from the tomb in bodily form. "All that are in the graves shall hear his voice, and shall come forth." "If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" "Now is Christ risen from the dead and become the first fruits of them that slept." "How are the dead raised up? With what body do they come?" "There are also celestial bodies, and bodies terrestrial." "It is sown a natural body, it is raised a spiritual body: there is a natural body, and there is a spiritual body." "This corruptible must put on incorruption, and this mortal must put on immortality." "Who (the Lord Jesus Christ) shall change our vile body, that it may be fashioned like unto his glorious body."

These declarations point to a future bodily life, and not to the simple immortality of the soul. The peculiar physical nature of that body and its relation (other than chronological) to the present body are not revealed, and so long as one holds to the fact of the future body, he may conclude as he judges best, whether it will have all, or some, or none of the material particles deposited in the grave. Paul, in 1 Corinthians xv., rather seems to indicate by the analogy (not similarity or strict parallelism) of the grain, that the connection with the present corruptible body is very slight, and that its relation to it is principally as united with the same soul: "Thou sowest not that body that shall be, but bare grain—it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased him." . . .

Christ's redemption includes our whole nature, and therefore saves the body as well as the soul. It is ample to repair all the ravages of the fall, and therefore it will undo the work of death, and re-clothe the spirit. Thus Paul says of the saints, "We ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body." It is for want of this doctrine of a resurrection, that the very general belief of the ancient heathen world in a future state and in the immortality of the soul, had so little influence. Souls without bodies, mere shades, phantoms, ghosts, had no power to impress the imagination, or to appeal to the fear and hope of a robust nature of flesh and blood. Hence the belief began to be doubted, and not a few of the philosophers rejected it altogether. But teach a future life in a resurrection state, and another world begins at once to seem real.

This grand truth being thus set forth, that our entire composite nature, soul and body in union, is to be saved through Christ, there is laid a foundation for a noble superstructure involving our eternal condition and action, and we are introduced to the pregnant and most suggestive idea, that through a body, real and immortal, we are to be in eternal relation with the material universe both for action and enjoyment. And what is the advantage of that truth? Simply yet gloriously this: that we are presented with a tangible, conceivable heaven, instead of a vague, misty state of existence; we have a heaven just as holy as could be claimed on any other theory (and more so, we think) while it is more natural, and to our conceptions more real, and retains a valuable connection with our earthly experience, of which in many appropriate ways it may be a continuance. It gives us an idea of a locality which we shall inhabit; of useful activities which shall be possible to soul and body, as in this life; of enjoyments related to our entire nature; of intellectual studies and pursuits bearing on art and science; of progressive development growing out of progressive work which never sinks into toil or drudgery. Moreover, the harmony is thus brought out between the passages which treat of the future life in and through a resurrection, and those which describe the heavenly state as a holy and magnificent city, a new Jerusalem, and which tell us definitely of a future material home for the saints, in such words as these: "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

It will thus be seen that it is no mere fancy to which Miss Phelps has sought to give form in her recent volume called "The Gates Ajar."

In the play of her humor she may have introduced imaginary particulars, and used odd expressions which grate on the sensibilities of those accustomed to a more shadowy idea of heaven, as though it were a mere luminous atmosphere, or a bright cloud inhabited by misty phantoms called angels and saints. Nevertheless her little book will do good as a corrective, and will teach many to think of the next life as more near and real than it has hitherto seemed. And do we not all need to view it more commonly in the light of the resurrection, and thus to gain a clearer conception of its character, and to find occasion of comfort in our present bereavements, and for hope for our eternal future?

MOTIVE TO OBEDIENCE AND FAITHFULNESS.

IT is a custom very extensively practised by preachers and exhorters holding to the popular faith respecting man's nature, to urge a meditation of death, etc., as a motive to repentance on the part of unbelievers, and to constancy on the part of believers. With reference to the basis upon which this motive is made to rest, viz., the expectation of an entrance at death, into a state either of blessedness or woe, we have only to say, there is not a single passage of Scripture that, reasonably interpreted, warrants any such expectation. If those portions of holy writ that testify to the coming of Christ, as the time for the fruition of Christian hopes were expunged, what promise, or evidence of whatever character, could any believer produce that would furnish a satisfactory reason for his hope? We know of none. The fulfilment of every promise of a future life, is made to depend upon the return of our Lord from heaven. If he come not, there can be no resurrection; and if there be no resurrection, then even "they which are fallen asleep in Christ are perished," and so "shall not see light." While, therefore, religionists generally, believing they have arguments more precious and effective, so far fail of a proper appreciation of that great central truth in the gospel glad tidings which, like its inseparable companion and elder brother, "God is love," lends vitality and lustre to all others, that, unlike our Lord himself, the apostles, and early fathers, they wholly neglect to urge it upon the consideration of either sinner or believer, let us inquire whether it, instead of death or torment, is not the great scriptural motive to obedience and practical godliness.

What is set forth in Scripture as the motive to repentance? We answer, the second coming of Christ. "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ . . . whom the heavens must receive until the times of restitution of all things which God hath spoken." Acts iii., 19, 21. There is no fact connected with all the future, a contemplation of which by sinners is so effective in inducing penitence, as the coming of Christ. The most important secret of its power, if we except an overwhelming evidence of its nearness, in which case multitudes of cowardly drones would be frightened into repentance, lies in its tendency to lead men to see what they are, and consequently what they need; for the first inquiry suggested to the mind when impressed with that truth is, "What is Christ coming to do? When it is seen that the first work will be the giving of life and immortality to his people, and sealing the doom of eternal death upon unbelievers, the inevitable thought of each is, "What relationship do I sustain toward him? When the mind reaches this point, the indulgence of a hope of final restoration, a sentiment largely prevalent among unbelievers, is utterly precluded, and they are left to deal only with stern, inexorable truth. They, then realize that *life* and *death* are set before them, and that it is theirs to choose.

What is the scriptural motive to *mortification* of *animal lusts?* We reply, Christ's second coming. "When Christ, who is our life, shall appear, then shall we also appear with him in glory. Mortify, therefore, your members which are upon the earth," etc. Col. iii. 4, 5. All who have learned the truth that they have not immortality in themselves, but must depend upon the coming of Christ to bestow it, are *therefore*, if not grossly inconsistent, especially careful to "mortify" their "members." They sin not against God by unholy gratification of sensual appetites, but keep all under dominion; using them only to the glory of God and to the honor of Christ. They strive to keep the fleshly nature in subjection to the spiritual, and seek those things which pertain to the kingdom of God which Jesus will establish at his coming. What is the scriptural motive to a practice of general *obedience* and *holiness?* We reply, the same. "For the Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works." Matt. xvi., 27. "We know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope purifieth himself." 1 John iii., 2, 3. We are not, of course, to understand the apostle as intimating that a man may purify himself without divine assistance. He is speaking of those with whom the coming of Christ is an object of hope. Such as truly cherish that hope do purify themselves by assiduous application and use of the means which a merciful God has made available. They grow in grace by careful and constant cultivation of that "faith which worketh by love," and purifies the heart. Contemplating the love of God in Christ Jesus, love fills the heart and reaches out and encircles the whole human family, brethren in Christ especially. And to the exercise of this *love* the coming of Christ is the scriptural motive. "And the Lord make you to increase and abound *in love* toward one another, and toward all men, even as we do toward you: to the end he may establish your hearts unblamable in holiness before God, even the Father, at the coming of our Lord Jesus Christ." 1 Thess. iii., 12, 13.

It is the scriptural motive to *spiritual mindedness*. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body." Phil. iii., 20.

It is the same motive to deeds of *kindness* and *mercy*. "When the Son of man shall come in his glory . . . then shall he say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you. I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink . . . naked, and ye clothed me; I was sick, and ye visited me; for, as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. xxv., 31–40.

It is also the scriptural motive to *moderation* and *sobriety*. "Let your moderation be known unto all men. The Lord is at hand." Phil. iv., 5.

So is it also to *patience* and long *suffering*. "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold the judge standeth before the door." James v., 8, 9.

And, finally, it is the scriptural motive to *watchfulness*. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord . . . Blessed are those servants whom the Lord, when he cometh, shall find watching." Luke xii., 35, 37.

It was not the prospect of death, popularly regarded as a mere transition in conscious existence, that the apostles preached as a motive to repentance and faithfulness. The dogma, incorporated in later theology, of entering a state either of happiness or woe at death, had no place in their teachings, and for the unexceptionable reason that Jesus taught it not to them. On the contrary, they steadfastly asserted, and diligently labored to convince all deniers that man is wholly mortal; that without a union with Christ the LIFE-GIVER; without receiving the spirit which the Father sends in Jesus' name, and yielding obedience to its indications to duty, thus developing a character in harmony with him, they have no germ of eternal life in them, and cannot, therefore, have a deliverance from the power of death. They have not received the spirit of adoption. They are not begotten of the incorruptible seed, and hence cannot have a resurrection birth. The two great facts in which are centred all the hopes inspired in the minds of a perishing race by the promises of the gospel, are the coming of Christ and resurrection or change, if living, of all who are subjects of an indwelling of the "Spirit of him which raised up Jesus from the dead." To no others has a life of happiness been promised; to *none* has a future life of woe been threatened. No others are cheered by the gospel hope, nor made joyful by the accumulating evidence that the time hastens when a kingdom shall be established whose King shall "rule in righteousness."

Those thrilling words of inspiration, "I saw in the night, visions, and behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him;" and "awake and sing, ye that dwell in the dust," are judged incompetent by popular-school preachers in exhorting Christians to faithfulness. They have a way, instituted by heathen philosophers, more pleasing to the creature. The language of the Saviour, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day," makes dull music in the ears of them who have a theory which reduces the resurrection to small moment. The testimony of the "sure word of prophecy," "for, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch;" they "shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power," is regarded by them as rather soothing than otherwise to the ungodly; so a worse thing, a child of human fancy must needs be urged instead. O ye professed exponents of divine law, will you always continue to believe man rather than God, and teach for doctrine the commandments of men? Will you never recover from the "blindness in part" which "has happened unto you?" Be not wise above what is written. When God says "unto the wicked, O, wicked man, thou shalt surely die," do not insist that the tempter's words, "thou shalt *not* sure die,' are true. Point unbelievers to the coming of Christ, and warn them to be on the Lord's side in that "great and terrible day." Point believers there, too, as an event which must *precede* the fruition of his hopes. Do you say, "The doctrine of Christ's second coming has become unpopular by reason of the extravagancies and inconsistencies of some of its supporters?" We grant that reproach has thus been brought upon the cause. But we ask what truth has not had inconsistent supporters? Faithful John Fletcher said on this subject: "I know many have been grossly mistaken as to years; but because they were rash, shall we be stupid? Because they said, 'to-day,' shall we say 'never,' and cry 'peace, peace,' when we should look about us with eyes full of expectation?" We would that those few words of Fletcher's might be written over every pulpit in the land, for peradventure some might be by them spurred to the performance of long neglected duty. The "world lieth in wickedness." Iniquity is so triumphant that they who insist all mankind will be converted to Christ before his return, deplore in confusion and dismay its alarming increase, and agnonize over its abounding. It will so continue, and change not. "Evil men will wax worse and worse, deceiving and being deceived. Beseech the people, therefore, and "by the coming of our Lord Jesus Christ, and by our gathering together unto him," exhort them to constancy. Direct them to that event, and the attendant reward of saints, as the ever-brightening star of gospel hope, and "crown of rejoicing." When first Jesus came, it was to a brief life of humility and grief; but when next he comes it will be upon the throne of eternal power and great glory. He then "came to his own and his own received him not;" soon he will come to be welcomed by his tried ones with songs of everlasting triumph. He was then not seen to possess comeliness or beauty that they should desire him; when now he comes, his people will delight in him; "he shall come to be glorified in his saints, and to be admired in all them that believe." All who teach the incorruptible word of God should be "patient," "gentle unto all men; in meekness instructing those that oppose; if God peradventure will give them repentance to the acknowledging of the truth." May the hearts of all lovers of God be directed "into the patient waiting for Christ." "Behold," said he "I come quickly, and my reward is with me."

L. C. THORNE.

NEW YORK, January, 1869.

FROM J. S. POTTER.

LIVERPOOL, NOVA SCOTIA, Dec. 9, 1868.

BR. STORRS: I left Shelburne, N. S., last Monday morning; arrived in Liverpool at noon the same day; rode forty-one miles; found Br. Scarry strong in the advent faith; and also two or three others; on the other side of the harbor are advent believers; visited Mr. Melvin, the Congregational minister. He is favorable to the Adventists, and has got a good deal of light from books, tracts and papers lent him by Br. Scarry. He told me that if he had his way he would open all the churches in the land for Advent preaching. Br. Hook preached in his church and was well liked by the majority of the people; and by what I hear, should have staid longer but since that time there has been a reaction; the heads of the churches and ministers have shut up every avenue that they can against the advent doctrine; but the seed has been sown, and if any able man in the ministry should come here with a tent in the summer time they would have a good hearing. I got a hall and spoke last evening on the "Mortality of man," and scattered a lot of the "Campaign Documents." This evening I will speak on the resurrection of the dead; and to-morrow will go east to Bridgewater, about thirty miles. I send you the names of two more new subscribers for the "HERALD OF LIFE," that I obtained when I was in Shelburne.

"SOME THINGS HARD TO BE UNDERSTOOD."

FROM R. CADWELL.

CORTLAND, N. Y., Dec. 10, 1868.

BR STORRS: After receiving your very kind reply to my questions [in Vol. V., No 47,] on Rom. viii., 19–23, I felt very anxious to communicate my thoughts on the subject. I regret I did not do it then, for it was fresh and vivid in my mind, and the little you gave me of Dr. Bloomfield's "Critical Notes" only confirmed me the more in my views; and was filled with grief, that there should be so much unbeliefs and darkness, where I could see no just cause, from the text; but some wrong idea, that turns the mind away from the teachings of the apostle. I do not feel satisfied to let the subject rest where it is; and though I feel but little courage, I fear nothing, if I may rightly arrange and communicate my thoughts. And as some things have been given of what others believe, I will say with the apostle, I believe, and therefore speak. And I am quite sure I have the same spirit of faith—of truth. The meaning of the word *ktisis*, as given, was just what I had understood creature to mean. We may differ as to the extent of its application in what Paul has here said. But had our Commentators believed in a restitution, as firmly (when God "shall send Jesus," the great Restorer, from "heaven" to bring in the restitution to the living creation, [not under the death penalty for voluntary sin perfected against the gospel to give life] in the removal of the subjecting law, or power, or deliverance from it, of the same creature creation that was subjected) as they believe in the redemption of the saints from death, or going to heaven at death, the teaching of the apostle would not be as dark as it now is to them.

Although the word restitution does not occur in these verses, yet the doctrine, to my mind, is clearly taught; and I do not know how any person can fail to see it by any natural principle of interpretation of words, and construction of sentences. True, to convert it into a redemption, would do it away, by applying it to the Christians, as a class, in common with other creatures "subjected to vanity." But it would not (as I conceive) be in harmony with the wording or the facts in the case, though the 21st verse, at first sight, may seem to favor the idea. And it will be quite as difficult to apply it to less than all God's creatures subjected; and thus prove a universal redemption of all creatures from mortality and death, as it is now to allow the natural creatures *hope*, and hereby cut off the extreme resort of introducing "the earth, the globe itself," with which, to form a contrast to avoid it, verses 21, 23.

REDEMPTION AND RESTITUTION.

Rom. viii., 18–26. These verses contain an argument for the validity of the Christain hope, drawn from the manifested design of God in an arrangement of creation and creature existence, going to prove a restitution or deliverance—the hope (on the part of the things subjected) in proof of the Christian's by the creature's hope, called the "suffering of this present time." See con.—comparative E. V., the verse, compared.

There can be no reason for this line of argument, except mainly to prove *this*, and the glory pertaining to it (the creature's deliverance) when it shall be revealed for us. [Whiting's trans.] Which reasons are set forth in the four following verses, beginning with "for," or "because," and in verses 22, 23, we have the summing up of the argument —"the adoption, the redemption of our body"—ourselves. For it is the "we, ourselves," who "groan," whose hope is contrasted and proved by the evidence of the freedom or salvation of the creature before mentioned, verse 22, from the bondage of corruption, verse 21.

In verses 24, 26, we have probably, some distinctive traits of Christian hope to prevent mistake; and further instruction, and a few points of contrast between theirs and the creature's hope and salvation before presented.

As I understand the restitution, as taught here, it is to bring back, or place in a former state, to reinstate. This is taught by direct and relative terms; contrast of different ideas, and involved in the statements made. Verse 18. "The sufferings of this present time."

This extends through the time of the creature's *earnest* waiting, verse 19. The subjection to vanity, 20, 21, and its painful state, 22, 23. Proof 19, No. 1. This is the first great proof (or what I make the first) of a restitution. Because it makes the extent of the present "suffering," and distinguishes it as following a previous time and state of the creature, not bearing these marks of "*vanity*," as the present does; *which*, done away, brings in the *state* before the *present* suffering entered. Second point com. proof: No. 2, 18th verse.

There are but three ways to deliver the race from this *state*; one is by death, when life can no longer be enjoyed, (and this is a kind appointment of God) such is the condition of all those whose death is not of a penal character, and have ceased as the offspring of a mortal parent; and those who are destroyed on account of impenitence, and will be left in death forever, as a penalty on this account; and the Christian saved through faith, by resurrection; and those (with these exceptions) that may be living by restitution, to be concerned with the grace that will be revealed at the revelation of Jesus Christ. Third point, anal., No. 3.

But it may be asked, Why is the subjection to vanity of this class to be taken off? Why not let them continue right on as they are into the coming age? My answer now is, God has ordained the *living natural* creature shall not enter the state—the *manifested* state—the world to come (put in subjection to Christ on a subjected suffering condition as now). And this is a restitution. No. 4. anal.

Again, a restitution is not a redemption to hold the race to the latter, would destroy the former; but the first will not prevent the latter, but depends alone upon it—(the first fruits of the dead), for its accomplishment, relative and negative. Proof No. 5.

In verse 18, the apostle having spoken of moral suffering directs attention to the indications of natural creature sufferings (in the present time) which indications, and the object of them are introduced in verse 19, and are clearly set forth in verses 20–23; and says (20, 21, in substance) they did not proceed from good or bad conduct, but were designed of God for good, p. com, of God's plan, and proof of Christian hope by the "creature's earnest expectations," to, wit, its deliverance. Here, verse 19, the *form* of expression is an evidence that a distinct class from the Christian is had in view; namely, the living natural creature; for they indicate earnest longing which will not apply to the *dead*, of any class. First point Rel. No. 1. on 19, verse. And second point neg. It "*waiteth*," not its *own* or *our* "manifestation," nor *its*, or *our*, "adoption;"—nor is the creature to be that *son*, or *son's* for which, it "waiteth;"—*no*, not by any natural forms of speech, with a natural meaning. See 23, contrasted with 22, as proof in this case; for the creature is the same in both and in *all*. The facts in the case, as well as the *words*, (they need no alteration), demand that we understand the apostle as speaking of the natural creature; (man, with *others*, as such,) if *not*, we set Paul at variance with himself and with the prophets, and make him teach an *universal destruction*, instead of deliverance, at the *very time set* by him and the prophets, to wit, the sending again into the world of God's first Begotten. This is perhaps the strongest point of evidence of a negative and positive character to prove our caption, or No. 3.

As to the term creature, it is a noun of multitude, in the singular form; but signifying many, or all creatures; God's creatures that are on this terraqueous globe, or in the atmospheric heavens; and verses 20–22, by implication, involve these also. Because they are adapted to, and serve to bring about this state of things, "the sufferings of the present time." There could be no natural cause of creative subjection to suffering, without the evils of famine, pestilence, pain, sickness, and death, which this adaptation tends to produce. And the dangers and evils attendant on the want of a healthy and medium state of the elements, operate unfavorably upon all animal life, to destroy it, upon the earth and in the heavens; and show what is involved in the expression, suffering of this present time. Also, the sudden extremes of heat and cold; of flood and drought; of tempest and earthquake on account of local increase of electricity, and inflammable substances with which the earth and air are so fully stored, are so violent in their action that none of the creatures of the six days' creation, can escape their destructive power. To say then, the race were subjected, is to say all these were; and if the hope is good for *one* part it is good for the *other*; and if these are delivered, the outward law in nature will be modified. No. 5, anal., and Bible.

I earnestly desire to bring before the mind, if I can, the leading idea and main points, embraced in the affirmation here made, that are pillars of faith and hope.

First, The race were seminally, in view of its *then present* and future existence, unconditionally subjected to vanity in hope, and its deliverance as positively so: No. 1., p. Simply, the bond should be taken off, or the creature loosed. Who are the *freed?* The *dead?* Nothing like it! Freed from what? that which brings death and suffering, as now: from the travailing *pains* of the creature—"the sufferings of *this present time.*" These are time-suffering, of the creature; and the deliverance will be a time deliverance:—No. 2. neg., *to* wit, the life that now is; of summer, and winter, of seed time and harvest, of day and night. *This* is not the *Christian's* hope—*eternal* life. This is conditional, and ends in death eternal to *some*, and in *life* eternal to others: No. 3., neg. Hence, the sentence "bondage of corruption;" in this connection, does not cover those in death, but is a parallel of subjection to vanity, bondage used for the former; and corruption for vanity. True, the word gives one distinctive trait of the vanity. The phrase "itself also" is used to make definite the creature subjected, with the creature delivered; and to give emphasis to what is affirmed; as the creature subjected to vanity, itself also shall be delivered: and will, apply equally to the race, as the creature; or to the Christian as a class, if desired. This, the context can alone determine.

In these verses, the appellation *living* creature, does not occur; but it was such a creature the apostle had in view, and none other, as his words imply; for *such* alone could be capable of suffering pain and death. But we have not sufficiently paid attention to this fact. Let us look at it again, and emphasize this one point. The creature (*living* creature) *creation* . . . subjected in hope, itself, *also*, shall be delivered. This nail is driven in a sure place; and no man can draw it. This *living*, natural creature will be the creature for whom this will be done; and not *dead* ones, so far as the point of the nail goes; and gives hope to no other. If others get life, that are alive or dead, it must be by some other way.

The righteous are not the living, or the dead creature, (much less the animal *natural* at the time of this event, as raised), but spiritual, immortal. The period and time to which this hope reaches is the manifestation—the believer's adoption. The "golden age" will come; but not till Jesus comes. But at this *very time* (according to the view we oppose) the saints, the "earth itself" fill the field of spiritual and universal vision. Hence, we have the restitution of the prophets, and of Paul, swept into a premature grave, more than a thousand years before the true time of the spiritual field of universal vision takes place, and this, despoiled of one of its most glorious features, the hope, the glorious inheritance of Christ and his saints—the inheriting of *all nations*, when "all the ends of the earth will remember and turn unto the Lord, and all the kindreds of the nations shall worship before him," because God by Christ, is the "governor among the nations."

But let us return from this digression, if such it is, to consider more fully the identity, and character of the creature.

[To be concluded.]

Cyrus M. Reynolds, New Preston, Conn., writes: With pleasure I remit my subscription to the Herald of Life; for truly the subject of Life only in Christ, when viewed in proper a light, cannot fail to produce conviction on the mind of honest inquirers after truth, that it is the true Bible view, notwithstanding the opposing *mortal* resurrection theory of all, saints and sinners. It seems to me when the judgment is viewed in its true light it settles all difficulties. There is no doctrine of the Bible on which the Christian world is so much in the dark as the judgment. Jesus said, "For judgment am I come into this world."

"Onward: A New Monthly Magazine for the Youth of America. Conducted by Captain Mayne Reid. G. W. Carleton, Publisher, 497 Broadway, New York. *Terms*, 30 cents single number: $3 50 per year."

The first number of "Onward" is received, containing about 90 pages octavo, handsomely executed. Of its value we cannot speak, as we have had no time to examine it. Its conductor says, "Its design is not only to entertain and amuse, but to instruct, elevate and conduct the youth along that path leading to the highest and noblest manhood."

"The American Guardian." This is a Weekly Temperance paper of 16 pages, published by Geo. S. Ferguson & Co., 25 North Sixth Street, Philadelphia, Pa. *Terms*, $2 per year; or $1 for six months. We have received the first number of Vol. IV. It is a quarto, very neat in its appearance, and we should think bids fair to be useful and interesting. The publisher says:

One or two Temperance Tales will run through every number during the year, besides Sketches of Travel, Adventure, History, Science, etc. There will also be a Children's Department, which will be illustrated by beautiful engravings. Every article will have a high moral tone, and will be calculated to make men better and wiser.

J. P. Dinsmore, 36 Dey St., New York, will accept our thanks for a bottle of "Carter's Combined Writing and Copying Ink," and, also, for "Carter's Panoramic Calendar." The Ink appears to be very fine, and the Calendar indispensable; one of the best we ever used. We hope both may have a large sale. The proprietor says the ink "flows freely, copies perfectly. Does not fade, but grows blacker with age, never moulds; is equally good for ordinary writing, book-keeping or copying."

THE HERALD OF LIFE.

NEW YORK, JANUARY 6, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"Our Rejoicing."

It is impossible to express the joy and consolation we experience from the many testimonies we are continually receiving of the happiness multitudes find by their deliverance from the bondage in which they have been held all their life long by the soul-chilling doctrine of inherent immortality and its necessary connections. We know, by the experience of many years, the horror and distress of a belief in those doctrines, and the utter impossibility of a solid and abiding peace, to a reflective mind, who lives in the belief that his God, foreseeing the consequences to untold millions of sentient beings, of his own creation, if made inherently immortal, should, nevertheless, so constitute them that eternal torture would be their portion; whose sorrows and agonies, unmitigated and hopeless, were to run on in an endless course; and that no agonies, no pleadings or prayers were ever to avail in their behalf. Such a representation of God, in his creative and governmental work, makes it an utter impossibility for a mind not made callous by a creed, or given over to a secret disbelief of the doctrine, to see God as he is, and to love him as all ought to love him, who has *so loved us* as to give his only begotten Son to shame, suffering and death, "that we might live through him."

To be delivered from the bondage of the doctrine of inherent immortality, and to know that a future life is only for those who are in Christ, or who receive that life as a free gift of God, and that all who do receive it are eternally holy and happy, is truly "Glad tidings of great joy," designed for "all people," but which has been stolen from us by the traditions of men.

We look back to that period, thirty years since, when the providence of God brought our mind to the consideration of the subject of inherent immortality and its awful consequences, to which all the human race were liable. It was twenty-five years after we first found peace in believing in Jesus, and fifteen years after we began our work of preaching. During all those years, even in our happiest hours, the thought of the horrors of those who had died out of Christ, or of the exposedness of living friends to such tortures in the world to come, was a gnawing worm that gave us no rest, except by banishing it from the mind; and this could only be done at short intervals. At length, in 1837, the thought, for the first time in our life, was suggested to our mind that possibly immortality depended on character, and to be bestowed as a *gift* of God on the righteous alone.

That thought was cherished, and led us to an examination of the Bible without regard to human creeds or human opinions. Three years of research, carefully noting all the expressions in the Bible on human destiny, brought us at length, in 1840, to the firm and undoubting position that immortality was not inherent in man; and that the final destiny of sinners was, to cease from all life and being. That conviction brought peace to our mind such as we had never felt before, and we "rejoiced with joy unspeakable and full of glory." From that day to this hour we have never had a doubt on that question, nor seen an argument that had a feather's weight on our mind against the truth that immortality is a gift of God as the reward of obedience to his will; and that it is totally withheld from all incorrigible sinners; and that utter extinction of being is their punishment for sin.

It is needless to speak of any reproach or trials that followed our new position. God took care of all those matters, and we earnestly sought his direction. Nor was it in vain; for He opened our way before us, and we soon found that from this new starting point we were called to advance. We had at first admitted the conscious state of all the dead; but this point we were led to abandon in 1842, and to maintain that the resurrection of the dead was the only way into a future life; still supposing that both the righteous and wicked would be raised from the dead for the purpose of judgment. After some years more we became satisfied the judgment of investigation, or the judgment which decided character and destiny, was during our present life, and that the resurrection was at the executive judgment, still maintaining the revival of the wicked dead for execution. On this last point we insisted strongly for several years. At length the uselessness of bringing men from the dead to put them back again in death was suggested. We were at first, and for a few years, opposed to giving countenance to the idea that the wicked dead would live no more. But the thought would force itself on our mind. After struggling against it for several years, we found ourself compelled to investigate the question. The result was, finally, that in 1857 we saw no escape from the fact, if "*death* is the wages of sin," the sinner could have no revival into life; and that future life being a gift of God, there could be no such life except to those found in Christ the Life-giver, He being the Head of a "New Creation," or race. Then came the grand truth, "No future or eternal Life out of Christ."

This view settled forever in our mind the grand truth of the whole gospel—"God is Love." Here we stand and rejoice in God our Life-giver, as we never did before. We bless the name of God for this great deliverance from the bondage of human creeds and papal superstitions. We are now an old man, and our mortal career is nearly ended; but the light of God's countenance shines on us, and we give "glory to God and the Lamb" for all the way in which he has led us.

"Hard to be Understood."

We have placed the above head to an article commenced on the outside of this week's paper, taking the expression from 2 Pet. iii., 16, where that apostle speaks of "some things", in his "beloved brother Paul's" epistles which were "hard to be understood." We hardly know of any portion of Paul's writings harder to be understood than Rom. viii., 19–22, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God: for the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." The apostle adds, "And not only they [or it], but ourselves *also*," etc. If our brother, who is writing on this portion of Paul's sayings, can remove all its obscurity, we shall be rejoiced; yet we have our fears in the matter. Some parts of the text are clear enough to our mind; but for the full development of other parts, we fear it will take the next age or ages to obtain a full understanding.

The same remarks are applicable to some other parts of Paul's Epistles. In general we know he carries us forward into the age or ages to come; for if Peter understood Paul, then Paul, also, as well as himself, "looked for a new heavens and a new earth, wherein dwelleth rightousness," and that "the long-suffering of our Lord is salvation; even as our beloved brother Paul, also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as also the other Scriptures, unto their own destruction." 2 Pet. iii., 13–16.

We need to do as Paul himself did; for, saith he, before Agrippa, "I continue unto this day, witnessing both to small and great, saying *none other things* than those which the prophets and Moses did say should come," etc. Acts xxvi., 22. It is in vain to suppose we can understand all Paul's statements unless we are familiar with the prophets and Moses; and whoever separates them will find he has mistaken both. Therefore, let us "search the Scriptures:" the whole testimony.

Future Punishment—Nature of Man.

Under the above head we find in the *Advance* an article by Rev. Wm. Patton, D. D., New Haven, Conn. He says:

The argument for future punishment is twofold. The first is from the nature of man as the creature of God and the subject of his moral government. The second is the testimony of the Scriptures.

My purpose, in this article, is simply so to state the first point that readers may clearly see it, and in their own thoughts trace it to the legitimate results.

With this introduction Dr. Patton states, in four particulars, the reasons for his position on the question, viz.:

1. It is clear that man has a sentient spiritual as well as a corporeal nature.
2. Man is responsible.
3. Man is not only susceptible of punishment, but the fact enters largely into his moral constitution.
4. Man cannot dissuade himself of the certainty of retribution.

Each of these points he briefly elaborates, and says, "These four items are constituents of human nature, and always belong to man. Without them he is not a man." We fear by this sweeping declaration the Doctor *unmans* man. Our Lord affirms, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John iii., 6. A "spiritual nature" is not man's natural or inherent possession. If theologians could be made to understand this, they would not contribute as they do, to the spread of the modern delusion of "*spiritism*" which is cursing the world. No man has a spiritual element in his nature till he is "begotten again" by the Spirit of God: and unless he is thus begotten he never can be born into a spiritual being, or spiritual existence, our Lord Jesus Christ being the witness in the text and context before us. We regard Dr. Patton's first argument as an unsupported assumption. His second, third and fourth positions we admit as correct. But he says of the four together, "these four items are constituents of human nature, and always belong to man." If, then, his first item is not and cannot be proved, human nature is not what Dr. P. supposes; and he adds a fifth item, which reads as follows:

5. Now if to these we add immortality, then the punishment can consistently be carried into the future world, and *may* last as long as the immortal nature of man endures. "The wretchedness of the *spiritual* and the horror of the *accountable* are merely perpetuated in the immortal." When these, which continue through this life, will cease, no living man can tell merely from his own experience or from that of others. There is nothing in the nature of man, as a spiritual and accountable being, which gives any foretelling that they ever shall cease. Unless, then, we have authority from God, the great moral governor, to justify a belief that retribution, which is certain, shall cease, we are compelled to believe that the penalty for sin is as enduring as the immortal nature of the sinner, with respect to whom we have no evidence, that as conscious moral agent he will cease sinning in the eternal world.

All this speculation arises from assuming inherent immortality as an attribute of man, for which not a single word of God can be produced in proof: and the assumption ignores the fact that "the wages of sin is death;" so that the sinner having no spiritual nature, because not "*begotten* again of the Spirit;" and having no immortal nature, because not "*born* again of the Spirit," he perishes in death; or "as natural brute beasts, made to be taken and destroyed . . . . shall utterly perish in their own corruption," 2 Pet. ii., 12, or, as Peter expresses it, Acts iii., 23, "It shall come to pass, that every soul which will not hear that Prophet, shall be destroyed"—*exolothreuthesetai*—shall be *utterly exterminated* "from among the people." Dr. Bloomfield in his "Critical Notes," edited by the late Prof. Stuart, says, on this word, it "is found only in the Septuagint and the later writers; signifying to "'*utterly exterminate.*'" Dr. Patton's fifth item thus falls to the ground as a mere assumption; and the two main pillars of his temple, for carrying conscious punishment into a future life, viz., the first and the fifth, are found incapable of supporting the building; and falling, the whole fabrics lies in ruins. His sinner never enters "the eternal world." Death ends the mad career of all such.

Owning Up at Last.

We have been told a thousand times, "All nations and people have believed in the immortality of the soul." This has been the grand argument in proof of that position when all others have failed. We have met it again and again with a denial, and still our opponents have repeated it as if never proved a falsehood; but we have at last a confession that we were right and our opposers wrong. *Zion's Herald*, in its issue of Dec. 31, gives an extract from a "report of Rev. Mr. Dall's address on the state of Religion in India," which settles the matter beyond all dispute. Mr. Dall, it seems, occupied two pulpits in Boston. It is said:

The morning's discourse, mainly a written one, set forth the darkness of heathenism in striking contrast with the light of the gospel. From the text, "This is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent," was briefly drawn the gospel message of ever-increasing life. Then, from Scriptures both Indian and Chinese, were drawn what seemed until closely examined to be rays of heavenly light, enough at least, to make visible the surrounding gloom. Each faded, however, and failed the benighted wanderer if he strove to follow or clutch it. Not only Brahminism but Buddhism and Confucianism, which together reckoned as their disciples the larger half of the human race—all alike look to the total extinction of conscious life in the soul as its end and aim. They know no salvation this side the grave—but by the annihilation of joy, of love, of thought, of action—in a word, of all care for others and of all interest in this world, its duties and its opportunities. Beyond the grave, so says the Bhagavad Gita, the highest gospel of modern Hindooism, there is nothing for the perfect man but extinction of all memory and consciousness; nothing, literally, but "a blowing out" as of a candle.

What now becomes of the boast, "the soul is immortal, for all nations have believed it?" The fact is, the philosophers of heathenism, such as Socrates, Plato, Cicero, and others, speculated on the subject; but they confessed that "most men" believed in no future life; and the speculation of the philosophers amounted to no more than a reabsorption, at death, into the great fountain of life; thus "becoming after death just what they were before they came into this life; practically," says Archbishop Whately, "annihilation."

The doctrine of the immortality of the soul has grown out of this vain speculation of heathen philosophers, but was never believed by themselves. The Bible alone revealed a future life, and that by a "resurrection from the dead at the last day." The speculation of heathen philosophers was brought into the Christian theology by converted pagans, and culminated in the incorporation of that destroying doctrine of an "immortal soul" in man, surviving his death; and thus made void, in fact, the Bible doctrine of a future life, through Jesus Christ, by a resurrection from the dead. No wonder the churches have come to regard death as the all-important point in the Christian's hope, while the resurrection is only of secondary importance; or rather is of no importance at all. They know the Bible makes much of the resurrection, and never speaks of an immortal soul; but they speak often of such an entity and seldom of the resurrection from the dead, and when they do, it is only of a "re-union of soul and body;" a phraseology unknown to the Bible. This doctrine, borrowed from heathen speculations, has corrupted almost every truth of revelation. How much longer will good men, pious men, foster this Babel theology which has spawned upon the world Papacy with all its abominations of saint worship, purgatory, eternal torment, and a host of other blasphemies and fooleries debasing to human nature, robbing God of the glorious attribute of Love and Christ of the honor of Life-giver to the dying children of men? How long, we ask, shall good men contribute to the upholding of such abominations? Will not the last foul spawn, called Spiritism, awake Christian men to inquire why it is that this horrid delusion has life and is sweeping over the world? Is it not the genuine offspring of the immortal soul theory? Has not God suffered that monster delusion to overspread Christendom to open the eyes of good men to the awful character of the earth-born doctrine of inherent immortality? We believe he has; and that if this does not do it, most likely nothing will till the voice of the archangel and the trump of God shall awake the dead in Christ, who shall *then* "be caught up to meet the Lord in the air; and *so* shall they be forever with the Lord." It is thus, and only thus the word of truth—the word of God—teaches us of a future life for any of the perishing sons or daughters of Adam. It is thus, and only thus that any will ever be possessed of immortality, except the few who have been translated bodily, or who will be thus translated when Christ our Lord and Life-giver shall return "*from* heaven" to "change our vile body that it may be fashioned like unto his glorious body." Amen. "Even so, come Lord Jesus, and come quickly."

Please Take Notice.

Notwithstanding our *general* directions to those who communicate with this office, many write us saying, Credit So-and-so, so much, without informing us to what office the paper is sent, or is to be sent. Others ask to have their paper changed and neglect to tell us where it has been sent. This causes us much trouble: if we find the direction at all, it often compels us to go over hundreds of names and places, and it wastes our time. Let this carelessness cease. We cannot afford to spend our time in this way. See our standing directions and follow them strictly, if you have any expectation of your business being attended to satisfactorily.

☞ *Please remember this.* ☜

Progress.

We are pleased to see the *Voice of the West* is moving, at least, in one respect. The Editor has had an interview with a Prof. McQueen, who has been a prominent medium of Spiritism, but has finally renounced the delusion and is "exposing their trickery." The Editor of the *Voice* says,

Mr. McQueen's public lectures, and our private conversations with him during his late visit to our village, led us much to doubt whether demons have any direct agency in the so-called "spirit manifestations." He offers to detect and expose the operations of any medium in the country, if a fair opportunity is afforded. The best reply our Spiritist friends could make to him would be to meet him at some one of his public lectures, and if he is the charlatan they claim him to be, expose him on the spot. That would put a stop to his career, which is now likely to be a successful one.

We would state further, that Mr. McQueen digs up the main root of Spiritism by announcing the Bible doctrine of the nature of man. He stands boldly on the Bible truth, that "the dead know not anything," and therefore cannot communicate with the living. We trust our friends will give him a hearing wherever he goes.

We are glad our brother of the *Voice* begins to "see men as trees walking." We have never believed that "demons" had anything to do with "spirit-manifestations;" using the term demon as indicating an invisible spirit of any kind. All the operators in the inquity are demons themselves. But their demonism consists in *animalism*, a giving themselves up to the unbridled control of the flesh.

We are not without hope that when men get their eyes open to see the deception of Spiritism, they will also see that their spirit-devil is a fable of heathenism, and has no "direct agency in" what they so often attribute to him. In reading religious journals in these days, one can hardly fail to see what prominence the theological devil and satan occupy. It certainly looks as if they thought his satanic majesty had more skill and energy than their God and all the ministers who claim to be messengers of the Most High. "Satan did this, and satan did that, and satan did so and so;"—satan, satan, satan is everywhere and does all the mischief, even to cutting off men's heads with "meat cleavers." When will men take blame to themselves for their own sins? Probably not so long as theologians assure them if it had not been for a spirit-devil they would have been very good men! Let men know their sins are their own and come from their own neglect to watch against the flesh and to ask the God of love to keep them from evil by imparting to them his Holy Spirit.

A Tract on the Devil.

There seems to be an earnest desire by some of our friends that a tract on the devil should be issued. So far as we are personally concerned, it is extremely difficult to devote time to get out one, such as might meet the wishes of those who call for it. We might compile one from articles which appeared in the Herald of Life in 1867. If that is done it would make a tract of about 48 pages, or the size of the "Defence of the Bible." To do this, we ought to have at least $100. If the friends are disposed to raise or pledge that amount, we will try as early as possible to issue such a tract. The pledges or contributions must be for this specific object, so as to give no occasion for any one to say that we employ the *general* funds sent us, for Tracts. Let us have your minds on the subject as soon as may be.

A Correction.—In the Herald of Dec. 23d, fourth column inside, 13th line from the bottom, strike out ["the change."] In the 5th line from the bottom, for "precedes" read *follows*.

Deferred Articles.—We are obliged to leave out much this week that we had intended to insert, but another week is not far off. Some articles received have given us much trouble by being badly written, or written so close as to make it almost impossible to edit them at all. Please write your lines so far apart as to enable us to interline where it is necessary. Also, please not abbreviate words, but write them out in full. We have to do it for you, if you neglect it; and we cannot always *guess* what word you intended to use. We shall be compelled to decline all articles where these things are not attended to; and please do not write with lead pencil or pale ink. Both are a nuisance to editor and compositors. If our friends knew how much time and labor it has cost us by correspondents neglecting to attend to these suggestions, we think credit for patience would be conceded to somebody in this office.

The Covenants.

THE DIALOGUE CONTINUED.

C.—Good evening, Br. G. I have called again to have an other conversation about Abraham's seed. I confess that I am becoming very much interested in the subject, but do not understand why you object to taking up the Old Testament prophecies in relation to the kingdom of God, and answering Br. M.'s question upon that subject.

G.—I have no objection to taking up any question in the Bible, in its proper place. But we are discussing the promise made to Abraham and his seed; and we propose to discuss one question at the time, and mean to take up the subject of the kingdom of God in its proper place. And I now confess that we will find many things that seem hard to reconcile on either side.

C.—You seem, like a great many arguing on your side, to prefer the New Testament to the Old, as you go there for most of your proofs.

G.—You mistake very much if you suppose that I ignore any truth contained in the Old Testament; but there are many things that I would be entirely unable to understand, if it were not for the New; and now I will give you an example. Take for instance, Eph. i., 4–9, "Having made known unto us the *mystery* of his will according to his good pleasure which he hath purposed in himself." Here Paul affirms that God made known to him the mystery of his will. And what was that mystery? "Wherefore remember, that ye, being in time past Gentiles in the flesh . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the *covenants* of promise, having no *hope* and without (a) God in the world." What could be more sad than the condition of the poor Gentile? Now, Br. C., you will oblige me if you will go back to the Old Scriptures and tell me how he was to become an Israelite.

C.—Does not the Old Testament inform us of the blessings to the Gentile world?

G.—Suppose we ask Br. Paul about that question: he says, "Wherefore I am made a minister, according to the dispensation of God which is given to me for you, to fufil the word of God, (even) the *mystery* which hath been hidden from ages and from generations, but now is manifested: To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the *hope* of glory." Col. i., 25–27. Now, Br. Paul, please inform us where you learned this great mystery that was hidden in ages past: if it was revealed in the Old Testament Scriptures, why could not others find out this great truth? Stop, says Paul, I did not say such was the case; I have referred you to no Scripture where this great truth is or was made known: "For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is

given me to you ward: How that by *revelation* he made known unto me the *mystery* (as I wrote before in few words, whereby, when ye read ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now *revealed* unto his holy apostles and prophets by the Spirit." All right, Br. Paul. If I understand you correctly, in the past ages, during the Old Testament dispensation, the *mystery* of God was not made known as it is now made known by the Spirit! and God had to give you an explanation of his will by a direct revelation. Thank you, Br. Paul, for your information. This then, Br. C., is my reason for going to Paul so often for my explanations.

C.—Then you think many of the Old Testament prophets are incapable of being understood without the help of the New?

G.—Yes; and many of them even with the help of the New. But we have digressed considerably from our question and had better return.

C.—But it seems to me it has all been to the point, and has prepared my mind for other things. I recollect hearing a discourse preached by a good br., in which he said, If Paul said the promise made to Abraham was to one seed, then Paul was mistaken, but it seems to me that Paul must have been very bold to make the declaration that he had received the revelation through the Spirit, and then contradict the prophet, and yet name the one seed, Christ. I thought at the time it was rather out of place.

G.—I have listened to a great many men giving their opinions, but I am willing to stand by Paul; and now I am going to introduce him as the council for Jesus, as the heir entitled to the land, and let him plead the case against the Jews, who claimed this land through the law.

"PAUL."—I am to plead this case with those who understand the law. "Now we know that what things soever the law saith, it saith to those who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: (that is, from this time) for by the law is the knowledge of sin. But now (at this time and forward) the righteousnes of God by faith of Jesus Christ unto all and upon all them that believe; for there is no difference (now). For all have sinned and come short of the glory of God: Being justified freely by his grace through the *redemption* that is *in* Jesus Christ, whom God hath set forth to be a mercy seat, by his own blood, through the faith: for an exhibition of his righteousness in passing by the sins formerly committed, (under the law) during the forbearance of God . . . Where then is boasting? it is exclnded. Through what law? Of works? No, but by the law of faith? for we reckon man is justified by faith part from the law of works. Is he the God of the Jews only, and not also of the Gentiles?" Rom. iii., "For the *promise*, that he should be heir of the world, was not to Abraham, or to his *seed* through the law, but through the rightousness of faith." Rom. iv.

"JEW."—But we claim this land under the covenant that God made with MOSES, "And that it may go well with thee, in the *land* which the Lord God giveth thee . . . Ye shall walk in all the ways which the Lord God commandeth you, that ye may live . . . and that ye may prolong your days in the *land* which ye *shall* possess." Deut. v.

When our fathers broke that covenant, they lost their individual right, but they could not affect the right of future generations. They could sell their own birthright, but they could not disinherit their posterity.

That there may be no mistake about the land, but that it is the same piece of ground is manifest, for we read, "That thou mayest love the Lord thy God, . . . that thou mayest dwell in the *land* which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Deut. xxx., 20. Here we claim the same land for ourselves, that this Paul is claiming for his client, and we claim that it belongs to us in the flesh, to the twelve tribes of Israel. Are Israel and Judah, or either of them, extinct? The everlasting covenant forbids. Under that covenant they have the same right and title to the land of Canaan that they ever had.

PAUL.—I think we shall be able to show that the title of our client stands good, notwithstanding the strong point our opponent has brought forward, for if these Jews are right, and "they which are of the *law* be heirs, faith is made void, and the promise (to Abraham) made of none effect. But it is of faith, that it might be of favor; to the end the promise might be sure to all the seed;" (for fear some may think that I am contradicting myself and losing sight of my client in contending for more than *one* seed, this multitudinous, or *all* the seed inherit through the one seed, my client *Christ*) "not to that only which is of the law, but to that *also* which is of the faith of Abraham, who is the father of us all."

JEW.—Paul, do you mean to say that our father Abraham is the father of these Gentiles in Christ, your client, and they have the same right to the land as we Israelites have, and that you are contending for the land, and their right in the land?

PAUL.—Yes, my client's title to the land commences before there was an Israel; yea, even before there was an Isaac; and as for your twelve tribes, that you are contending for, they did not exist for many years after the promise was made to my client. And this I say, that the covenant, that was confirmed before of God in Christ, "the law, which was four hundred and thirty years after, (at which time you set up your title) cannot disannul, that it should make the promise (to Christ) of none effect. For if the inheritance (of the land and not rulership) be of the law, it is no more of promise: but God gave it to Abraham by promise," (and my client claims under the Abrahamic covenant). Gal.

JEW.—Why then did God give us the law and the promises under the law, if the title was contained in the Abrahamic covenant to your client?

PAUL.—It was added because of transgression, till the seed should come to whom the promise was made.

JEW.—Then according to your pleading, the law covenant was only a supplement added to the one everlasting covenant, and we never were the true seed; and when the true seed should come, the law, or supplement, and its promises should be taken away.

PAUL.—That is just what we are going to prove, and we have given you the means by which God intended to take it away, in the person of our client "whom God set forth a propitiation, through the '*redemption*' that is in Jesus Christ."

G.—But we must close for the present and let our pleader speak again at our next.

JACOB GRIM.

PHILADELPHIA, Dec., 1868.

OBITUARY.

FELL ASLEEP IN JESUS, on the morning of Dec. 24th, CYRUS MENDENHALL, in the 51st year of his age, a victim to that fell destroyer of our race, consumption. Our Bro. was born in Chester County, Pa., and was reared in the Society of Friends, until some ten years since; being then a resident of the City of Boston, Mass., he attended the preaching of Edwin Burnham, and listened to his discourse on "Anti-eternal torment; when he became convinced that the Bible nowhere taught the doctrine of man's inherent immortality; but that the wages of sin is death; while the gift of God is eternal life through Jesus Christ our Lord.

He embraced the faith as held and taught by Adventists, that man is wholly mortal; the unconscious state of the dead; the absolute necessity of the resurrection from the dead, and the speedy, personal appearing of the Lord Jesus Christ from heaven to raise the dead and change the righteous living, and punish the wicked with everlasting destruction from the presence of the Lord, and from the glory of his power; and in this faith he lived a consistent, quiet, Christian life. He was a kind husband, an indulgent father, a very pleasant and agreeable neighbor, and a worthy citizen; and his character above suspicion or reproach.

He loved the cause he had espoused and was always ready to give to every man a reason of the hope that was within him, with meekness and fear. It was our privilege to be often in his company during his sickness and witness his patient and submissive spirit; never complaining of his suffering, but bearing it with patience and Christian resignation. It was truly astonishing to see with what calm composure he made all his arrangements for his decease and burial; and his object for so doing was, to save his beloved companion any unnecessary trouble or anxiety in regard to those things when the event took place. He looked upon death as only a short sleep, previous to a glorious resurrection. He was an unbeliever in the immortality of the soul, but a firm believer in the truth that immortality is the gift of God, through Jesus Christ our Lord; and for the last ten years was patiently seeking for glory, honor and immortality; and previous to his death was led to see and believe that the righteous only will iive again from the dead; or, that "He that believeth on the Son of God hath everlasting life, and he that believeth not, shall not see life, but the wrath of God abideth on him." Among his last wishes were those that no minister believing in the immortality of the soul, should officiate at his funeral, but one of his same faith should be secured for that occasion. Soon after our dear Brother had completed all his arrangements his brain became affected, and he seemed to suffer more than during his previous sickness, until the morning of the 24th of Dec., when he sweetly and calmly fell

"Asleep in Jesus; blessed sleep
From which none ever wake to weep."

Agreeably to his request, Bro. Jacob Grim, of Philadelphia, was present and spoke words of comfort to the family and friends; after which he was carried to the Old Swedes' Church, and laid away until the Lord shall descend from heaven with a shout, with the voice of the archangel and the trump of God, when the dead in Christ shall rise first; then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words.

STEWART CARLISLE.

WILMINGTON, Dec. 27, 1868.
World's Crisis please copy.

MY dear mother RACHEL PERINE fell asleep in Jesus December 7th, aged seventy-five years. The funeral services were at the Reformed Dutch Church, Bergen, N. J., by the pastor of that Church, who had known her for fifty-seven years; she being a member of this Church for a short time in the early part of her life, after which she joined the Methodist Episcopal, and was a devoted member of it until 1846, at which time she embraced the doctrine of life only in Christ, in which she sweetly fell asleep. A number of times the night before she died, in answer to the question, if she wanted anything? She said, "No; all is well, all is well." For the last time she celebrated the annual feast (the Lord's Supper) with you in Brooklyn, last year, until it is renewed in the kingdom.

The text at the funeral was, "If we believe that Jesns died and rose again, even so them also which sleep in Jesus will God bring with him." But, as usual with Orthodox preachers, they do not seem to understand the real import of this glorious text. In alluding to her character, as a Christian, he said, although her mind had undergone some changes, she was the same devoted Christian still: she was indeed a living epistle. D. PERINE.

HUDSON CITY, N. J.

Letters and Extracts.

FROM DR. LEWIS WATSON.

BANGOR, ME., Dec. 17, 1868.

BR. STORRS: I am pleased with most of the sentiments—doctrines advocated in the HERALD OF LIFE: some of them are heart's great love. I long for the coming of the *Just One* and the Holy, while it lives. I am indebted to *it*; but you may smile when I tell you that the reading of "*Retribution*," in 1861, was the strongest argument for me, outside of the Bible, of the *truth* of "NO LIFE OUT OF CHRIST." I am ashamed that so many things have been written against the glorious truth; and not a regret that it must be so. We need to be *willing* that the wicked "shall never see life" from the dead, before we are prepared to have our prejudices removed. Then presently, we shall rejoice that our loving God has made such a kind and just provision for those who die without hope. I cannot understand why a Christian should not rejoice in the thought, if there was only as much in favor of it, as there is apparently against it. I hope to see the day when many loving brethren who do not now, will, at least, regret what they consider the doom of the ungodly. Reason, humanity and truth, are on the benevolent side of their end.

O that all the loving disciples of the blessed Jesus were there forever more. Amen.

ELD. A. GUTHRIE, Trumansburg, N. Y., writes: I wish you, Br. Burbank, or Br. Grim would gather up the best arguments on the Devil question that have been published in the HERALD, with other things that may be necessary to say on the subject, and put in a pamphlet. It is what we need, and it will help undermine the stronghold, or take away the chief pillars of the popular hell; for of what use would everlasting life in hell torments be if their theological, fancy devil should be used up in humanity's idols and evils, in disobedience to law, which must be destroyed. I could sell any quantity of such pamphlets, for they are much inquired after.

NOTE BY THE EDITOR.—We have elsewhere stated that we will get out a tract on the question so soon as we receive sufficient funds for the purpose; and $100 would be needed for it. It must not be expected that we can embody all that has been published in the HERALD on the subject. We propose a pamphlet of about 50 pages.

N. M. CATLIN, Esq., Kingsbury, N. Y., writes: I have a growing interest and faith in the things pertaining to Life as held and advocated by you in the HERALD OF LIFE. Circumstances forbid my making larger contributions for the work in which you are engaged; but please accept the assurance of my sympathy and kindest regards.

NOTE BY THE EDITOR.—Br. Catlin's few words are precious to us, because we know they mean all they express, and come from a mind which has for many years made the Bible a study.

A. PENNELL, Honeoye, N. Y., writes: It is quite customary to bestow Christmas presents, and it may be gratifying to you to receive one; so I will send you the name of one new subscriber to the HERALD. This, to be sure, is not much. But when we consider the materials out of which we have to get them, it may be considered quite a victory. Precious few and far between are they to be found whose love of truth rises enough above their fears of unpopularity to read a paper which advocates the doctrines of the HERALD. But thank God, the light does shine upon the thick darkness; though the darkness comprehendeth it not. Yours, in the hope of soon seeing the King in his beauty.

H. A. BICKFORD, Newburg, Me., writes: The HERALD OF LIFE is both meat and drink to me, situated as I am without any meeting to attend that is of like precious faith. It is so not only to me, but also to my aged mother, now 76 years of age; cradled from infancy in the immortal soul doctrine, she has been led through the reading of your paper to see and embrace the blessed truth of "Life only in Christ." May the Lord bless you in your labor, and many more be brought to see the truth. Your sister in Christ.

JONAS NOTESTINE, Golden Corners, Ohio, writes: I am in my eightieth year: have seen many Church papers, but have never seen one that would compare with the HERALD OF LIFE. It is a welcome visitor, always sweet, always new, and full of life and truth; it is like the clothing of the Israelites that never wore out and did not wax old. And now, O God, wilt thou hear our petition through Thy Son, and bless greatly those modern Reformers whom thou hast sent to do a great work: Grant to give them much wisdom and zeal for the truth: and grant, also, good Lord, to give them long life, and that they may live to see much of the fruit of their labors, breaking down pagan fables, spiritism, and every other ungodly *ism*, and that truth may triumph over all. Also we pray the Lord that he may greatly bless that brother who stood alone in the battle many years, and that his heart may be filled with love to God and man. "No eternal Life out of Christ."

NOTE BY THE EDITOR.—Our heart is greatly cheered and comforted by the words and prayers of the aged pilgrims. We feel a peculiar union with them; and we know the joy they feel in their deliverance from the God-dishonoring doctrines and traditions in which we were bound in the larger portion of our lives. Praise ye the LORD, the snare is broken at last.

ELD. J. A. HOPKINS, South Foster, R. I., writes: There are but few believers in "No future Life out of Christ" in this vicinity, and most of those have embraced it in the year past. I feel to thank God that his word is truth; and that it represents Him to be a God of love; and He has manifested his love in giving His only Son that whosoever believeth in him should not perish, but have everlasting life. But if Christ be not raised from the dead, then they also that have fallen asleep in Christ have perished, as well as those who have died without hope. May the Lord enable us always to have that blessed hope that Paul had; but not the hope of the resurrection of "the unjust," as some "allow;" but "the hope of the promise made by God unto the fathers." Yours, in hope of eternal life.

J. G. HEATH, Brockport, N. Y., writes: We love the tone and spirit of the HERALD much; and hope misrepresentations, such as seen in some other papers, will never find way into our paper; and may our heavenly Father continue to give wisdom in directing it.

MARY GEARLD, Simpson's Corner, Me., writes: I felt glad to see that article in the HERALD OF LIFE headed "Romanism and the South." I rejoice that somebody begins to see why the two-horned beastly power is working so lamb-like. It will by-and-by speak like a dragon. The Roman Catholics have built edifices, erected churches, located themselves in bodies in almost every city and village in the United States, ingratiating themselves into favor with State and general governments, working out that lamb-like spirit to speak in tones of thunder when the time comes for God's word to be fulfilled. God's people must be prepared and made white and tried. What will do it like persecution? Would not that cause his elect to cry day and night? Somebody must be all ready and waiting. We have not seen anything like persecution We have been ridiculed and scoffed at, but not persecuted. We often see people suffer for their own faults, and cry out, "persecution." God's people will be brought into a place where nothing but the mighty power of God can deliver them.

NOTE BY THE EDITOR.—We make it our business to serve God to-day, and leave the morrow with Him. We have no fear or dread of persecution, but if it comes, God will hide his faithful people in His chamber till the indignation is overpast. Let us all live near to God now, in this present time, and leave our future in His hands. Leave fearful forebodings to the unfaithful, to hypocrites, and to worldlings. Let us "lift up our heads;" look for Jesus.

A. L. HOUGHTON, South Adams, Mass., writes: I read the HERALD OF LIFE very much, and my constant prayer to God is, may it live and its Editor be spared to conduct it. God always takes care of them that trust in him. Since I wrote you last I have been quite busy. I have found many who are willing to converse on the Life theme as revealed in the Scriptures, and I have delighted to talk with them. Others call me a "heretic." But I care not for that. I have a duty to do, and intend to it. May God help me. Sometimes when I think I am all alone in my views in this place, I am somewhat faint-hearted. But I go to God and ask for strength, and I never go in vain. The Brn. and sisters in Florida have been made sad by Br. Jenks moving away. Many are the happy moments we have had with him and his family; and when in trouble he always had a word of comfort and cheer for every one. May the blessing of God rest upon him.

MRS. M. C. CONVERSE, Wolf Creek, Iowa, writes: I thank my heavenly Father every day that He has put it into the hearts of His children to proclaim the truth, of His soon coming and kingdom, and that none but the Christ-like will live forever; for if all were made alive from the dead, those that were not in Christ would live in sin; but, no; such a thing as the wicked's living forever cannot be. It seems to me the HERALD grows better and better; next to my Bible it is the best reading I have. I have never heard a sermon preached by any one that believes in the non-resurrection of the wicked; yet since reading your valuable paper I have become a firm believer in it, and have felt more of the love of God in my heart than ever before. The truth is very precious to me, and I am expecting to meet you and all God's dear children in that glorious kingdom soon to come. Yours, in hope of eternal life.

S. MORGAN, formerly of New Rutland, Ills., writes us from North Lawrence, Kansas: I begin to realize the effects of the absence of the HERALD OF LIFE. I am away in the west where there is no one to sympathize with me; there are no Adventists here; but my courage does not fail. I stand upon the gospel foundation; standing there I can keep above the waves. I desire an interest in the prayers of all God's children, that I may stand unmovable and always abound in the work of the Lord. I have many tracts, pamphlets, and books to circulate among those who will read; and I have also all the HERALDS OF LIFE from my first subscription. I expect to get them into circulation soon. Pray, brethren and sisters, that the gospel truth may be scattered in this place and take root, and bring forth much fruit to the glory of God. I had the privilege of making a few remarks in meeting here, after the sermon, and endeavored to show that God loved the world, and gave His Son to die to redeem us, etc.; the response was, "Amen." The house was pretty well crowded with both white and colored people.

CHAS. E. PHILLIPS, North Herman, Me., writes: I have been gone from home some time or I should have sent my subscription before. May the blessed Lord keep and preserve you in that glorious truth, Life only through Christ. Truly it is the most blessed of all the truths we have ever received. I bless God to-day that ever I heard it. I believe it has stripped me of the last remains of the old traditions; and I can now see truly that "God is love, love, love:" glory to His blessed name for this heavenly truth down here, in this dark age of this world's history. O what a treasure to know that if we belong to the LIFE-GIVER, though we were dead yet we shall live again. I cannot write much, but I can love the truth with all my heart, and pray God to be with you in this heavenly work until the LIFE-GIVER comes and takes his weary, way-worn, despised ones home. I shall do more for the HERALD soon. Your brother, hoping to meet you and all the saints in that land of life and rest.

H. HARRIS, Mt. Tabor, Wis., writes: There is considerable interest manifested here on the Life views. One year ago there seemed to be none. Now there is quite an inquiry after our tracts, and they are circulated freely. Those you sent are all at work and doing good. When I first began to proclaim these views, from three to six was all that would hear; but now the house won't hold them. Last Sunday night there was a large house full, and when I was through speaking, they said they wished I had spoken longer. Some were present from Iowa, and they said they wished I would come out there. May the Lord attend his word with power. Yours in love, till the LIFE-GIVER comes.

S. S. CALL writes: There is good news from this part of the country. One year ago next month I found none that believed in Life only in Christ and no future Life to the wicked dead. But I found many willing to hear, and investigate the subject; which they have faithfully done, and many of them now are teaching me, (as well as others) the ways of Life and salvation. O how it rejoices my heart to meet with those of like precious faith, and hold sweet converse one with another. The Universalist is (in one sense of the word) doing good, by driving or compelling the brethren to admit universal salvation or non-resurrection of the wicked dead. These things cannot long exist; they must admit one or the other.

BURR OAK, IOWA, Dec. 14, 1868.

J. K. MARSHALL, North Chester, Mass., writes: We live among those who believe every *ism* but the Bible. Lately I spoke to the people, about three and a half miles from our place, on the great subject of a future life only through Christ. I feel very grateful for the freedom enjoyed in speaking in the Lord's name. I have given away some of the HERALD OF LIFE. In our labor in the cause of God and His truth, we have been exceedingly blessed; for which I praise His holy name. The HERALD, with the truth it brings, was never more precious than now. My prayer is, that God will bless his own truth to the salvation of dying men, who will glorify His name in the kingdom. Yours, looking for that blessed hope.

NOTE BY THE EDITOR.—Why cannot more of our brethren hold meetings, where a few can be called together? Ye are all "a Royal Priesthood." Do not wait for a professional Priest. Get tracts, pamphlets, and papers; call a meeting; say what you can; read some, and scatter the "Documents." God will bless you in it. Now is the time, these long winter evenings. Try it.

GEO. W. ALLSHOUSE, Rochester, N. Y., writes: Affliction and sickness sore have been upon me for a long time, but I hope the Lord will bring me out of it in his own good time. O for grace, for patience; and no doubt I needed affliction to bring down the evil of the flesh. The HERALD is a great comfort to me in my affliction, and I know not how to do without it, but if you think best or are obliged to stop it before I can send you the pay for it, I must submit to the loss. I feel now that all will be right before long. You do not know how much my inability to pay has troubled me; but thus it is, and we often need sorrow and affliction to withdraw us from worldliness and deadness; and the child of God has to suffer many trials and afflictions to purge him from that which is offensive to the Lord; and no doubt the most of it we bring upon ourselves through folly and unbelief. Remember me at the throne of grace. May our heavenly Father bless you, and long spare you, and give you health, strength and wisdom from above to guide you into all truth, that you may go on instructing his poor and ignorant children, is the prayer of your brother in Christ, the Lord and LIFE-GIVER.

CAROLINE M. JAQUES, Oswego, Ind., writes: I prize the HERALD next to my Bible; indeed my Bible is a new book to me. I was undecided on the resurrection of the wicked till I read the paper; but I am now fully convinced there is no life to those who are not joined unto the LIFE-GIVER. O that all the world could see truth in the light of the Bible! But, alas, darkness covers the earth, and gross darkness the people. Your "campaign Documents" will do much to disperse the darkness. I hope those who have the means will scatter them far and wide. I give the HERALD OF LIFE, after I have read it, to any who will read. My father (Wm. B. Wade) is distributing Campaign Documents in this section. The doctrine is unpopular; but there are some who will read. It does seem to me if they will read they must be convinced. I thank the Lord I was ever brought to see the truth that "God is love," and will not consign any of His creatures to hopeless torture. Your sister, waiting for redemption.

A PUBLIC DISCUSSION.

AT NEPTUNE HALL, corner of Grand and Allen Sts., New York, Wednesday evening Jan. 20th, at 7.30 o'clock. *Subject*

Resolved—That the Scriptures teach that the soul is mortal, and in death unconscious.

W. H. HANFORD, Affirmative.
T. J. O'KAIN, Negative.
The public are invited to attend. *Seats free.*

APPOINTMENT.

WATERBURY, Conn., Jan. 10th.

C. C. BARKER.

BUSINESS MATTERS.

One Dollar each from—H. A. Brickford, E. Wolcott, D. Perine, N. Allpool, E. Clark, A. Statts, J. T. Hanson, "Philadelphia," P. H. Mitchell, J. Campbell, J. Parker, A. Osborn, Geo. Woolston, A. Boynton, Mrs. R. Perine, Mrs. Sophia Briggs, Mrs. S. Hill, Mrs. M. M. Ives, J. Eakely, C. C. Webber, Mrs. H. Winship, Mrs. A. S. Libby, E. W. Surdam.

Two Dollars each from—W. G. Warren, N. M. Catlin, Geo. Adams, Jr., W. G. Obocock, J. T. Cornell, C. M. Reynolds, L. H. Brigham, J. H. Elliott, J. McAlpine, J. H. Brayton, L. Fidler, C. Bozarth, E. Haynes, C. B. Dwight, Royal Boston, Eld. T. K. Allen, D. Clow, S. Royse, G. Brag, J. A. Hopkins, J. K. Marshall, A. W. Bradford, Caroline Jaques, D. Coatsworth, C. Cushing, B. Gavitt, C. Turner, T. Spencer, W. H. Spencer, By W. Roworth, Lucy Janes, Mrs. D. C. Corwin, L. Cram, H. B. Lambert, J. Francis, Jane R. Dull, C. E. Phillips, Eliza Tefft, B. F. Welsh, A. B. Welsh, Mrs. C. Welsh, G. H. Waterhouse, Mrs. Laura Goodwin, Mrs. M. C. Converse, Mrs J. Waid, W. H. Sigafoos, J. E. Brenton, D. W. Littell, J. P. Chrest, S. A. VanAken, E. S. Westcott, A. Mason, R. L. Cattell, F. S. Mason.

Five Dollars from—G. W. Hanna, E. A Poole, J. T. Cuyler, F. Gladding, T. J. Harris, M. F. Lawson, J. M. Crane, J. S. Seabury, J. F. Redhead.

Various Sums—Mrs. R. W. Pierce, on pledge, $10; Mary Gearld, 50 cts.; W. Muncy, $3; S. Muncy, $3; S. D. Lombard, $2 50; Mariah Majors, 50 cts.; John Marsh, $3; E. V. C. Bennett, 25 cts.; S. Morgan, $3; R. D. Chase, $15; D. Putnam, $3; Wm. Purdy, $1 50; S. Carlisle, $12; D. B. Salter, $25; Mrs. D. Bush, 50 cts.; S. Kenny, 50 cts.; J. G. Heath, $3; J. Blanchard, $3; Dr. L. Watson, $5 50; W. H. Barnes, $3; Palmer Converse, $3; A. H. Remsen, 50 cts.; N. Tefft, $3; J. F. Redhead, $25 pledge paid; B. J. Masters, $1 50.

Tract Fund.

Mrs. R. W. Pierce	$1
S. Carlisle	$2
D. B. Salter	$5
Palmer Converse	$2

Parcels sent since last week.

E. A. Poole	by mail
Mary Gearld	" "
Mr. Wakefield	" "
R. M. Mansur	" "
H. S. Hough	" "
J. Morse	" "
W. H. Whitman	" "
A. F. Brimhall	" "
A. L. Houghton	" "
J. McAlpine	" "
L. H. Brigham	" "
C. M. Reynolds	" "
E. D. Hutchinson	" "
C. B. Dwight	" "
B. E. Merrick	" "
Mrs. D. Bush	" "
Eld. T. K. Allen	" "
Garret Brag	" "
M. N. Bolster	" "
F. Gladding	" "
A. S. Whitney	" "
Mary A. Loomis	" "
Mrs. D. C. Corwin	" "
L. Cram	" "
L. Watson	" "
J. Blanchard	" "
Eld. Wm. Brayton	" "
Mrs. L. Goodwin	" "
P. Converse	" "
R. L. Cattell	" "
Mrs. A. S. Libby	" "
Mrs. E. S. Westcott	" "
J. P. Chrest	" "
Emeline Wood	" "

DR. S. B. BARLOW,
55 EAST TWENTY-FIRST STREET,
(NEAR FOURTH AVENUE,)
OFFICE HOURS. { From 8 to 9 A. M. / From 1 to 2 P. M. / From 6 to 7 P. M. } NEW YORK.

Poetry.

ALONE IN THE DARK.

"Stay by me to-night, dear mamma," said a child,
"The rain rattles down and the wind is so wild,
I shut up my eyes, and I cover my head,
And draw myself up in a heap, in the bed;
And I think about robbers, and shiver with fear,
Do stay by me, mother! It's so dark up here."

"I cannot, my darling; and why should I stay?
You are never afraid to come up here by day;
You study and play in this same little room,
And never have left it with fear or with gloom;
Why, then, when you're wrapt up so cozy and warm,
Do you think about things that can do you no harm?"

"O mother! it's light in the day-time, you know,
And the sunshine then puts all the room in a glow;
And up from the hall comes a murmur of sound,
When Jenny and Kitty are running around;
And tho' your voice, mother, I don't always hear,
Yet it's so light and cheerful, I know you are there."

"My dear little boy, I'm afraid you forget
That God is near by, watching over my pet,
Nor darkness, nor light, would be safe without One,
Who sees us, and guards us, till life's race is run.
In the loneliest night, He is close by your side,
If you love Him and trust Him, 'The Lord will provide.'

"You never need fear; but when feeble and faint,
Then call upon God, who will hear your complaint;
There's no one to hurt you, when God is so nigh.
His angels, to keep you, descend from the sky."

The child gently put his soft hand in her own,
And kissed the sweet face that so lovingly shone;
You may put out the light, mother dear, when you please,
If I feel afraid now, I will think that God sees."

Children's Department.

FRANK KINGSTON'S RESOLVE.

"HALLOO, Frank! where are you bound for?" cried Ned Hillary to his friend Frank Kingston.

"Just going home," said Frank; "they keep us pretty busy at the shop to-night, and we couldn't shut up till late."

"Well, say, don't stay home and mope all the evening. It's a splendid night; let's have some fun."

"What kind of fun?" asked Frank.

"Oh, most anything. A game of billiards, perhaps, for variety."

Frank hesitated. He knew very well that his parents did not approve of his going to the billiard room, but his fondness for the game sometimes overcame his scruples.

"Well, I'll come if I can," he said, as he moved on.

Ned called after him, "Don't fail, that's a good fellow. I'll meet you at the corner."

It had been a busy day, and Frank was tired and hungry. The table was waiting for him when he reached home, and his mother met him at the door with a smile and a pleasant word, but her voice had a weary sound which Frank's ear could not fail to catch. He did not think of it again, however, until, having finished his supper, he was about to leave the house, his glance fell on her troubled face. She was rocking the baby, who was wakeful and worrying; the table was yet to be cleared, and the girl was away on a visit to a sick sister. For an instant Frank deliberated, then back went the old straw hat to its nail behind the door, and the next moment he had coaxed baby from mother's arms, and was quieting it as gently as a girl. It was a pretty picture they made in the golden twilight—the curly-headed boy hushing the baby sister to sleep—and the pleased smile on their mother's face told that to her eye no painting by any of the masters would be half so sweet.

Eight o'clock came and baby was sleeping soundly. Mother had seated herself darning stockings, and Frank was wondering whether it was not still early enough to meet Ned, when his father came in with the evening papers.

"Very busy to-night, Frank?" he asked, "My eyes feel badly and I don't like to use them much. Suppose you read a while to mother and me."

It was something of a disappointment, and Frank began the task reluctantly, but quickly becoming interested, all thoughts of Ned and the evening's amusements vanished. After the reading there was a pleasant chat over the events of the day, and when Frank knelt with his father and mother at prayers, he felt that it had been a happy and restful evening.

"Heard the news?" said one of the shop-boys, the next morning.

"What news?" asked Frank.

"Ned Hillary had his eye put out last night—got into a quarrel in the billiard saloon."

Frank shuddered when he thought how narrowly he had escaped being mixed up in the same quarrel, and, then and there, he resolved to have nothing more to do with the billiard room.

At noon he told his mother of Ned Hillary's misfortune.

"Had he been home, making others happy, like my Frank, it would not have happened," she said, with her loving hand on his shoulder.

Frank hung his head; and then, because his sense of honor was too fine to let him take praise that was undeserved, he confessed how many times he had been at the billiard room, and how near he had come to being one of the party that night.

"But I shall never go there again, mother dear," he said, seeing the tears in her eyes.

"My boy has need to pray, 'Lead us not into temptation,'" she said, softly. And Frank did pray those words in a way he had never prayer them before, and though he sometimes found it hard to refuse an invitation to play his favorite game, He who gave that prayer to his disciples gave him strength to resist the temptation.—*Alta Grant, in Little Corporal.*

H. MUNGER'S "TWO RESURRECTIONS:"

REMARKS THEREON BY ELD. W. S. CAMPBELL.

THE promise is definite. It presents two classes of the righteous to be affected by the coming of the Lord. The one to be raised from the dead: the other not being dead, i. e., not asleep in Christ, to be changed. The promise rests on the assurance that Jesus Christ, who is the "Judge of quick and dead," is also "Lord of the dead and the living."

The first promise made directly in the gospel, of a resurrection, appears to be found in what "Moses showed at the bush," when "he called God, the God of Abraham, the God of Isaac, and the God of Jacob." "He is not the God of the dead, but of the living." It would be difficult from this to see how God is the God of wicked men. All these good men were dead at the time; and to have hope must have the promise on this assurance. It would be equally difficult to discover any hope, on the ground of promise or otherwise, for the resurrection of wicked men. But all these worthies need life to make them men again. Now, if in the resurrection "they neither marry nor are given in marriage, but are like the angels, being the children of God, and of the resurrection," what change can be given them? What further condition? What would you change either of them into; now that they are not mortal?

They are not mortal, for Jesus is contrasting the condition of the future with the present (which is mortal), when men marry. And why not, if they are mortal in the resurrection? For mortal men and women will marry; consequently there was more force in the Jews' question than Jesus thought of (we must speak so when men tell one thing and Jesus tells us another) and he was so much on their side that they had the argument; for they suggested the mortal resurrection (if there were to be any,) and so does H. Munger, only he declares that there will be a resurrection, (which is only a *resuscitation*) and that it will be mortal. This is making Jesus admit it, and with his apostle Paul, labor to prove it. So the woman might meet her seven husbands in the next life, and the practical question becomes important, "Whose wife shall she be?" for the seven had her to wife. "Oh, but they will be raised for judgment!" "That will not take long; and they will not wish to marry in such a state." How do you know how long it will take God to judge the world? It will take a thousand years to go through with all the forms which your plan requires; yes, ten thousand. Certain conditions inhere with mortality. These conditions must qualify the mode of procedure. If a mortal condition is required, depend upon it the whole thing will conform to that principle.

Do you know that the passions and appetites of men will be changed when they have mortal life after this, and are still beyond the harvest, the tares and the wheat growing together, and the men themselves not at all changed? Why, I should conclude that the man who had first married the woman would set up a claim; and as she would be mortal and consequently young, having had seven husbands, never one of whom had had her in this new mortal condition, he would propose taking her after the most approved (Jewish) fashion, and commencing life again. While another might be mad and seek revenge; because he lost a wife, and *a life*, too, on account, of failing to conform to a provision of the law. That would be quite natural and a consequence of mortality. All else being mortal, we should expect that which is natural in them. But that is not a natural life at all. Only it is a mortal one, mind.

Thus it would seem that the Sadducean ground of objection presents rather a hard look for the resurrection; or for our expositors of it, on this big scale, who make the whole thing mortal! It is of no account how they say the mind will be affected to keep a man from sinning, who is raised from the dead, he still being mortal. Mortality has its capacities and its limits. Its capacities of action, appetites, and passions, we estimate in wicked men, by the life itself. Its capacities of knowledge, by another principle. The effect of each one upon the other, by observation and experience. They say that he is proved mortal in the resurrection. Will they deny his qualities as a mortal man? To say that he is not a free agent is to deny that he is mortal; and to say that he is kept from sin by the greater exhibition of the glory of God, is to say that he is changed already: for the same mortal man did not, would not, or could not see the glory of God to make them repent and believe and would not, though a mortal man or an immortal one cometh unto them "from the dead." Besides it shows that they must have been judged before, else he would not show them any more of himself.

If you say it is the divine purpose, I reply that the divine purpose does not go beyond the capacity of those who are to act with him in effecting it, even if that action be only in conception. To have such a resurrection and judgment, of *mortal men*, as you claim, would require human capacity. There is no loop-hole for you in the idea of what men will see. They will see and feel and act as mortal sinners should, as mortal sinners do; the great proportion not knowing why they are there! and the Mahommedan dreaming that the first stage of his paradise is finally obtained!

Men might sin as mortal men, if the horrors of the judgment were before them, as taught by Br. Munger; for it is not in the want of solemnity and revealed majesty, that the tendency to sin lies; but in the weak and fallen condition of human mortality.

If men are to know more as mortal men there than here, should it not be by inspiration? Will the wicked have inspiration?

Men sin if death stares them in the face. They have always done it, because they are mortal. They do that which they know will kill them in a short time; but they are mortal. Mortal men are not deterred from the commission of the most flagrant crimes, by the certainty of judgment. Some of the strongest believers in future torment are very great sinners.

One word on the grand assertion that the "raising" is not the resurrection, but consists of the change to be effected after. This shows most beautifully that none of them were "mummies!" Very well. Is not a mummy a mortal man under certain conditions. If the dead are raised mortal there might be some of them mummies, for all that Br. Munger believes or argues to the contrary.

We will here compliment Br. M. for throwing away all the argument in favor of all having a resurrection, based on the term "*Anastasis.*" He says, "coming forth is nothing; going up is all: that is what gives eternal life." Well, then, the coming forth is not the coming to life, in or by Christ, at all; nor was his own coming forth *resurrection* of any account. 'Twas his *change.* Wonderful! The man dies in mortality, a state of death. He is raised in death, or corruption (comes forth, I mean) for death is corruption. So it is in corruption. But the apostle speaks of the same substantive being sown and raised. If the being raised is being changed, there is a very good argument for Universalism even in Br. M.'s mortal resurrection; but what is still to be disposed of, makes a beautifully clear exposition, i. e., if people do care about the meaning of terms, or the relation of one part of a figure of speech to another. The raising follows the sowing, as the next thing in order; so inversely, the next condition preceding the raising is the "sowing." Hence, the dead, who are raised in a mortal state, are "sown" by the spirit of God; for that is all the resurrection power promised. But *it* is "sown a natural body;" (that is, mortal) "it is *raised* spiritual" that is, it is resurrected, not raised natural by the spirit. A mortal resurrection which is not Scripture raising, to sow men in natural life by the Spirit of God, that they may change into immortality! If one, why not all?

Now we ought not to hear any more of the charge of Sadduceeism against those who believe that the gospel does not promise any life in the future to the wicked. Here is the position of the Sadducees, that they suggested to Christ, to disprove the Bible doctrine of a resurrection to life, adopted and indorsed by those famous preachers of the resurrection (one of them) who have stood against the speculations of those teachers in the natural immortality of man, who have been unwittingly grading the track for spiritualists and Pantheists. This man is doing the same thing. The Sadducees presented a great objection to the doctrine of a resurrection of the dead. The same mortal condition as we find here. The reason why they proposed such a foolish objection was that they did not understand the Scriptures or the power of God. Christ tells them he meant that the resurrection would be real; but their objection, from the supposed circumstances, amounted to nothing; for he did not teach a condition for the resurrection that would admit of any such circumstances. Br. Munger says the condition will exist; therefore the circumstances may. Hence we see that the ground of the Sadducees is adopted and Christ's rejected; for that condition which they suggested, as the resurrection, is admitted, and Christ's doctrine is denied. Matters it what platform a man may lay down on which the whole "body are to see eye to eye," when Jesus has given us the only "eye" by which we can see this position for the world to come? The Word of God declares that in the resurrection they are like the angels of God, being the children of God and of the resurrection; neither can they die any more. Then they are not mortal or subject, in any way, to mortal conditions.

It comes with an amazing ill grace from those whose position requires them to ignore and deny the plain statement of Jesus Christ, the charge that we do not admit the plain teaching of the Son of God (John v., 28, 29,) who does not say there, or in any other place, that the wicked will have life in the future. He does say, elsewhere, that they shall not see life [again] for the wrath of God abideth on them. In the great text (John v., 28, 29,) Jesus says only that they that have done evil shall come forth, as is rendered in King James' translation; there is no positive being, or quality, given to them, except it is by implication. They are opposite in character; hence, when the circumstances or conditions are given, for this class, we should conclude that they are opposite in state. If so, they are in death; because those who have done good "come forth to *life.*" Coming forth is only a means, anyway, with all the strength the English version can give it. It is not life itself; for the good "come forth" to life. If Jesus meant *death*, (which he might if they came to mortal life) let him tell us, or if he meant to say that there are two kinds of life on the other side of the resurrection of the dead; or that the saints shall have one, and not the other, let him say so. He has not said this, here or anywhere else. Nor has he given any assurance that there is a way of getting out of one life into another, in the world to come; for the "life to come" belongs to the world to come. Now there is one life to come. So the Bible states, explicitly, and to show that there is no other—none like this, the apostle contrasts "the life which is to come" with "the life that now is." If Jesus knew what he was talking about, it would seem that others do not; for they read what he says (they ought to), but the "eye to eye" may take an "eye" away, so that they see, and do not perceive.

And why do they not understand? Well, the positions which so plainly deny God's word must lead to some plan by which the force of it is destroyed; for that word says, plainly, "the dead shall be raised incorruptible;" which must include the righteous. It declares that "it" which was sown in dishonor shall "be *raised* in glory;" not changed into glory afterward. What glory is there in corruption?

THOUGHTS ON 1 PETER IV., 6, 17, 18.

BY B. MATTHIAS.

[Concluded.]

II. THE doctrine of these texts. First, It is *That men are judged in the flesh*, while in mortality; in the time when they can be dealt with, are within the reach of justice, and are susceptible of punishment. Second, The gospel is the means of judging men. That is what the word teaches. "For, for this cause was the gospel preached to them that are dead." See fifth verse "Who is ready to judge the," etc. The same thought is found in another place. "By which also he went and preached to the spirits in prison, which some time were disobedient, when once the long suffering of God waited in the days of Noah while the ark was preparing, wherein few, that is, eight souls, were saved by water." 1 Peter iii., 19, 20.

When were they preached to? "In the days of Noah." By whom? Noah, a preacher of righteousness. By what spirit? Of Christ. Is that so? Let us see. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what or what manner of time, *the spirit of Christ which was in them* did signify," etc. 1 Peter i., 11. It should be allowed that this passage explains the other, viz., "By which he went and preached to the spirits in prison." But says one, "They were in prison." When? before or after they were destroyed? After, say some. What, after their destruction? The word is by this same apostle, "The world that then was, *perished.* Jesus says the flood came and took them all away. The original account is, "And God saw that every imagination of the thoughts of man's heart was only evil continually. And it repented the Lord that he had made man on the earth; and it grieved him at his heart. And the Lord said, I will destroy man . . . . And all in whose nostrils was the breath of life, of all that was in the dry land died. Gen. vii.

Like other mortals, they had all the preaching and judgment before death. But "they were in *prison.*" Yes, but it was while the ark was preparing. What means the word "prison?" This word agrees with another relative word in this epistle, and in Jude, and in the words of Jesus and Paul, and others which we will refer to. In 2 Peter ii., 4, etc., "If God spared not the angels that sinned." The sons of God that went after the daughters of men, and "took them wives of all they chose." Gen. vi. 2. These became unbearably wicked; who after due warning were given up, arrested, tried, condemned, and "chained in *darkness*, outlawed; greatly restrained by their own strong delusions, "consciences seared;" "past feeling." The spirit withdrawn; which had striven with them. Now, thus given up, the piety, the zeal, the righteousness of Noah was no offence to them. They were condemned long before the flood, and consigned to "chains of darkness"—or Tartarus—were kept in durance until the time of execution. "Reserved unto judgment." Jude has it, "Hath reserved in everlasting chains under darkness, unto the judgment of the great day." "Great day" may mislead some minds, but need not. Both Jude and Peter are giving consecutive examples of judgments; so this great day, as it stands in the order, comes off before Sodom and the Cities of the Plains are judged. Besides, they both speak of more modern sinners, liable to the same condemnation; sinners of the same type; subject to the same style of judgment. Sodom and Gomorrah are made "ensamples unto those who should after live ungodly." 2 Peter ii., 6.

These lost sinners form a dismal character according to Peter and Jude. See 1 Peter ii., 10, to the end of the chapter, and Jude 8 to 13. There are some parts of this description of character which excite our suspicions that some of our near neighbors are involved in filling up the picture. "Which have forsaken the right way," "turned unto fables," "Falling away."—PAUL. "Speaking evil of things that they understand not."—PETER. "But these speak evil of those things they know not."—JUDE. To whom is reserved the blackness of darkness." Peter calls it "mist of darkness." As in the former cases, reference to a judicial blindness, where there is plenty of self-complacency, but no humility; plenty of words about the gospel, but no gospel in their words; unreformable, unconvertable; weighed in the balance and found wanting; despoiled of their talent; "bound hand and foot, and cast into outer darkness." "And if one look into the land, behold darkness, and the light is darkened in the heavens thereof." Isa. v., 30. See Isa. viii., last verse. Jesus says, "Walk while ye have the light, lest the darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." John xii., 35. These cases must suffice to illustrate those passages in Peter and Jude, "mist of darkness," "blackness of darkness," darkness so dense that no gleam of truth can penetrate its dismal folds.

"For the time is come that judgment must begin at the house of God." The judgment upon this house is corrective, disciplinary. Said one of the prophets, "We shall not die. O Lord, thou hast ordained them for judgment, and O, mighty God, thou hast established them for correction." Hab. i., 12. But where shall the incorrigible sinner appear? They are judged as unrepentant sinners; and they die unpardoned criminals.

The righteous in all ages have been tried. Instances of judgment such as Peter and Habakkuk speak of as coming upon the Hebrew first; and it was ordained for them by the Lord to Abraham. "Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation whom they shall serve will I judge." When the trial of the first ended, the judgment of the other began, and was rushed through to consummation. And that is the rule and no exception.

Take another case. The Jewish nation and all nations were given into the hands of the king of Babylon seventy years; at the end of that term Babylon fell immediately. Belshazzar was slain, and Darius the Median took the kingdom. This had been foretold as distinctly as the other instance. "This nation shall serve the king of Babylon seventy years." . . . . When seventy years are accomplished, I will punish the king of Babylon and that nation, saith the Lord, for their iniquity, and the land of Chaldeans, and will make it perpetual *desolations.*" Jer. xxv., 11, 12. As a reason for this and the punishing of all other nations to extinction is given in the twenty-ninth verse of this chapter. "For lo, I *begin* to bring evil on the *city* which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth." Read to the end of the chapter. Where shall they appear? We have given above the measured affliction spoken of by Peter, and we are witness of the special and fierce judgments upon papacy. That began at the instant the "forty and two months" ended; by which we know our redemption is begun. "*And* if it first begin at us." The righteous are punished beforehand, and come out as gold "purified, made white and tried." "Some men's sins are open beforehand; (because confessed) going to judgment; some men's they follow after; because not repented of." 1 Tim. v., 24.

Now let the "House of God" say, "O thou enemy, destructions are come to a perpetual end." Psa. ix., 6.

NEW KNOWLEDGE OF THE SUN.—Of what was learned about the sun in the late eclipse, which attracted so much attention, the *Scientific American* says:

Few expeditions for scientific research have ever been more carefully organized than those sent to observe the recent solar eclipse. The results are important, as they confirm previous theories in regard to the nature of the luminous matter which surrounds the sun, and the frequent changes observable in its appearance. The remarkable protuberances pictured by the camera and tested by the spectroscope are no longer mysterious.

A self-luminous object is determinable with the greatest ease by the spectroscope. The sun has by this means been determined to be self-luminous. The peculiar parti-colored streak which indicates this, had been noticed in the solar spectrum previously to the occurrence of the eclipse. The absence of the dark lines in the spectrum fixed the nature of the luminous matter so far as to show it to be gaseous. Photography has shown us the irregular forms of the masses of gaseous matter as they float about and are upheaved. The prominences are now attributed to a sort of condensation going on among the vapors and gases formed by the intense heat of the sun. The heat which exists upon the surface of the sun is intense beyond all human conception, and doubtless those substances which are to all artificial means within our reach so refractory that they cannot even be fused would be vaporized by it.

So science goes on prying deeper into the mysteries of nature' its powers gradually enlarging only to discover that the field is infinite.

MR. Dunbar Moodie, late sheriff of the county of Hastings, writes to the Montreal *News* recommending vinegar and water as a cure for hydrophobia. He tells of a Captain Paul who was bitten by a mad dog on the finger, which soon commenced to swell and gradually increased, extending to the whole arm. A broad red streak extended on each side of the bitten finger up to the shoulder on the outside, and to near the armpit on the inside. He at once took a sharp pen-knife and scarified the finger all around the wound which bled plentifully. He then moistened some common salt with vinegar, and rubbed it into the wound perseveringly. Gradually the red streaks disappeared until they were they were confined to the hand. The application of the salt and vinegar, produced a copious discharge of watery fluid from the wounds in the hand. He then applied a common flour poultice for some time, until he thought the danger was past.

Several days ago an English lady, on a visit to a friend at Gosport, opposite Portsmouth, was severely bitten by a rabid dog in one of her hands, just as she was about returning in the ferry-boat to Portsmouth. The hand gave her great pain, but on immersing it in salt water the pain gradually abated. In this manner she kept the hand in the salt water all the way back to Portsmouth, which is about a mile from Gosport. By this means the salt water proved an effectual antidote to the poison of the wound from the dog's teeth. Immediately after biting the lady, the dog bit a coachman and a boy, both of whom died of hydrophobia.

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AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JANUARY 13, 1869. VOLUME VI.---NUMBER 14. WHOLE NUMBER 252.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST;" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

INHERENT IMMORTALITY.

BY DR. J. K. FINDLEY.

[These articles by Dr. Finley we take from the *Niles* (Mich.) *Republican*. Some things of a mere local nature are omitted.]

THE question before us is, Does the Bible teach that man has a spiritual entity, called the soul, constituting inherently a part of his nature, which is necessarily immortal?

That the dogma of the natural immortality of the soul, or man, is very generally received among Christians is freely conceded; but that this has been the uniform belief of the church throughout the Christian dispensation we deny. The history of the church fully establishes the fact that even at as early a period as the second century, Christians were greatly divided in their views on the question. There is no evidence whatever that during the first century the belief in the inherent immortality of the soul was held by any one professing to be a Christian. The history of the church in the second century abounds with proof that very many of the Ecclesiastical Fathers did not believe in the doctrine. Cyprian, Arnobius, Athanasius and others, regarded the soul as naturally mortal, and that its immortality depended upon the action of the Holy Spirit in regeneration, which is substantially the doctrine of the Destructionists. In Eusebius' Ecclesiastical History we are informed of a sect in Arabia, in the third century, who denied the natural immortality of the soul. Their views were regarded as heretical by the professional theologians of that period, and a council was called to take their case into consideration.

The doctrine of inherent immortality took its rise in the second century, and was derived, not from the teachings of the Bible, but from the philosophical speculations of the disciples of Plato, who, at this period, came into the church in large numbers, and gave shape to much of the belief of the church, on this as well as other points of doctrine; but the question was not fully settled until the beginning of the sixteenth century. A Lateran Council then convened by Pope Leo X. decreed that "the proper immortality of the soul should be the recognized doctrine of the Church." From those sources, and not from the authority of the Bible, the doctrine of the natural immortality of the soul was imposed upon the churches. "The Platonism of the second century was the father, and a Lateran Council under Pope Leo X. was the foster father of this so-called Bible doctrine." It is susceptible of proof from his own writings that Luther did not believe in it. In reference to this very decree of the Lateran Council, he says:

"I permit the Pope to make articles of faith for himself and his faithful, such as the soul is immortal, with all those monstrous opinions found in the Roman dunghill of decretals."

I refer to these historical facts to show that the Destructionists of the last two hundred years did not originate the doctrine of non-immortality, but that it has existed to a greater or less extent throughout the whole period of the Christian dispensation; and this is, once for all, my reply to all those, who, for want of something better to oppose to our views, sneeringly insinuate that "it is too late in the day to call in question a doctrine that has universally prevailed in the church."

After all, our only appeal is to the Bible; to it alone are we indebted for the only real knowledge we possess of our origin and constitution. No Christian will dispute that Moses wrote by the inspiration of God, just as we are told, "Holy men of old spake as they were moved by the Holy Ghost." His record is not made to mock our faith, but that our faith may receive and rest upon it as the truth of God himself. If there is any immortal principle entering into our constitution, we would reasonably expect to find it made known in at least as clear and distinct terms as the less important part of our nature. Let us then, with the single object in view of discovering the truth, examine the inspired record, laying aside all preconceived views.

Gen. i., 26, 27; ii., 7. "And God said let us make man in our image, after our likeness: So God created man in his own image, in the image of God created he him; male and female created he them. And the Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life; and man *became* a living soul." This is the only and the whole record, authenticated by divine inspiration, of our creation. Do we find the word or the idea of immortality in it? There is not the most distant approach to any intimation of the kind in the whole account. There is not one word or hint of anything more than what entered into the constitution of all the rest of the animal creation, as was fully shown in my last article. But we are told that Moses, being familiar with all the learning of the Egyptians, believed that man had an immortal soul; and, therefore, when he informed us that man was made in the image of God he must have had the idea of immortality in his mind. If he had he certainly did not esteem it worthy of notice, for he has not made the slightest allusion to it. There is no doubt that he knew the serpent which deceived Eve in the garden of Eden proclaimed it, whether he believed it or not; and Moses put this on record to let us know that the serpent affirmed a great lie, and in doing so accused God himself of uttering a falsehood. His heathen worshippers in all ages of the world have, in every conceivable variety of ridiculous forms, believed the lie, and finally succeeded in getting it engrafted into the belief of the Christian Church at a very early period of its history. And what kind of fruit has it borne since then? Let Romanism tell, with its idol worship, its Mariolitry, its worship of saints, and above all, its horrible doctrine of purgatory under the control of the priesthood, by which its deluded followers have been ground down in worse than Egyptian bondage. Let Universalism tell; let Swedenborgianism; let the last and most dangerous of all the delusions, Spiritism, numbering its atheistical, its anti-christian, Bible-hating devotees by millions all over the world, tell; for they are built upon the foundation of the belief in an immortal soul that can live separated from the body, inherent in every human being.

The history of the church for the last half century has fully shown that it is powerless to counteract these heresies, and it will continue powerless so long as it yields up the very citadel of its strength, the foundation of all these systems of error. The Spiritualists proclaim everywhere that their chief mission is to convince all that the soul is immortal. They say, too, that Christians owe them a great debt of gratitude for proving this great truth as they claim it to be, by revelations from the spirits of the dead, which, they truthfully say, cannot be proved from the Bible. In one of their conventions, held about four years ago, they passed a resolution affirming that all who believed in the immortality of the soul were Spiritualists. I am sorry to say the too prevalent belief often expressed by intelligent Christians, gives support to the claim. In the church of which I was a member, a few years ago, one of the elders, speaking of a young man who had gone into the army, said: "There is no danger of his being killed." It was asked, Why? "Oh," said he, "The spirit of his mother, who had died a short time before, will guard him from all harm." I have myself heard an orthodox minister, lecturing on the subject of faith, say, in alluding to the "great cloud of witnesses by which we are surrounded," Heb. xii., 1, "That these were the spirits of our friends who had died, which were all around us, deeply interested in our welfare, and anxious for our salvation; and that a true exercise of faith required us to believe it was so. Now what is this but a form of spiritism: and, we ask, why should not those sprits find out some mode of communicating with our spirits? I see nothing improbable in the conjecture, and this is just what Spiritualists claim is the fact. All the orthodox, however, do not believe as this clergyman taught.

Dr. Scott, the Commentator, treating on this verse, says: "Neither in the Bible, nor by Greek writers does this word (witnesses) ever mean spectators." A very moderate acquaintance with the Greek will enable any one to satisfy himself that Dr. S. is right. In a former communication I gave the comment of Prof. Bush on this expression, "our image," in which he says the context shows that it means authority delegated to him to rule over all the inferior animal creation. Dr. Raphael, a learned Hebrew scholar at the head of a Jewish educational institution in Birmingham, England, says the passage should be translated, "Let us make man in our image, *that* he may rule," etc., thus agreeing with Prof. Bush. But supposing that man was possessed of immortality, that attribute alone would not constitute the image of God, for God is possessed of omnipotence, omniscience, omnipresence, etc., and unless man possesses all the attributes of God, he could not be said to be in his image, in the sense in which orthodoxy understands it; being possessed of but one of the attributes, he would only be the image of that one attribute. But I think quite enough has been said to show the claim is unfounded, having nothing whatever to sustain it in the sacred narrative.

J. K. FINLEY.

[To be continued.]

LETTER TO A CLERGYMAN.

BY STEWART CARLISLE.

WILMINGTON, DEL., Nov. 21, 1868.

DEAR BR. COOKMAN: Not having the pleasure of your acquaintance, and feeling a reluctance to call upon you without, pardon me if I take the liberty of addressing you a few thoughts in regard to your discourse on Sabbath evening last.

My object for so doing is not to call in question either your honesty, or earnestness, or piety; for all of which I entertain the highest regard, as well now as in the years of your public life in the past. My single aim is to elicit truth, and with this object in view I propose, in my humble way, and I trust in the Spirit of Him who is "the way, the truth, and the life," to give you a few thoughts as they presented themselves to my mind on listening to your discourse. Your text on that occasion was, "What shall it profit a man if he gain the whole world and lose his own soul." You stated that in a previous discourse you attempted to prove the immortality of the soul; but your object on the present occasion was to prove the "value of the soul," and your argument in favor of the value of the soul was based upon what you were pleased to call its immortality. You said, the soul could never, never die; the body was mortal and must die, and return to the dust; but the soul being immortal must live forever; and in proof of this you quoted from human authors; as for instance, "Suppose this vast globe to be composed of grains of the finest sand, and an angel would visit it once in every thousand years, and carry away a single grain; he would exhaust the entire globe before we had spent the first hour of our immortal existence;" then from Richard Baxter, as he had written over his mantel-piece, "My soul must live forever either in heaven or hell;" and had you gone all through the writings of men, from Plato down to the present time and exhausted all their arguments in proof of the soul's immortality, your first appeal to the sacred Scriptures would have dashed their theories in pieces like a potter's vessel, "The soul that sinneth it shall die." I was perfectly amazed, when you introduced that passage in proof of the soul's immortality; the contradiction was so plain and positive that I supposed every one present would have seen it, and it was none the less so, in your next quotation, "The wages of sin is death." This is in perfect harmony with your first quotation; and it is equally surprising; how these two texts can be brought forward to prove that the soul can never, never die, is something that tangled theology ought to explain. With those two passages before you and a thousand other passages in perfect harmony with them, and not one single passage in the whole Bible where the immortality of the soul is expressed, would it not be well for you to examine somewhat more carefully the foundation upon which this doctrine rests, lest you may be found teaching for the commandments of God the doctrines of men? Has God ever said the soul should never die? if so, where? He has said in so many words, "The soul that sinneth it shall die;" and if men teach the contrary, do they not contradict Him? Now if he had said, in any place, that the soul of any (body) that sinneth, the body shall die, but the soul can never die, then we might be justified in teaching the same; but has he ever said so? If so, where? God having created man, and given him life, knew perfectly well how to unmake him, in case of his failure to answer the purpose for which he was created; and this was all comprehended in the law given to man at his creation, "For in the day that thou eatest thereof, dying, thou shalt die;" and then, after he had disobeyed and incurred the penalty of sin, his Creator told him, in few words, "dust thou art, and unto dust shalt thou return." This was to unmake him; this was death; and that law never having been repealed, it stands in full force; hence, when God says, "The soul that sinneth it shall die," it is only speaking in harmony with his first solemn announcement to man, "dust thou art and unto dust shalt thou return;" and yet man, feeble man, "whose breath is in his nostrils," and his "foundation in the dust," whose "days are as an handbreadth, whose life is even as a vapor that appeareth for a little while and then vanisheth away;" this man, not satisfied to be what God has made him, a mortal man, with the privilege of immortality and eternal life held out to him as the reward of faith in Christ, and a virtuous and godly life, like his father in the garden of Eden, allows himself to be persuaded that he "shall *not* surely die," but be like him, "Who only hath immortality;" that is, God.

Oh, my dear brother, can you not see that this awful falsehood renders the word of God, which is quick and powerful, and sharper than a two-edged sword, both pointless and powerless? and your earnest labor, almost as one that "beateth the air?" Is it any matter of surprise that men sit with stolid indifference or calm composure under the most earnest and well meant appeals in regard to their eternal interests, while they are taught that they are immortal and can never die; and the character of God is represented to them as one whose tender mercies are over all his works, "and that He has no pleasure in the death of any;" that his mercy endureth forever; but his anger he will not keep forever; that "God is love," and that "he so loved the world that He gave His only begotten Son that whosoever believeth on him might not perish but have everlasting life:" is it any wonder that they persuade themselves that their future may not be so bad after all, and that in the roll of ages it may be graciously changed for the better? Would it not be better to tell men that they inherit from the first Adam a dying, perishing, corruptible nature; that it is doomed to the dust of the earth; and that unless they gain a relationship with the second Adam, that will be their final and eternal destiny? Would it not be more in harmony with the teachings of Jesus to tell them that, if they die in their sins, they "shall not see life?" Is not the Lord Jesus the author of eternal life to all them that obey him, "(and them only?) does he not declare that He is the resurrection and the life, and that it is the Father's will that of all that he hath given him he should lose nothing, but should raise it up at the last day;" and except we eat his flesh and drink his blood we have no life in us; "that He is the living bread that cometh down from heaven, which if a man eat thereof he shall not die?" (of course not the death that sinners die); for death in the case of the wicked is absolute, a total loss of life and being together; "they shall be as though they had not been;" they die under the condemnation of the law that has no power to give life in the future, nor provision for their release from the dust; "but what the law could not do in that it was weak, God sent his only begotten Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; and he it is that brings life and immortality to light through the gospel.

We understand the gospel, then, to be the offer of eternal life to dying, perishing man, going out of life down to the dust. Obedience to the gospel guarantees to the believer a future life by a resurrection from the dead, or a translation at the second advent of the Lord from heaven; so when that event takes place the saints of God, and they only, will be made immortal; "For then this corruptible shall put on incorruption, and this mortal shall put on immortality; so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory." Mark it, *then* is the time when the righteous wake up in the likeness of their immortal Head; then comes the song of triumph; then comes the time that David alluded to when he said, "I shall behold thy face in righteousness. I shall be satisfied when I awake in thy likeness;" then, too, comes Job's time of rejoicing, when his living Redeemer shall stand upon the earth; and though after his skin worms may have destroyed his body, "yet shall he see God."

And to show you that we quote from the divine record, and not from the traditions of pagan philosophy, hear the testimony of the the beloved disciple; "He that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son; and this is the record, that God hath given unto us eternal life; and this life is in His Son; he that hath the Son hath life (by promise) and he that hath not the Son of God hath not life:" and the Son says, he "shall not see life."

Now I ask in all Christian candor and sincerity, if in the face of this record we allow ourselves to be persuaded that we can never, never die; if this persuasion comes not from him who from the beginning was a liar and a murderer? And is it not in flat, direct contradiction to the Divine record? and do not they who thus, "put darkness for light, and light for darkness," incur the awful danger of being sent away into everlasting punishment, with death, and not allowed to see life in a future state? If the record be true, (and we believe it with all our heart) then "the wages of sin is death;" to be eternally dead; to be punished with death, and that death everlasting, constitutes the sum total of everlasting punishment, as revealed in the record.

"But the gift of God is eternal life, through Jesus Christ our Lord." And here is a theme for every gospel minister, if he will take his stand by the sacred record, and throw his man-made theories "to the moles and the bats;" he may truly and emphatically offer eternal life to dying, perishing men, and tell them that God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have everlasting life." There will be no contradictions in his teaching so long as he is willing to stand by the record; for "the word of our God shall stand forever," and this is the word which, by the gospel, every Christian minister ought to preach with the Holy Ghost sent down from heaven, and if the love of God, as manifested in the gift of his only begotten Son, be faithfully, earnestly and lovingly presented to dying mortals, and they refuse to accept the offer of eternal life, then Infinite love can do no more than let them die, because of their wilful rejection of the only means by which they might live. "Man that is on honor and understandeth not is like the beasts that perish." "The man that wandereth out of the way of understanding, shall remain in the congregation of the dead."

And now, my dear brother, if this is in harmony with the record, and we affirm that the whole record is in harmony with the views here presented, is it not an awful thing to falsify the record by teaching that man is "immortal, and can never, never die?"

How will you explain the words of the blessed Redeemer when he speaks of the loss of the soul? Can it be said with a shadow of truth that a man has lost his soul, while he is in conscious possession of it? no matter where the man may be, if he is still in possession of his soul, it cannot be said in truth that he has lost it; whatever else he may have lost, he still retains his soul.

Suppose, my dear brother, we read this verse with the context and give it Dr. A. Clark's view, that it means life, as in the context, "If any man will save his life he shall lose it; but if any man will lose his life for my sake he shall find it, "For what shall it profit a man if he gain the whole world and lose eternal life?" If he lose eternal life, does not he lose his soul? and if he lose his soul, does not he effectually lose eternal life? For a man, then, to lose his own soul is to lose life and being together; and that includes body, soul, and whatever else human traditions may feel disposed to invest a mortal being with. Man possesses nothing but what he is liable at any moment to lose, unless he be in possession of a spiritual hope which secures to him the promise of eternal life when the Son of man shall return from heaven; and till he comes, death will continue to hold high carnival and gather all into his cold embrace, no matter how high, how low, how rich or how poor, lettered or unlettered, wise or unwise, all must yield to the solemn edict, "dust thou art, and unto dust shalt thou return;" and the second advent of the LIFE-GIVER from heaven with the "Keys of death and *Hades*" will determine who those are, "who by patient continuance in well-doing sought for glory, honor, and immortality, and he will raise them up and give them "eternal life;" for this is his Father's will that hath sent him, and it is his delight to do that will; being constituted heir of all things, and the author of eternal life to all them that obey him. My heart's desire and prayer to God is, that you and I may be the worthy subjects of the resurrection, or translation at his coming and kingdom.

Hoping you may receive this in the same spirit in which it is sent, and give the subject your prayerful consideration, and search the Scriptures to see if these things are so; and may our dear Father who is in heaven, who giveth wisdom to all men liberally and upbraideth none that ask, "fill you with all spiritual wisdom and understanding;" and keep you from falling and present you faultless before the presence of his glory with exceeding joy."

Yours in the hope of eternal life at the appearing of our Lord Jesus Christ: Amen, even so, come Lord Jesus, and come quickly.

ROM. viii., 11, AND EPH. ii., 1.

"But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

"And you hath he quickened, who were dead in trespasses and in sins."

HERE are two texts which are positive testimonies for the re-living of the righteous only. By some, they are not admitted as teaching the resurrection of the saints at the last day. These persons refer it to a quickening in this life. That their position is a fallacious one the following facts may prove:

The text in Romans shows that those to whom Paul addressed these words, were *already* in possession of the Holy Spirit, or Spirit of God, and, according to our objectors they had already been quickening, else why does he use the language, His Spirit that DWELLETH in you." This fact alone shows the utter fallacy of their position. But it is evident that was not the quickening that Paul had reference to, for he declares, He that raised up Christ from the dead shall also quicken your mortal bodies, by (Mar., because of—or, for this reason) His Spirit that dwelleth in you." This quickening can refer to nothing but the resurrection. Paul has made the terms *raised* and "quicken" in this verse interchangeable, as the word "also" proves—"He that *raised* up Christ from the dead, shall ALSO *quicken* (lit., make alive) your mortal bodies, by His Spirit that dwelleth in you."

Our objectors think that the phrase "your mortal bodies" proves that Paul refers to a quickening in this life. In answering this it is simply necessary to say, that as none of those Roman Christians had immortal bodies, Paul could use no other phrase than what he did. Immortal bodies being deathless, never need quickening. Mortal bodies are subject to death, and they need the quickening influences of the Holy Spirit at the last day in order to raise them from the dead. These Roman Christians had mortal bodies, and at the same time had the Holy Spirit in them, because of this latter fact, Paul has assured them of a quickening by Him who raised up Christ from the dead. Thus much for Rom. viii., 11.

The other text to be considered is, "And you hath he quickened who were dead in trespasses and in sins." Our opponents think that they gain the day here, but they are mistaken. This text is simply a figure of speech called "a prolepsis:" that is, anticipation of future things. Thus we find the phrase "He that believeth hath everlasting life." He hath it by anticipation. It is promised to him. Paul says we are "made heirs according to the HOPE of eternal life. If Christians literally have everlasting life, then it ceases to be a matter of hope, "for if a man seeth that which he hopes for, why doth he longer hope for it." Again, we read, "ye are saved;" "who hath saved us;" and yet Paul says "We are saved by hope." In this manner we explain the text, "And you hath he quickened," etc. We are promised a quickening, as we find by Rom. viii., 11.

Finally, Eph. ii., 4, 5, 6, scatters our opponents, theory to the winds. There we read, 'But God, who is rich in mercy, for his great love wherewith he loved us, hath QUICKENED US TOGETHER WITH Christ, and hath RAISED US UP TOGETHER," etc. Here we learn that Christ was quickened, and that we shall be quickened with him. Christ did not need a moral quickening, for he never was morally or spiritually dead. Christians before their conversion were subject to death, the wages of sin; but by believing on Christ they receive the Holy Spirit which is the pledge of their passing out of death into life at the last day. Thus much for Eph. ii., 1, at present.

Yours, in love, F. H. BURBANK.

NEW YORK, Jan., 1869.

WORDS OF ENCOURAGEMENT.

BY A. BOYNTON.

TO THE "LITTLE FLOCK:" *Dearly Beloved*—The perilous times having come, it seems needful often to stir up your pure minds by way of remembrance, lest we become weary and faint on the way. The times require us to give and receive all the aid we can that we may be prepared to fight the good fight of faith and lay hold on eternal life. The Christian life is emphatically a life of faith. The grand object of the present one is the development of character; and all things connected with it are designed of God for this end; all the circumstances; all of what are called the blessings, or ills of life; all the lights and shades; yea, all the filling up of life's cup is ordered and designed of God as a Saviour of life unto life, or of death unto death. In other words, these things all tend to lead God's children to a nearer conformity to himself and a preparedness for a future life; and to the carnally minded they tend to greater alienation, ending in death; and this all because of the use or abuse made of these things and this life.

A faith-life turns all circumstances and things into blessings, helps of advancement and improvement, means by which he is raised higher and drawn nearer his God. We think this matter is much more clearly seen when one becomes divested of the false theology of the day, especially the doctrine of the personal spirit-devil; instead of his satanic majesty's raising such a muss here, turning the world upside down, these things are consequent on the present arrangement, designed of God for a specific purpose, one of trial and development preparatory for a glorious future. Evil among men (i. e., human evil) is the natural workings of the natural mind. Christians are renewed, transformed in the spirit of their minds; and thus are enabled to overcome evil with good. This is grace reigning unto eternal life. Understanding *de-evil* of our human nature, we know how and where to apply the remedy. We can come directly at the disease, and so fight, not as one beating the air. Our faith, too, should not be of a transitory character, but strong, resting in the infinite love of our heavenly Father manifested through his dear Son. His mercy and grace should settle our hearts in the firm persuasion that "I am the Lord's." This will ever help us to face the storm; to look through the clouds that may interpose in our path. We only value and enjoy things by contrast. All these seeming impediments, these disagreeables, the bitter draughts of this life will but make the future the sweeter, the more glorious. Walking by faith implies more than a periodical manifestation on important occasions, called forth perhaps by a rousing sermon or prayer circle; it is an ingredient as important, and should be as constant as our breathing. "Whatsoever is not of faith is sin," is a declaration sufficient to show its importance.

Unpleasant and trying we know are the associations and connections which God's people must have with those who are only of the earth, earthly. Educated to relish and enjoy things only as they are connected with the divine, how is his mind sickened and tried with earthly toys, trifles of an hour? Here comes in the grace of patience; if ever it was needed it is now. But as an offset for its severe trial is the consideration of its short continuance. Severe storms seldom last long. The "great wrath" is coupled with a short time. So even in this last severe conflict, consolation is afforded and a cause for the lifting up of the head and rejoicing. While

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the agitated and uncertain state of things tend to make the worldling grasp them the firmer, the Christian sees in them a waxing old and ready to vanish away; a dissolving of not only the physical but the social bands of the world; a coming to pieces of the whole frame work of society as founded in the first human pair. Sad as this spectacle might and does appear, if we look at it disconnected with another fact, (the promise of God) yet, when faith comes to our rescue, when *its* divine light beams upon us, and the glorious future stands before our minds, we rejoice, and with the poet can sing,

"Vanish then this world of shadows,
Pass the former things away;
Lord appear, appear and glad us,
With the dawn of endless day."

Faith was what Noah condemned the world with. *Faith* was what made Abraham a friend of God and the father of us all. *Faith* to us is the magnet by which power we are constantly drawn heavenward in our desires and expectations; even amid all the distracting and increasing perils of our time, faith shall make a triumph over all. So,

While the earth is agitated,
Fear and dread on every side;
God's own little flock are nestling,
Close to Jesus they abide.
They expect a world of glory,
When this world shall pass away,
The New Jerusalem of promise,
Which knows no sorrow or decay.

A. Boynton.

West Batavia, N. Y.

From Emeline Wood.

Albany, N. Y., Jan. 3, 1869.

Dear Brethren and Sisters scattered abroad: I wish you all a happy New Year in all blessings God can bestow on you, and a double portion of that blessed Spirit that leads into all truth. Somehow I feel different from what I have ever before. I feel to consecrate my all to God, and have great peace of mind, and think some important event is coming to pass with our precious Life Believers. It seems that God is going to honor us with great honor through the spread of this blessed light. Those blessed little messengers [Campaign Documents] that make hearts rejoice and be glad; and our precious Herald of Life; how I do praise God for it. May every paper and every tract prove a savor of life to all that read them. I bless God that he has given us a teachable mind, and has engrafted his most precious words in our hearts, and feel that He has formed in us the hope of glory.

My dear brethren and sisters, pray for me, as I need your prayers now. Mine is a special request, and I do believe that our God is a prayer-hearing and prayer-answering God. About five weeks ago, on Monday, as I was going to commence my work, as usual, I could not see; so I had to call the little girl from down stairs to thread my needle. I became alarmed. For three days it continued the same; so I left my work and went to see Dr. Robertson, celebrated for eyes and ears. He told me my eyes were in a critical condition; said there were cataracts forming, and if I did not give up sewing I would become entirely blind. Dear brethren and sisters, to be both deaf and blind, what could I do? for I have nothing but my needle to depend on. The doctor gave me the name and number of another kind of glasses, and told me to come and see him in about four weeks' time. I did so, and he examined them an hour, then said they were no better, and I had best to give up my sewing, and he would do any thing to help my eyes he could. As our Father in heaven would be inquired of to do the things we stand in need of, I would ask a special interest in all your prayers for me; for I have always, since I was fifteen years old, supported myself with my needle, and have always trusted in the Lord that he would let me be able to provide for myself; and have up to this time; but now I cannot see to it. If any of you know any way for me, please give advice. I shall be glad to hear from any of you who feel disposed to write me. Yours, in hope of Life when the Life-giver comes to give the crown of eternal life.

Emeline Wood,
No. 1 Plain St. Continued, Albany, N. Y.

Zion's Herald.

The above paper published in Boston, Mass., comes to us much improved in its appearance. It is a large quarto of twelve pages, with a cover of eight additional pages devoted to advertisements, which can be detached from the body, leaving that perfect by itself. We are much pleased with this feature. We regard general advertisements as a defect in religious papers; but *Zion's Herald* avoids that objection by its course. We feel a special liking for that paper because it was the pioneer paper in Methodism in this country, and established about the time we commenced our ministry in that church. It has now entered on volume forty-sixth, and looks well. It is to be adorned once a month, with a portrait of some eminent man, or minister. The first is that of Governor Claflin, of Mass., which is very fine. We rejoice that New England Methodism has so interesting a periodical. We shall sometimes "cross swords;" but trust it will be in love.

"A Cure for Hydrophobia," in last week's paper, on the last page, the third line, has "vinegar and *water*." We presume it should read *salt*, instead of "water."

THE HERALD OF LIFE.

NEW YORK, JANUARY 13, 1869.

NO IMMORTALITY FOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

An "Inquiring Friend."

Niles, Mich., Dec. 29, 1868.

Dear Editor: It is with a spirit of inquiry, not of antagonism, that I send you the following reflections: If the actual words spoken by God to Adam and Eve, when he told them what the penalty would be, in case of their eating of the forbidden fruit, were, "dying thou shalt die," let me ask, How are we going to explain the curse to be loss of life "simply?" for, you will notice, God said —"*dying* thou shalt die." This conveys the idea to my mind that Adam was to die whether he sinned or not: that death was an event certain to occur. But in case Adam should violate the law, something in addition to this death was to be placed upon him: for, says God, in "dying thou shalt *die*." Now, we do not believe that Adam would have died at all, had he not sinned. And here, you see, the two ideas conflict with each other.

If this difficulty can be explained in the Herald of Life, at some future time, it will give great satisfaction to an

Inquiring Friend.

Response by the Editor.

In relation to the expression "surely die," Prof. Pick, in his "Bible Student's Concordance," under the word "Surely," says, "All passages not inserted have the verb in its relative repeated, as *dying thou* shalt die. Gen. ii., 17."

By an examination of his Concordance, we find that not one of the passages where the phrase "surely die" occurs is "inserted;" therefore all such are to be understood as he says Gen. ii., 17 is, viz., "Dying thou shalt die."

Our "Inquiring Friend" says, "This conveys the idea to my mind that Adam was to die whether he sinned or not: that death was an event certain to occur." It certainly conveys the idea that Adam was *mortal* in his constitution, so that death was a possible event, and hence explodes the idea of inherent immortality. Perpetual life was not in his nature, but was clearly set before him as depending on his obedience to God. Of such life the tree of life was the sign, if not the actual means of it.

The phrase "surely die" occurs some twenty times in the Bible, in Hebrew. In general, it evidently is synonymous with "*certainly* die:" that is, it denotes *certain* death. That Adam was liable to death, even if he had not sinned, may be true; and yet it was sin which made death a certain event; for, "sin entered into the world and death by sin." Rom. v., 12. That which was before contingent, now become a settled fact: the animal man shall certainly die. As a penalty of the divine law, the expression "dying thou shalt die," imports an utter extinction of the animal man, or the Adamic man. In dying, its death was final and eternal. In dying, it shall die—become extinct, in the sense of living no more forever. Such seems to be the true sense of the expression. It is a death to the Adamic man, or animal nature, which is certain and final. If the person ever lives again it is by having had imparted to him, before death, another nature; that is, a *spiritual* one. In dying, the animal man shall die in the absolute senes; no reversal of the death doom on that nature; death holds it eternally.

Only a spiritual life is to be eternal, and that is invested in "the second Adam, the Lord from heaven." 1 Corth. xv., 47.

Our "Friend" will see that we differ from his suggestion in one particular, viz., as to the matter of death's being "an event *certain* to occur, whether Adam sinned or not." We admit the *liability*, but the certainty depended on his conduct. When he had sinned, then he was left to the natural course of animal nature, which was, after coming to maturity, then to commence to decay, or the process of dying: that process God declared should not be arrested, if man sinned, but should take its course, that so dying he should die—become extinct. To accomplish this, it was only necessary to exclude man from the tree of life.

Had Adam been obedient, we suppose the tree of life would have perpetuated his life, and the seeds of a spiritual nature would have been implanted in him; which, nourished by the grace of God and continued obedience, would have constautly triumphed over the animal nature, till, ultimately, it would have swallowed up, or so have eradicated all the animal propensities that immortality would have been the result, and the spiritual element only have remained; the whole being of man having become such.

Instead of this glorious result, the whole animal man is condemned to die by a process sure and certain, though slow, called "dying," till it should "die," thus ending its living existence. The "loss of life, simply," was the *penalty* for sin; but the end was to be reached by the above-named process as the result of exclusion from the tree of life, because of man's sin or transgression.

Now a spiritual nature may be obtained by a connection with the second Adam; but that does not release any one from the death or utter destruction of their animal nature. "Our old man is crucified with Christ, that the body of sin might be destroyed." Rom. vi., 6. "For the wages of sin is death;" verse 23. The death of our animal nature is certain and inevitable, whether saint or sinner. The difference between the saint and sinner is, the saint has a spiritual element in him, implanted by grace, through Jesus, which springs up into everlasting life; while the sinner has no such element, and "utterly perishes in his own corruption." 2 Pet. ii., 12. Christ, on his return "*from* heaven," changes the "vile body [of his saints], that it may be like his glorious body"—or, "the body of his glory." "They are sown in corruption; they are raised in incorruption... They are sown a natural [or, animal] body; they are raised a spiritual body,"... "Thou sowest not that body that shall be... but God giveth it a body as it hath pleased him. 1 Corth. xv., 37, 38, 42, 44.

We have used the Syriac "They are," instead of our "It is," in this quotation above, which reading is also sustained by other authorities.

The War Cloud.

If there should be a general war in Europe, Russia could put into the field 1,400,000 men; Prussia, 1,230,000; France, 1,350,000; Austria, 1,100,000; Italy, 480,000.
The spectacle would be one to make humanity shudder, yet either one of several men in Europe can set these six millions men to killing each other, for the paltriest reasons.
—*The Advance.*

We have a strong impression that this year, 1869, is to reveal events such as the world has never yet witnessed. We think one of those events is to be the exaltation of Napoleon III. far above his present position, or his entire overthrow. We trust it will be the latter: we lean altogether to that side of the question at present. May be that will be "coming *to* the 1,335" literal days, and will mark the end at hand.

The Degeneracy of Christendom.

If we did not believe the professed churches were to sink into the spirit of the world, so as to become like the Jews in their apostasy at the time of the first advent of Christ, we should be utterly confounded at their down ward course into the world. We confess we were astounded at a recent announcement that a first class of clergymen, of different denominations, had been engaged to write "true stories" for a paper in this city, which few religious families, a short time since, would hardly have tolerated in their houses.

The American Baptist, of this city, in December had an article, editorial, which opened with this paragraph:

The church is going downward to meet the world; the world is coming upward to meet the church. This, it seems to us, is the characteristic of our times, and never more distinctly seen than in the history of the past year.

In that article we find a paragraph that shows the degeneracy of modern churchism in a painful light. We fully believe religion is the loser by this ministerial bargain; and followed out, it will swallow up these nominal churches in the world. The extract is as follows:

A few years ago, it was a rare thing for members of evangelical churches to patronize balls and theatres, or to tolerate in their families the indiscriminate reading of novels. Now we find leading ministers amongst the popular writers of fiction, and worse still, contributing by the moral aid they afford to swell the circulation of papers devoted to light, frivolous and pernicious romances. A year ago, Henry Ward Beecher was induced by Mr. Bonner, publisher of the *Ledger*, to write a novel, for which he paid an enormous price; not because the novel was worth the money, either in a printed volume or when dramatized and acted upon the stage, but for the prestige it would give the paper, and the increase of its circulation among the religious community. This was assault num ber one, upon the prejudices, as Mr. Bonner no doubt considers the old puritanical views, that still linger among evangelical people on the subject of novel reading. The experiment was successful, and now comes assault number two. A dozen talented and pious divines, of various denominations, are engaged to write a series of "true stories," to be published alongside the other stories of the *Ledger*, thus giving the weight of bishops and doctors to raise the religious reputation of the paper, and secure for its novels the same wide circulation it gives in return to their own evangelical articles. Doubtless Drs. Tyng and Vinton, and the rest, believe they shall gain more for the cause of Christ by thus obtaining access to the readers of the *Ledger*, than they will give to the cause of novels by this virtual endorsement. We do not question their motives, but we believe the bargain is an unequal one, and that religion will lose by it more than it gains.

We do not think it hardly fair to give only two names of the "twelve" bishops and D. D.'s which Mr. Bonner has secured to write "stories" for his paper. We give them all below, copied from *Zion's Herald*, which publishes Bonner's advertisement. We wonder if each is paid in the princely manner it is said Mr. Beecher was for his leadership into the *Ledger*. Report says Bonner paid him $30,000. If each of the twelve bishops and D. D.'s is paid a like sum it will cost their employer heavy. "*Thirty*" is a remarkable number. Some eighteen hundred years ago, a person higher in office than this list can boast, was engaged to do an act for "*thirty* pieces of silver;" and we presume he thought he should promote Jesus' popularity by giving him a chance to work wonders for his deliverance, while he himself would get a handsome sum out of the Pharisees. We do not expect Mr. Bonner will pay us anything for advertising the following list of contributors to his *Ledger*. Here are their names:

Rev. Stephen H. Tyng, D. D.
Rev. Francis Vinton, D. D.
Rev. Howard Crosby, D. D.
Rev. John McClintock, D. D.
Rev. Thomas Armitage, D. D.
Rev. Edward Everett Hale.
Rev. Samuel Osgood, D. D.
Rev. Thomas H. Skinner, D. D.
J. Williams, D. D., LL. D., Bishop of Conn.
Rev. Leonard Bacon, D. D.
Bishop Simpson, of the Methodist Episcopal Church.
Thomas M. Clarke, D. D. LL. D., Bishop of Rhode Island.

The Prophecy of "1,335" Days.

This has been the subject of much speculation for many years; and it has been insisted on by multitudes of modern Adventists as a period that brings to the second advent of Christ. This period of 1,335 days has generally been interpreted as a symbol of years; but all attempts at finding the precise time of its beginning and end have hitherto proved abortive. The latest effort we have seen is by a believer in the millennium before the advent. We find it in *The Advance*, Chicago, Ill., Dec., 1868; and it has quite an ingenious phase; but like the pre-millennium Adventists the author lacks definiteness and certainty. However, he is modest, and we give his article in full, as follows:

Has It Been Fulfilled?

BY REV. WM. CARTER.

The prophet Daniel says, Blessed is he that waiteth, and cometh to the thousand three hundred and five-and-thirty days (xii. 12).

Has this been fulfilled? I do not suppose symbolical prophecy was designed to be fully understood until fulfilled. But if not to be understood when fulfilled, for what was it given? To recognize prophecy fulfilled, is to discern the signs of the times. Does our Saviour commend those who do not discern the signs of the times?

The best interpreters of prophecy, like Alexander Keith, suppose the 1,260 days or years of Daniel (time, times and a half) were fulfilled in the French Revolution, 1789–'93. In the passage where this period is first mentioned, Daniel vii., 25, we may find a clue. It is said the saints of the Most High should be given into the hand of the little horn, the papal power (as the Newtons, Keith, Barnes and others understand it), to wear them out for a time, times and dividing of time. We know that the saints of the Most High have been in the hands of the papacy and have been worn out, put to death by it, more millions than are in the United States. We know they are not now thus in his hands, and have not been our day. We can see that the judgment began to sit upon it in the French Revolution of 1789–'93, and that its power on the whole has been waning ever since. If we reckon back from this period, 1,260 years, we are brought to the time when Justinian gave the saints into his hands. In a dispute between the bishops of Rome and Constantinople as to supremacy, Justinian wrote a letter to the bishop of Rome, declaring him to be "head of all the holy churches," and saying "we hasten to subject and to unite to your holiness all the priests of the whole East." Was not this giving the saints of the Most High into the hand of papacy? This letter was dated 533. The decline of the papal power, 1,260 years from this, seems a striking fulfilment of prophecy.

Have the 1,335 days or years which it is said blessed is he that sees, the same beginning with the 1,260? It seems to me probable, because nothing is specified as to their beginning, and the period of 1,260 is a prominent one mentioned in different forms seventeen times in Daniel and Revelation. If the 1,335 have the same beginning with the 1,260, they would end about this time, 1868. As 1793 was the culmination of what had been going on several years before, when Sir Walter Scott says, "the churches were in most districts in France closed against priests and worshippers—the bells were broken and cast into cannon—and the whole ecclesiastical establishment destroyed," so 1868 is the consummation of what had for several years before been in progress. Is 1868 a year which it is blessed to see? The *Advance* has truly said that in our country it is "a long step toward the millennium—anarchy is to cease, and the reign of equal and just law to be inaugurated." Is it not a happy year for our land, the most blessed ever witnessed?

How in other lands? Austria, recently humbled in the dust in a war with Prussia, has found her only safety in making friends of her own people, and has dissolved the covenant of oppression with the Pope and incurred the displeasure of his Holiness by enacting civil and religious liberty for all the people. And now in Austria, but recently the most despotic of nations and most cordial supporter of the Pope, the gospel may be freely preached, and the Bible freely circulated. Is not this a year blessed to see?

In Spain, this very year, *The Advance* informs us that Julian Vargas, who was teaching a private school and instructing his pupils in the first principles of Christianity without the Bible or any other religious text-book, having them commit to memory portions of the Sermon on the Mount and parables, for this, was tried and sentenced to seventeen months imprisonment. What else in Spain this year? A bloodless revolution, and one of the first things proclaimed is civil and religious liberty to all the people of the land. Now Mr. Vargas writes: "I am free. I teach publicly now, not as before within closed doors for fear of the police. I have just distributed 200 Bibles and tracts. I hope soon to be able to reopen my school." Is not this a blessed year for Spain?

Many of your readers can remember the time when Great Britain and the United States were the only governments on earth that afforded the protection of the law to the preaching of the Gospel and the circulation of the Bible? In what nations now are they prohibited by law? They are scarcely worth naming. The Pope has not now a single nation under his control, scarcely a corporal's guard. And even that would leave him if permitted by France. One great burden of prophecy has been the persecuting powers—governments hostile to the kingdom of God. Now they are almost like the chaff of the summer threshing floor. Is it not blessed to have lived to see this time, whether it be the end of the thousand, three hundred, and five-and-thirty days or not? To me it looks like the end.

Pittsfield, Dec., 1868.

The author of the foregoing ingenious view has overlooked one thing, viz., the proof that "cometh *to*," means cometh to the *end*, of the days. In this respect, however, he has the company of nearly all pre-millennium Adventists. Neither class, pre or post Millennarians, seem to be able to prove this point. Whether it means cometh *to* the commencement of days or *to* their end seems not certain. Time will soon decide which. Let us all watch and pray as our Lord has commanded us.

"The Year-Day Theory."

There has been and is considerable discussion going on relating to the general method of reckoning a day as the symbol of a year in prophecy; especially, in Daniel and Revelation. The controversy has had some place in our columns, but there has not been much interest taken in it. In the *Advent Herald*, Boston, Mass., it seems to wax warm. Josiah Litch, who was one of the principal supporters of Wm. Miller in 1843, and a firm upholder of the "Year-day theory," has recently wholly abandoned it, and is writing strong articles against it. He thinks it is demonstrated to be erroneous by the time having all passed to which any of those periods could be stretched by the year-day view. We respect him for thus candidly confessing as an error, what has proved a mischievous thing. The definite time fixing for the second advent has brought more discredit on the advent itself than all other causes put together. The utter impossibility of fixing the date of the commencement of most of the prophetic periods, on that theory, has made the mass of believers in the advent the mere playthings of a few men, who profess to be wiser than their fellows; so that the mass of the lovers of the advent have been kept constantly agitated, and unduly excited by their professionally "wise" brethren, by getting their minds fixed on some definite point, year, month, or day, and have seemed to think of little else than "definite time." We will not judge of the motives of these leaders, but their course has wrought disaster to the sincere masses who have trusted their dates and figures, based on historical facts, as they supposed; which facts and figures, so far as they related to the advent, have all failed.

Dr. Litch believes the last bound of the periods, by the year-day theory, have all been passed; and hence candidly abandons the theory itself. Thus far he seems very triumphantly to meet his opposers, or those who hold to the old theory still. We give below one or two extracts from Dr. Litch's replies to Dr. Gunner, one of his opponents, in the *Advent Herald* of Dec. 29th. First, on the "2,300 days;" he says:

I cannot for one moment admit Prieswerk's remark, that "We ought not, considering the uncertainty of ancient chronology, to lay stress on calculating the exact year." My conviction is deep and settled that Daniel and Revelation are both inspired books, and their enunciations a revelation from God; that His times are exact, and designed to benefit the Church; and that he who made the revelation will give us the means of understanding it—otherwise it is no revelation. I do not ask Dr. Gunner to go back to ancient chronology to calculate the 2,300 days, or, as he will have it—years. I only ask that he carry out his own theory, that the 69 weeks were fulfilled from "the commandment to restore and build Jerusalem" to the time Christ was anointed, and said, "The time is fulfilled." If 483 years of the 2,300 were fulfilled at that time, we have only to measure 1,817 years from the beginning of Christ's ministry to the cleansing of the sanctuary; and the calculation does not at all depend on ancient chronology, but on Christ's authority for the first period; and modern chronology for the latter part of it. The vulgar chronology gives that declaration A. D. 26. Then 1817, the remaining time, will end in 1843. But allow ten years for discrepancy in chronology, and say that Christ's ministry began as late as A. D. 36, later than any chronologer claims, then 1817 years more brings us to 1853. Was the sanctuary cleansed? "No," says the Dr. but it only means that sometime or other, say in 25 years or perhaps *more*, it will be cleansed! Well, well. Does the Dr. really think that such an india-rubber process is really more definite, and brings the Lord's coming more certainly near than my view? Of what benefit, if such be the case, are the prophetic periods, as a rule to judge of the proximity of the advent? No, my brother, that won't do! How long after the 40 years of Numbers xiv., 34, were fulfilled, before Israel entered the promised land? Remember, that is a *sacred rule*, and if Daniel's periods, as you contend, are governed by it, there is no such latitude given, for forty years from the time they left Egypt they entered the land. One passover they kept in Egypt, the other in Canaan; forty years between. Stick to the rule or abandon it?

That is putting the argument pretty close home. Another extract from Dr. L.'s argument is as follows:

THE TIME, TIMES AND DIVIDING OF TIME.

I called for evidence that it had been fulfilled in 1,260 years, or that any of its equivalents had been so fulfilled. What does he give me? Why, a quotation from my Prophetic Expositions of 1842. He has done well, for I am willing to admit that it is the strongest presentation of that argument he can produce. But he rightly anticipates that I shall reply that I have changed my mind on the subject; for so I have. That argument proceeds on the assumption, at that time almost universal, that the judgment that "shall sit and they shall take away his dominion," was the judgment of God on the papacy. If that was true the argument is unanswerable, for the facts confirmed the fulfillment of the time. The only point now to be considered is this. Is that the judgment predicted? I do not believe it. The first reference to that judgment is in Dan. vii., 9–14. The Ancient of days sat on the throne, vast multitudes stood before him, "the judgment was set and the books were opened." Then a Son of man was brought before the Ancient of days and received his royal investiture.

Its next introduction is in verses 21, 22, of the same chapter: "I beheld and the same horn made war on the saints and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." If that is in the past and the saints have not yet received the judgment, nor the Son of man his kingdom, we may despair. That verses 26, 27 refer to the same events a comparison will show. In verses 21, the horn is to make war on the saints till the Ancient of days comes. In verse 26, he is to have the saints, times and laws in his hand till the time, times and dividing of time closes, when "the judgment shall sit and they shall take away his dominion," etc., "and the kingdom under the whole heavens be given to the people of the saints," etc. Will Dr. Gunner? will any one, undertake to show that this "*judgment*," of verse 26, is not the same as the two former? or if they cannot do that, will they undertake to show they all refer to a *judgment* of God on the papacy and were fulfilled 70 years ago? If they cannot do one or the other they cannot show the period fulfilled in 1798, or at any other time. Then as a period of the past and proof of the yearday theory, it is of no service and that theory fails.

Dr. Litch's present theory is, that the prophetic periods are literal-days, and the events mostly in the future. That may be true. Time will tell. In the mean time, let us all work while the day lasts, that we may be accepted of our Lord.

Literal Fulfillment of Prophecy.

Having spoken of the division of the posterity of Jacob into two nations, Judah and Israel, and the removing of the latter out of the land of Canaan, we will now return to the prophecies which relate to Judah as well as Israel. For the sins of Judah it is said, 2 Kings xxiii., 27, "And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city, Jerusalem, which I have chosen, and the house of which I said, My name shall be there." Again, Jer. v., 4, 14, it is said, "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem. And I will make thee to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you." Also, after a statement of the wickedness of Judah, it is said, Ezek. v., 12–15, "A third part of thee shall die with pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds; and I will draw out a sword after them. Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them. Moreover I will make thee waste, and a reproach among

the nations that are round about thee, in the sight of all that pass by. So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee, in anger and in fury and in furious rebukes. I the Lord have spoken it." Once more, Jer. xxiv., 9, "And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them."

Now, we ask any man, if these prophecies have not had a literal fulfilment. Are not the Jews, for they are the nation of Judah, a standing, perpetual, and undemolishable monument of the truth of Revelation, and of the *literal* interpretation of prophecy? Under all the oppressions they have experienced they have still a separate existence, and a distinct nationality of character, that nothing has been able to destroy.

Why have they not been swallowed up by the changes of nations and circumstances, and been utterly consumed? Because the purpose of God was to maintain their national identity; which purpose was expressed thousands of years ago, and could not possibly have been conjectured by any human foresight. The Infidel might as well attempt to convince a sane man that there is no light amidst the clear shining of the midday sun, as to attempt to do away, from the same mind, the conviction that the prophecies relating to the posterity of Jacob are a direct revelation from God: that point being settled, it settles also the truth of the gospel of Jesus Christ; for, he was a subject of the same prophecies, even to the treatment he met with from that people, and the consequent judgments upon them and Jerusalem for their sin in "cutting off Messiah."

We return again to the direct inquiry—Why have Judah and Israel not been utterly consumed? See Lev. xxvi., 43–45, "The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes. And YET FOR ALL THAT," ["all" *what?* For all that their land "lieth desolate without them," and notwithstanding "they despised my judgments" and "abhorred my statutes"—"yet, *for all that*"] "when they be in the land of their enemies, I will not cast them away, neither will I abhor them, TO DESTROY THEM UTTERLY, and to break my covenant with them; for I am the Lord their God. But I will, for their sakes, remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord." Here we see clearly the purpose of God expressed; and we know that purpose has been literally accomplished.

We will now look at Deut. xxxii., 26, 27, "I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this." Here a reason is assigned why the remembrance of them is not to cease. Had they been utterly destroyed, and their nationality ceased, the strongest bulwark against the scoffers at revelation would have been demolished. Now they stand as a perpetual light-house to warn all travellers against the whirlpool of infidelity; and a standing monument against all the attempts of vain man to defeat the purposes of God, whether of judgment or mercy. All, *all* has been literally accomplished thus far; and it is the pledge of a literal fulfilment of whatever God has spoken, which is yet in the future. "God is not a man that he should" either "lie" or deceive. Hath he spoken, and shall he not do it? Yes, verily, not one of his words will fail—all shall be fulfilled. Let the Christian then trust in God, and let the sinner become reconciled to him; for, "the mouth of the Lord hath spoken" it—"The soul that sinneth it shall die,"—not be immortal—but DIE. Death is the portion of all who are found out of Christ. Let every professed Literalist, especially, remember that. Let them acknowledge that, "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Yes, let the testimony of God be heard in its plain, obvious meaning, when it speaks of the end of the wicked, as well as when it speaks of his judgments on the posterity of Jacob, or any other matters relating to them. That testimony is expressed in as clear and plain language as anything can be that is spoken of Israel. See Psa. xcii., 7, "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever." Also, Psa. civ., 35, "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord." Not always burning *in* the earth, nor anywhere else; but, "consumed *out* of the earth" and "BE NO MORE." Certainly, it is clear, their punishment is to be on the earth. See Prov. xi., 31, "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Nothing can be plainer than that. The wicked are to be recompensed in the earth; but the same authority declares, chap. x., 30, "The wicked shall not inhabit the earth." What then will become of them, friend Literalist? Let the Scriptures, literally explained, tell you, "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall BURN THEM UP, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi iv., 1. That is plain enough, and literal enough, and if any man shrinks back from the literal interpretation of such texts let him not boast of his literalism. If this is not literal, your principles of literal interpretation fail. God will "destroy both" the "soul and body" of the wicked "in hell;" and that fire is to be on this earth, for that is where the Scriptures positively affirm "the wicked and the sinner shall be recompensed."

In our next we shall notice some of the promises of restoration to Judah and Israel which seem to imply a literal gathering of a remnant of them to the same land from which they, in the persons of their ancestors, have been cast out and scattered. Not a *substitution* of the spiritual seed of Abraham, but the same literal seed upon whom the judgments have been so exactly and fully accomplished: they are to return to "the land wherein their "fathers *have dwelt*."

MORTAL RESURRECTION.

DIALOGUE CONTINUED.

A.—Well, Br. B., I'm right glad to see you again. I suppose you would like to hear more of my arguments to-night.

B.—I am happy to meet you this evening, and it would be agreeable to me to hear what you have to offer by way of further argument upon your side of the question.

A.—I've plenty of work for you. Since I saw you last, I made up my mind to haul you up by this text, "As in Adam all die, even so in Christ shall all be made alive." There you have it. I claim that text.

B.—Possibly you may give that text to me before we get through with it.

A.—I'll give you five dollars if you can prove that I am wrong. Doesn't everybody die in Adam? and won't everybody be made alive in Christ? Paul says so.

B.—Not so fast, if you please, brother; keep the dollars out of the way, and let us consider the value of the truth.

A.—I'll listen. Go on.

B.—We will go back to the sixteenth verse and read that and the verses following. "For if the dead rise not, then is Christ not raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Consider those words. Do you not perceive that he refers to a class of mankind, and not to all. He specifies "those which are fallen asleep in Christ" as that class. Commencing with the twentieth verse we read, "But now is Christ risen from the dead and become the first-fruits of them that slept." That is, Christ became the first-fruits of that class whom he had just referred to as "asleep in Jesus." Permit me to ask you a question at this point: What does the term "first-fruits" mean?

A.—I see what you are driving at. But I suppose I'll have to answer. The term means, sample, pattern.

B.—Your answer is correct. Christ is the first-fruits of the resurrection of the sleeping saints: as "Christ being raised from the dead dieth no more," even thus shall it be with them.

A.—Please have a little mercy on me about that raising. Yet somehow or other I can't quite give it up.

B.—Be patient. I shall have to pour truth upon you in love, however badly it may cause you to feel. Now I will quote the twentieth, twenty-first, and twenty-second verses, and in my quoting we will not forget that they are connected with the verses which we have already noticed. "But now is Christ risen from the dead, and become the first-fruits of THEM that slept; FOR, (here come some reasons) since by man came death, by man came also the resurrection of the dead; FOR, as in Adam all die, even so in Christ shall all be made alive."

The term FOR refers us to the verse preceding, where we read of Christ as "the first-fruits." He is not the first-fruits of the wicked. The term FOR settles the matter beyond controversy, that Paul is referring solely to those who are asleep in Jesus. Christians die by reason of their connection with Adam, but they are made alive again by being in Christ. I will write the texts we have been quoting, accenting the words which are the keys of interpretation, and they will bring the whole matter to view in a blessed light.

"And if CHRIST be not raised . . . . THEY ALSO which are fallen ASLEEP IN CHRIST are perished . . . . But now is Christ risen from the dead, and become the FIRST-FRUITS of THEM that *slept*. FOR, since by man came death, by man came also the resurrection of the dead. FOR, as in Adam all die, even so in Christ shall all be made alive."

It must be evident to every candid mind that Paul has reference solely to those who are asleep in Christ.

A.—I begin to feel a little shaken. But what do you make of what follows? "But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming; then cometh the end." Doesn't that "end" mean the wicked?

B.—No, brother. You are plunging into difficulties deeper than before. I must here ask you another question. Do you believe that the resurrection for the evil and the good will be simultaneous?

A.—A-a-a-yes, I do. All come up mortal. Yes, all come up together.

B.—Did Christ and those who fell asleep in him have a simultaneous resurrection?

A.—Oh no.

B.—True! There is an order in the resurrection. Christ has the pre-eminence. He is the first-born from the dead. At his coming those who are sleeping IN HIM come up—not everybody. The righteous come up by themselves. "Then"—then what?—"the end." If "the end" here refers to the wicked, then it is evident they do not come up at the coming of Christ, because they are not sleeping in him. Do not forget the words, "afterward, they that are CHRIST's at his COMING."

A.—Dear me, Bro. B., I thought I had it all right. But that *end* troubles me yet. What do you make of it?

B.—The term has reference to the end of Christ's reign on his Father's throne.

A.—Show! That's news to me. How do you make that out?

B.—Easily: by simply referring to the context.

A.—Plague take these contexts. That's where you are forever getting the upper-hand of me. Well, go on. Let's have the whole truth.

B.—Let us read the context. We will assume that the term "end" includes all the wicked. We now desire to have Paul answer the question, When will the "end" come? Listen to his answer: "Then cometh the end, WHEN he shall have delivered up the kingdom to God, even the Father; WHEN he shall have put down all rule and all authority and power. (FOR, he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.)" Can you not see that Paul does not have the end come until all this work has been accomplished. The last enemy, death, is destroyed, when the saints are delivered from death. By your theory, you have all the wicked who are enemies, destroyed after the *last* enemy, death, is destroyed. How does that appear? It does not seem very clear to me.

A.—O, I must give it up. But do tell me what you make of that "end?"

B.—I will give you informatien upon the point briefly at this time, but I trust that you may see its force and acknowledge its truthfulness, because I have not my words but those of inspired men to sustain it.

The prophet David said, "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool."

When Christ was about to ascend into heaven, he said to his disciples, "all power is given unto me in heaven and in earth." He ascended into heaven and sat down on his Father's throne, and is the Priest-King after the order of Melchisedec. He must reign till he hath all enemies put under his feet. Then he delivers up the kingdom to God, that God may be all in all. Then the Son is subject to his Father, and in that subordinate position takes the throne of his father David.

A.—Really, that looks like the truth.

B.—With the facts alluded to in our minds, let us read the twenty-fourth verse and the verses following to the twenty-eighth inclusive. This gives a glory to Christ which many of the readers of Paul overlook. But I see that it is time for me to bid you adieu.

A.—Well, brother, I own up that you have the best of it. I'm wrong once more. I want to show you other texts when we meet again. Good-night. *From* ANASTASIS.

SECTARIANISM AND THE AGES TO COME.

FROM GEO. W. DENNY.

NEW HAVEN, CONN., Dec., 1868.

BR. STORRS: When about fifteen years ago I came out of the Congregational church, (having seen that there was more truth somewhere else than I had been able to obtain during the twelve years of my stay among them), I embraced the doctrine of the sleep of the dead, the destruction of the wicked, the coming of the Lord, etc. At that time the idea obtained in my mind that I had arrived at and obtained all wisdom and knowledge to be obtained from God's word; and that the so-called Advent people were certainly the people Job speaks of, and that wisdom would die with them. Job xii., 2, 3.

Of course, I rejoiced much in, to me, our new found truths: I looked upon my former brethren as bigoted sectarians, and in next to midnight darkness. At that time I had not the slightest conception that I was as great a bigot and sectarian as they were; and that the only difference was, I had got a little more truth than they had. This I afterward found was true of the people called Adventists, as a body. Ever since then I have been watching myself and the Advent people, and trying to divest myself of sectarianism, and to be a learner in the school of Christ. Well, I have learned, as the great President Dwight, of Yale College, once said, when near his end, "With all my learning," said he, "the greatest thing I ever learned is, that in the sight of God I am a fool still." And so I say, that as a religious people we may be, probably are, possessed of more truth than other Christians; but at the same time our limited knowledge, when laid beside God's great plans and purposes concerning this world and the ages to come, in His eyes we are fools still. How can we come to any other conclusion, when we see professed Bible expositors not only willing, but anxious to tie up, or confine, all the great God's bountiful, glorious, benevolent purposes to this short age? And this anxiety has become so acute, and this (if I may use the expression) narrow, contracted sensitiveness has become so certain, that many a good man whose heart has been enlarged while reading God's prophets, concerning the ages to come, and hinting his faith in God's great plan and purposes, has been, and is made to feel the sting of this narrow, contracted sectarianism, which finds vent in unchristian and harsh expressions toward those who will think and read for themselves, and having read will speak. O, sectarianism, what hast thou done? Thou hast killed the prophets, and stoned them that are sent unto the church. Thou hast sat in the temple of God and drank up the blood of the martyrs of Jesus! Thou hast grappled with Reformers of every age, and thy weapons are the passions of men. Thou has killed the Son of God, and no doubt will pursue the church to the end of this age, but no further. Then truth crushed to the earth will rise again. The eternal years of God are hers. But sectarianism, wounded, will writhe with pain, and die amid her worshippers.

Your article on the ages to come pleased me much. It certainly is very clearly stated in the Scriptures of truth as being a more blessed age than this. And it is a glorious and blessed thought that we may all be actors in the restitution of all things. Then the vail will be taken away. Sectarianism be no more. And if we can be bearers of a purified Gospel then, I say, and let all the people say, *Amen.*

Paul spoke of the ages to come. Why not we? The prophets are full of good news for the future. The lion and the lamb shall lie down together. The desert shall rejoice and blossom as the rose, and the thirsty land shall become springs of water.

STILL WE HAVE TO DEFER articles intended to appear last week, as also several for this week. Help us to be patient. We do the best we can with all. Keep writing; but do write plain, if you wish your communications to be printed.

FROM ELD. S. L. WALTER.

BUNKER HILL, ILL., Dec. 26, 1868.

BR. STORRS: I have been preaching in this place to those of like precious faith and a few others who come to hear. I have opportunities of talking to some about the gospel of life only in Christ, the LIFE-GIVER; and that sinning souls die, as the word of the Lord saith. The announcement of the death penalty appears to fall on the ears of sinners as the sentence of death does on the ears of the convict from the mouth of the earthly judge. It shuts out all hope of continued life, and he is terror-stricken at the thought, I shall not be. I have had them ask, "What! not live again?" That takes away all hope in the future, and shows the value of the present time to secure life.

I have given away all the "Campaign" tracts. I tried to give them to such as will read, and believe that some seed has fallen in good ground.

I have not been much from home for about three months; partly from the weather, but more particularly from want of the means to live, I could not go without providing for my household, as that would have been to have "denied the faith," and "become worse than an infidel." So I went to work by the day in order to make home comfortable, so that I could resume the work of presenting the truth of Life only in Christ, without embarrassment as to my family in my absence. Most of the brethren have done well, and some times more than I thought they ought. I have no fault to find with the church; they are but few in the various places where we preach, and not able to sustain a preacher; but they have hearts large enough, if their purses were. The Lord bless and prosper them.

I shall leave home after New Year's day; and visit the church in Shelby, Fulton and I think La Salle counties; also, Springfield in this State. I should like to have more of the "Campaign Documents." I hope the good work will go on, and means will not be wanting to print enough to meet the demand. I expect to get some help for the Campaign Documents. I wish we could get them into every house. I know they would uproot and overturn the foundation of the dogma of immortal soulism, and bring fully to light the glorious gospel of Life only to them that are in Christ. Those only are in him who have been "baptised by the one Spirit into one body," which is Christ. "If any man be *in Christ* he is a new creature;" he is not "living after the flesh, but after the Spirit." Paul says, "For ye are all one in Christ Jesus." Gal. iii., 28, Who are the *all* referred to? See verse 24. Those brought "unto Christ, that we might be justified by faith." Verse 26, "For ye are all the children of God by faith in Christ Jesus." These texts show that to be in Christ, we must believe into him. So the sinner cannot be in him; hence, cannot live again in Christ, because he has nothing but an earthly nature; therefore tends to earth and decomposition in death. We cannot live again without we "through the Spirit do mortify the deed of the body," or flesh. Then we live; not those in the flesh, but those "who are baptised by one Spirit into one body," which is "Christ." "For in him (Christ) dwelleth all the fulness of the Godhead bodily. And ye are complete (or perfect) in him," (Christ); not in Adam. No, "Them also which sleep in Jesus will God bring with him." "The dead in Christ shall rise first;" (and not the wicked after them), but "we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

I am in hopes of doing more for the HERALD this year, than ever before. I do not see that the being of God is liable to be set aside because the spirit-devil is annihilated by the unerring word. Paul says, God "left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." The good that God doeth is a witness that God is. Again he says, "that invisible things of him (God) from the creation of the world are clearly seen;" how? "being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God." Without revelation man knows God, or that there is a God; wise and omnipotent; that designed our earth and heaven, and brought it, and all that inhabit it, into being. It cannot be said, that good is God, because goodness is one of his perfections or names. If man did not violate the moral or physical laws, there would be no evil of any kind. Hence there need be no fear of our parting with our God, whose name and nature is "Love."

FROM WM. G. OCOBOCK.

AUBURN, N. Y., Dec. 21, 1868.

BR. STORRS: I still feel a strong interest in the HERALD OF LIFE. It is the best paper I ever read, take it altogether. Some of the views it advocates I have long believed, and some I have learned from you and the brethren, especially "Life only through Christ," which makes that doctrine all plain. The doctrine of the yearly feast, called the Lord's Supper, I believed and advocated long before the HERALD was thought of; and I am glad so many see the simple truth; it is so plain I wonder all of our brethren do not see it. But so it is, we do not all see eye to eye; but, praise the Lord, we can all love Christ, our life, and love his appearing.

As you have given your age and experience in life, I feel interested in it, especially since 1840; for I remember your visit to Auburn a few years before, when you came to lecture on the sin of slavery. Brother, do you remember that the Methodists locked their house against you? I was the sexton at that time. Another brother and myself opened it for you.

But to return to 1840. Soon after you came to Albany you published your creed on a card. Well, do I remember how it astonished your anti-slavery brethren here. But I must pass those days by. Soon after the foregoing you startled the brethren still more by sending your famous "SIX SERMONS." I got them, read them, and believed them; and the Advent doctrine soon followed. This I only embraced, of all the anti-slavery brethren in Auburn. I know of none that went with you, any further than 1840, but myself. Because I embraced the views of the Six Sermons and the Advent of our Lord, I was cited to appear before the great court of the M. E. church, to answer for my sin in believing God's word for myself; but I told them I should not be there. They met and concluded to invite me to withdraw. I granted their request.

Well, what more? I have simply to say that your position is my position; your view of church organization is mine, and has been since I came out of bondage; but, alas, how mady have returned from their washing to wallow in the mire. Well, brother, hold on, and I will try to do the same until our journey shall end.

FROM W. H. WHITMAN.

GALESBURG, ILLS., December 1868.

DEAR READERS OF THE HERALD: We feel that we have been going through a trial on account of our faith; and we feel grateful to our heavenly Father that we are accounted worthy to suffer shame and reproach for His truth. Our great desire is to live so that our LIFE-GIVER will redeem us from this mortal state, and give us an inheritance in the kingdom of God, among the blood washed throng. O, what a blessed thought. Come Eord Jesus: Come quickly, and make up thy jewels. We sympathize with those who have to suffer reproach from the self styled churches. We do not intend to contend with individuals who can do no better than to attack men's private characters in order to stop the study of Bible truths, instead of fairly meeting arguments as they should. No, thank our adorable Master, we have a greater work to do. We must hold up the truth before our dying fellow mortals. Brethren, we stand in relation to this generation as Noah did to the Ante-deluvians, in one sense. We must show them their erros. We must show the fallacy of their arguments on natural immortality. We must show them that unless they beleive that Jesus is the annointed One—the Son of the living God—and confess him before men, they have never been begotten by God. Matt. xvi., 19; John v., 1. We must show them that all the promises are in Christ; and without a living union with him they will perish as the beasts. Oh, what a lovely character the Bible gives to Abraham, Isaac, Jacob's God. He is a God of love truly. Jesus's bosom flowed with love; he gave himself for us. Brethren he set us a pattern. He come in contact with the clergy of his day; told them of their errors, and persuaded them to turn from them. But it only brought their wrath and curses upon His innocent head. We can point to Jesus as the model man. He is our pattern; when reviled, he reviled not again. Now we have error to combat. We have a wicked world, and sleeping chueches to contend with. We must put on the whole armor of God in order to stand in the evil day. For if we do our duty toward God, and fellow mortals, we will have to come in contact with the clergy of our day, and we will have to suffer shame and reproach by their hands; there is no evading it that we can see. O how we need to pray for the Spirit of him who saised up Jesus from the dead in order to go forward and do our duty in this wicked world. But let us all go forward. Let uf work while it is day, for the night cometh when no man can work.

LIBERTY WETHERBEE, Bangor, Me., writes: O how cheering are the weekly visits of the HERALD OF LIFE. It does seem to me that it grows better and better; and sometimes I am led to exclaim, O my Lord, why is it that the people do not see and believe the truth as it is in Christ? Well, the Lord is truly at work in Kenduskeag and Glenburn. These are new places in which I have been laboring. Two years ago there was not a believer, in those places, in the truth of Christ. Now there are some thirty, and many of them have taken a decided stand, and the Lord is at work wonderfully in Kenduskeag. Our enemies feel bad; but they find it is hard to kick against the pricks. Also here in Bangor there are many that wish to hear our views on the Life plan. Some have come out decidedly on the Life theme.

ARE YOU IN EARNEST.

IT is Christ's work that you are doing. He has intrusted it to you. You profess to love your Master. Are you really in earnest in your work for him?

It is a great work. Perishing souls are committed to your trust; a work shared by God himself; a work for the promotion of which Christ died; in which angels are interested. O thou, who in God's providence art called to work in the field with prophets apostles, and martyrs, with the angels, with Jesus, with the Father himself—art thou in earnest?

The time is short. Your own life is uncertain. Your pupil is mortal. Youth ripens into manhood. The golden opportunity is fleeting. "The night cometh." Are you in earnest?

Fellow-teacher, face your own conscience, and remembering that God is looking on your work, ask yourself the question, Am I in earnest?

APPOINTMENTS.

BRISTOL, CONN., Jan. 17.
WATERBURY, CONN., Jan. 24.
NEW HAVEN, CONN. (Tyler's Hall), Jan 31.
W. MERIDEN, CONN., Feb. 7.
HARTFORD, CONN., Feb. 14.
GEO. W. BROWN.

MT. VERNON, N. Y., Jan. 17.
F. H. BURBANK.

A PUBLIC DISCUSSION.

AT NEPTUNE HALL, corner of Grand and Allen Sts., New York, Wednesday evening Jan. 20th, at 7.30 o'clock. *Subject*

Resolved—That the Scriptures teach that the soul is mortal, and in death unconscious.

W. H. HANFORD, Affirmative.
T. J. O'KAIN, Negative.

The public are invited to attend. *Seats free.*

J. C. WHEELER's Post Office address is North Turner Bridge, Me. He has recently embraced the *Life Views*, and is said to be "quite able in preaching the truth." Success to him in that eastern field.

BUSINESS MATTERS.

One Dollar each from—J. Simpson, J. L. Swain, W. W. Carter, F. Doore, W. G. Glidden, A. S. Sexton, J. C. Wheeler, J. Ober, S. Cornell, D. Ayer, Z. McLester, T. F. Hall, O. Blanchard, D. Pearson, H. Woolf, G. H. Fisher.

Two Dollars each from—Stephen Pell, Alvin Ball, F. A. Gorham, Cyrus Chase, Elias Harmon, S. D. Morse, R. H. Goodwin, Elisha Piper, J. C. Sweet, Nancy Townsend, T. T. Halstead, Miss E. H. Brister, J. Marsten, Mrs. Laura A. Ebert, G. L. Hart, on pledge, Mrs. Laura R. Gilman, N. Ward, Miss Ann E. Sturges, M. Whitman.

Five Dollars from—C. Hope, C. B. Miner.

Various Sums—J. Lynn, $1 10; Mariah Majors, 50 cts.; C. W. Lyndall, $10; G. W. Gorham, $10, pledge paid; Ditto for subscription, $3; G. W. Mellen, 50 cts.; Rachel Gorham, 50 cts.; C. C. Hough, $50 on pledge; A. Hoffman, $3; J. Kettle, pledge paid, $10.

Parcels sent since last week.

H. Harris....................by mail
C. W. Lyndall.................. " "
R. H. Goodwin.................. " "
L. H. Summers.................. " "
T. M. Preble.................. " "
C. Chase.................. " "
E. Harmon.................. " "
J. C. Wheeler.................. " "
S. S. Rogers.................. " "
Eld. S. L. Walter.................. " "
Elisha Piper.................. " "
John X. Wilson.................. " "
T. J. M'Gan.................. " "
Mrs. Ella Angle.................. " "
Mrs. Laura Ebert.................. " "
A. Hoffman.................. " "
E. L. Parker.................. " "
C. A. Saylor.................. " "
S. L. Walter, to Lebanon, Ill.......... " "
N. Ward.................. " "
Lizzie P. Bush.................. " "
Miss Ann E. Sturges.................. " "

Poetry.

THE DAY-STAR.

Beautiful Star of Day, arise,
Show thy glory in the skies;
Let us now salvation see,
Life and immortality.

Beautiful star of hope, appear,
We know thy coming draweth near,
For we long have looked for thee,
Star of immortality.

Beautiful star, O, quickly come,
And take thy faithful children home;
Long they've wished to see thy face,
Give them now this heavenly grace.

Children's Department.

BEN HOLLANDER'S "NEW YEAR'S."

BY PERLIE LEY.

"How are you, father and mother, and all?"

What a rush of the gusty storm swept in at the door along with the cheery voice.

"Benny's come! Benny's come!" shouted half a dozen voices, and half a dozen pairs of hands gave glad confirmation to the statement. It was wonderful how the dark, dreary room lightened and brightened in a minute. Let us see how many there were to be glad of the new comer's arrival.

Over in the corner, near the small fireplace, sat a crippled father, with one stiffened leg extended upon a low footstool. Certainly a pleasant smile suddenly kindled his drawn features, and was answered by a glad gleam on the face of the sad-eyed, patient, bowed mother, who held a great, rollicking, year-old baby. Then there were Ned and Johnny, who were eight-year old twins; Maggie and Elsie, the brown and blue-eyed sisters; Billy, a rogue of a curly-pate, and a Maltese pussy, who manifested her pleasure in her own fashion, by purring with all her might, on the bit of rug before the stove.

Yes, everybody in the room was evidently glad to see Ben, and the boy's face was radiant with his responding gladness as he shut out the breath of the storm, and turned to catch up the nearest child in his strong arms.

Poor Ben! what a comfort he was to all of them, and yet his life was very barren of joy for himself, save that which grew from his noble, generous, Christian heart. People pitied him every day as they saw him in the streets, with his low-stooped figure, his unnaturally broad shoulders, and the great hump between them, for Ben was deformed. In his little boyhood he had fallen from a high window, and from that time, though sturdiness and strength came to him, beauty and grace were forever withdrawn until "mortality shall put on immortality." I say they had withdrawn, but they had not left his eyes, which were Ben's only physical beauty. These were large, and dark, and brilliant, though perhaps, indeed, if he had not carried so great and good a heart within him, even his eyes would not have glowed with so steady a light.

But Ben bore his lot with the spirit of Christ, and the loveliness that was denied his outer man seemed to have become the portion of his soul in double measure.

Within the last few years his father had become hopelessly lamed and disabled from labor by rheumatism, and the support of the large family now fell largely upon this oldest boy.

He took up his burden right bravely, and struggled on hopefully.

To day was New Year's day. The time had been when it had been a little fete day with the family, but poverty is a very practical teacher, and no toy or candy bag had, as yet, found out the little children, in the low, dark tenement that gave them a shelter. Besides, a pitiless storm had been falling all day, so they had been kept closely within doors, and could not have even the pitiful excitement of a holiday look at the toy-shop windows.

How much Ben had been thinking of them all at home, while the long hours of the stormy day had found him sorting coal, down in the cold warehouse of rich Mr. Prince. Not a very exhilarating fashion of celebrating New Year's, certainly. Ben's heart felt sort of swollen and unreconciled as he went through the snow in the morning, but by-and-by, up through the disappointment, little blooms of heart's-ease began to thrust themselves. A bright idea dawned him upon that quite reconciled him to the dreary labor.

The dear, kind fellow had been devising some little surprises for them all at home. Poor ones they were, to be sure, but up where the true reckonings are made, they were counted great gifts.

"Well, mother," said the boy, as he took the baby from her aching arms, when he had taken off his patched and grimy overcoat, "you are dreadfully tired, I know."

"Father, how's the lame leg to-night. I've thought of you all, lots, to-day. I did think Mr. Prince might have given all us hands a holiday, seeing it's New Year's. But he is always thinking about money, you know, and said, when Sam Skinner went to ask for us all, if we might have a rest, "Oh, yes, if you can afford to lose a day's wages out of the week. 'Work before play.' No work no pay. So we all turned to it again, since we couldn't any of us bear to lose a part of our wages.

"But evening did come at last, and I decided that if I must work on a holiday, it shouldn't be for nothing, and we would have an extra good supper.

"Father, don't you think you'd relish a bit of a nice steak? And, mother, here's going to be a cup of the very finest chalk of tea. Here, Ned, hold the baby, while I stir the fire and put on the tea-kettle."

Ben's enthusiasm stirred the zeal of Maggie and Elsie, who in a trice had the old fashioned square table in the middle of the room, and gained the mother's consent that it be spread with the clean, but worn linen table cloth, sole remaining representative of the stores of shining linen that had, in the prosperous days, been the pride of Mrs. Hollander's housekeeping heart.

Oh! how the small dark kitchen glowed with the love-light and cheer that this plain hump-backed boy brought with him! Benny was a perfect cordial to the whole house. His mother's heart blessed him all the day long.

"My dear boy," she said, "how tired you must be," as the boy's active fingers turned the steak to keep it from burning.

"Well, some, mother, but I'm going to have a good time, nevertheless. Girls, is the bread ready? You'll find a nice slice of butter on the closet shelf.

"Now for the salt and pepper, and then there's as nice a steak as a king need eat.

"Elsie, set up the chairs. Father, I'll help your lame leg, shan't I?

"Now, all sit down, and I will hold the baby. I want you to have the comfort of *one* uninterrupted supper, mother."

So they all sat down. Rather a crowded table-full to be sure, but such a happy set of boys and girls as one doesn't see every day.

Is it any wonder that the tears stood in Benny's eyes, while his father asked the blessing? I think not.

"Oh! oh! oh!" said Billy, who happened to be the first one who turned over his plate. "Oh my! here's a pair of reins! Where did they come from? Red, white and blue! Splendid! Now I can play horse like everything! Say, Ben, I *know* you put 'em there. You're always doing nice things."

By this time there was a grand chorus of exclamations, for every child's plate had been remembered, and Benny was overwhelmed with such an avalanche of gratitude and boisterous joy as might have crushed him, had he not possessed very strong shoulders.

Ned and Johnny, who always wanted just the same thing, had each a bright red pair of mittens, and Elsie and Maggie found joy to their hearts in the possession of two paper dolls, with lovely frocks and hats and cloaks.

To complete the matter, Ben produced from his pocket a bright tin rattle, which he succeeded at last in inserting between the baby's fat fingers.

Oh, what a splendid, splendid supper! and what a glorious time, every way, they did have that evening. I never can begin to tell you, so I won't try.

After the supper dishes were washed Ben had a bag of chestnuts to roast, that he, thoughtful brother that he always was, had been saving up for *weeks* against this very evening. Then came an ear of corn to pop in the iron spider, and poor papa taught his aching nerves and muscles patience for the pleasure of his children, while Ben led off in a hearty game of "Blind Man's Buff."

After all was done, came the quiet family prayers, and the "Our Father" and "Now I lay me" of the children, followed by the soft, sweet child slumbers, that come alike to rich and poor.

Oh, rare Ben Hollander! God bless you. Many a hoary millionnaire has not learned the first lesson of Christly living, as have you, in your few, young, overburdened years!

Verily, "the cup of cold water, in the name of a disciple, shall in nowise lose its reward." —*The Advance.*

REDEMPTION AND RESTITUTION.

BY R. CADWELL.

[Continued.]

WE will consider still further the character, condition, and nature of the creature subjected, in order to know to whom it applies, for the same will be the creature delivered. And though the Christian, as a natural creature in his natural state, occupies the same condition as others, and together constitute a party, Dr. Bloomfield calls the "world" (God's creatures), "which waiteth for the manifestation of the sons of God." And if this was the Christian itself, it would be waiting *our* manifestation, or its *own* manifestation.

But again, verse 20; "For the world (God's creatures), was subject to imperfection, corruption and misery (not by any will of its own, i. e., not as a punishment for any voluntary demerits of the sufferers, but) by him who thus subjected it; yet with a hope (on their part), that this very creation (i. e., these his creatures), will be delivered from the bondage of corruption, and admitted to the glorious liberty which pertains to the children of God."

I have given this quotation of the Dr.'s found in the reply, because it gives the meaning of "*ktisis*," and defines the party subjected in words better than I could do it. Whether the above description be true or false, as to character, it can never do away the identity of condition and nature of the creature subjected and delivered, except by converting the deliverance into a redemption; and if this is the hope of the creation (God's creatures subjected), I hope it may appear to be true or false by this inquiry. Can this be done by a fair interpretation? What real reason does exist (except from the creeds of men), for construing the verses in this way? Surely a restitution is not unreasonable or improbable. Does not the Bible teach that man in a natural state in the flesh, and everything created (at least the most improbable of them), will exist, and occupy the mode of living assigned to them, after Jesus is manifested from heaven, and the righteous dead are raised? If not, we might renounce the idea, and allow these verses give us but little definite of anything. Did Paul anticipate a deliverance of the creature creation that had gone into the death state? and that would go there from the time it was made subject to vanity till the time of their redemption from it? We say, No. Or did he mean the subjecting law would be taken off of the living creature, creation (involving suffering, pain and death *under it*), should be taken off? We say, unhesitatingly, this is what he meant. But to consider the Christian as standing in the common condition of the race, does not seem to harmonize at all. Even if we consider only a very small point, as we have, and may again. It is *said*, the creature shall be delivered from the bondage of corruption. Now why add any more? Is it not an established fact that they who attain to the resurrection from the dead (the state of corruption), are the children of God? If, then, they were sons, when delivered from the bondage of corruption—and such they were in fact—what is *that* into *which* they were admitted? Was it anything that constituted them children of God in *themselves?* For it was "*of*," or belonged to them *as such*. That is, they were sons before they could be heirs, or enjoy the freed inheritance—the creature's deliverance. This difficulty of speech is all right, and easily got along with by getting the Bible idea. Christ, heirs the saints, glorious redemption; it is a glorious freedom, but it belongs to God's first-born. Yet it is the Christian's glorious *hope*, though this glorious redemption and liberty pertains to the *Son* of God; so the creatures' freedom belongs to the children of God, yet it is the creatures' *hope*, notwithstanding. Has the natural, mortal creature a hope of deliverance in these verses, 20, 21? If not, the natural, animal creature is never delivered. This seems to be a direct contradiction of the apostle's words, and it does not help the difficulty much to suppose it spoken of the Christian as a natural animal subjected. For, as such, he has no deliverance, not even a redemption, except as to identity of person. For the natural and animal is *never* resurrected.

This may not be plain enough, and we add here a note—it will cover Rom. viii., 13, 14.

VS. 22, 23. The first thing that arrests attention here is the confidential convictions of faith—blessed is such a faith as *this*, together with the life history of the race—in the stirring expression, "we know," and the extent of meaning of the word, "creation," the "creature," or every creature, and the contrast of different ideas, reasons given, to arrive at the different objects the apostle had in his mind, which can alone determine the point.

The next most prominent thing that strikes the mind is the throbs and throes of creation on one side, as the proof of the *birth* and the deliverance, the creatures, and all nature's hope. And on the other, "we ourselves" travail in pain for the redemption—the Christian's more glorious hope, which to those who "suffer with him *that* we may be also glorified together," is the proof of its certainty, 1 Pet. iv. 13.

The hope here is a *natural* hope; it is *not* the Christian's hope—an incorruptible life. It is nature's hope—the world's animated nature, and the globe itself.

What do you mean by nature? I embrace the whole named. What is meant by animated nature and world? The *soul* of every living thing, and those whose breath is in the hands of God. These—the *race* (I am now speaking of—*others* are involved), were subjected in hope. This God-ordained hope of the realm of nature and the race, made near four thousand years before the ministration of the Spirit and of faith, by the word of the gospel, could not make God's ordinance of none effect, but it came in to fulfil it. Hence they prove each other. The gospel, ministered by Paul, may open the way of life to the natural creature, man—the Christian's hope—a *better* hope, which they who believe are chosen out of the world, and are not of the world, and though in the flesh, do not war after the flesh; and the manner it is treated by others may consign them over to death. Yet nature's *realm* continues, and the natural creature, *man* right *on*, and *will*, under the sufferings of the present time, being ministered unto, and to be ministered to, and to be delivered (when Jesus comes), or be *destroyed*. Which will it be? Let God be *true* and every man a liar.—Com. neg. and Bible proof. No 6.

And we ask reason, we appeal to revelation, how the sufferings of the human race could affect *man* and not involve or affect all of the animated creation—"every living soul"—and those whose breath is in his hands—all mankind? And, also, how this can be done, and outward nature's struggles (expressed by the same words), the whole system of things, the earth, the globe, and IT be no proof, also, of *its* deliverance—*its* universal hope? We say, and revelation says, it cannot be done. And shall we strike out of this list the more important *item*, the natural creature, man, as such, and say his pains and struggles indicate no *certain God-ordained* hope for him? God forbid it. And I am glad, from my inmost soul, that all heaven forbids it. And with the poet I say (with some alteration); "Ah! see the hour will come, the glorious morn, the creature's birth, of heaven and earth; awak'ning nature *hears* the restoring word, and starts to life in every heightened form, till freed forever from pain and death."

Or, to represent the thing (the opposite doctrine), right, absurd as it is, the apostle stands in the visions of faith, on the extreme verge of this age, with one full fixed eye on the subsiding agonies of birth, of the living race, and the other on the Christian's fulfilled hope; leaving unbelief, which standing (far behind him), with clouded eye on the *same*, and with *firm*, self-partial power to crush and destroy, cries out (and now continues to cry, to the saddening of all hearts), "The *mother* and *child* are both dead!" but allows the earth to escape its uncharitable, selfish grasp *unscathed!* This is a greater triumph than the devil achieved over the "living soul" in Eden. This is the triumph of unbelief. Whose is it? Ah! whose? Alg. No. 3, the natural creature and its *birth-hope*.

Is it not reasonable? Can it be avoided that the apostle had this creature hope in his mind all along, and used words in harmony with it in the preceding verses, and now marks more fully the distinction between the Christian's and the creature's hope, vs. 19, 20, 21? Again, shall we strike out the natural creature, subjected in hope, and attempt to fill the picture by putting into it the Christian? Then the hope of the 20th verse will be identical with the *hope* of the "*we*," ourselves, in verse 23. This being the case, what shall we do with the hope of the *whole* groaning creation on the *other side?* Or have they no hope? It would be very difficult to make this hope good for *anything*, if it is not *for all the things* to which it is applied. Would it not be more wise to allow the hope of the subjected creature to be the hope with which *ourselves* is contrasted, v. 23, not another to which they are applied?

I here make a quotation found in the reply—"God has subjected the race to vanity in hope, because the creature (creation—the world, the earth), itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

"The deliverance here spoken of, seems to be of the earth, or globe itself." This does not seem warranted by the verse, or by the words used, or by the context.

Here are a number of words, indicating, as a whole, many things subjected, but the "deliverance here seems to be spoken of the earth, or globe itself," implying the Christian, (with whom the contrast is made) is delivered.

Well, these are two most glorious truths; but there is one very important one, besides many others not told or brought to view, in this quotation. And there seems to be a difficulty (and no good reason existing) why they are omitted. This important thing (with God's assistance) we will try to place before the inquiring mind; point out, and thus remove the difficulty. Here is the first point, of two points: Man, as a living, natural soul, finds his existence in this world under a bondage of suffering. The two chief points of this proposition is Bible, confirmed by human experience. Let no anxious mind read any farther, or drop this point and the second, till *this* creature and its character are settled clearly in his own mind, in the light of the Holy Scriptures. This being done, (here is the second point of four). This living, natural soul (that now is, and will be) was subjected to vanity in hope (by reason of him who subjected it, that this very same creature) shall itself also be delivered, which was subjected. To make the points definite, I have used some of my own language as the sense. The two first points have been confirmed. To one of the two following, our friends, perhaps, and all allow, that the reason is on the part of God; and not for any crime or "demerit" on the part of the creature, of coming into the world, or being in it, under such circumstances of subjected suffering. And this determines the character of the creature subjected, and *to be* delivered also.

The last point, "itself, also shall be delivered." Is the Apostle to be credited and believed as far as his statement is confirmed by the predictions of the prophets, and the plan, and purpose of God? That this natural soul (or, the nations in the flesh of the above character) shall be delivered from *this bondage state* of suffering, is clearly set forth. And so is a confirmation of the Apostle's words as may be seen in these articles.

The difficulty considered and removed. If God had provided no better deliverance, or hope for the natural, living soul, than is here determined, it would be only a natural deliverance, or a deliverance merely of the living of the race from this subjected state, and is (in itself *considered*) the extent of the deliverance or salvation. But while this purpose remains fixed in the Divine will, God is presenting to the natural man, (while living) eternal life, as an object of hope, which *changes* the condition of those to whom it is addressed; but the living, natural creature, as such, continues, as I have said, to be delivered according to God's purpose, (and as taught of Paul in Rom. viii., 20) from the bondage of corruption, into the glorious liberty *of*, or pertaining to) the children of God. Amen and amen.

If "itself also," is designed to make the contrast between other things "delivered," and those who are led by the Spirit of God, it will apply to *this creature*, and the other things, *involved* (as I once thought) as to the earth itself. And with far better reasons and more joyous hopes.

The reason for doing this, as stated, is, it would destroy all distinction between the children of God and others, whom the Apostle says, "shall die," because they "lived after the flesh." The reason here assigned amounts to something like *this; it* is necessary to cut off the natural creature's hope, verses 20, 22, by introducing into the verses 20, 21, those who are led by the Spirit of God, because sinners will die!

I do not directly see what this has to do with the Apostle's argument. Were sinners, as such, subjected? By no means: and if they were subjected as natural creatures will their dying cheat other natural creatures not dead, out of their hope, when Jesus comes? Besides, something is supposed to be in the text, that requires this interpretation not proved to be there, or liable to be embraced in it. We have introduced this quotation to place it in contrast with previous ideas given in verses 20, 21, with no design to argue the point. There cannot be any reasonable doubt, that the every creature, of verse 22, is the creature of the verses. 19, 20, 21. If this be so, and I see no possible way to avoid it, then we have the Apostle's positive declaration, it shall be delivered.

Therefore, the hope of the creature creation is not a vain hope, or false labor in birth. Are these pains a false conception birth? and true only on the other side? Are not the pains of nature the voice of God in nature? Are not maternal pains birth as true, and considered stronger than Christian sufferings are of the certainty of the Christian hope? Away then with this cursed unbelief, that makes Paul's words mean something, one way, and nothing on the most important *things* (to be relied upon), in *another direction*.

Again, is earth *all* that "they" are contrasted with? Does not the "they" show there were other human beings on the other side? some who had not the fruits of the Spirit? and some who had n't so much as heard of the Spirit? Paul would not contrast himself with the material earth.

Besides, if the sinner, as a natural creature, with other natural creatures in common on the earth, also, were subjected to vanity in hope, (and the sinner, as presented in Rom. viii. 13, has *since* become a sinner in refusing to be led by the Spirit of God, and God has since declared the soul that sinneth shall die, and the wages of sin is death, and if *dead* are *not*, and if alive at the manifestation will be destroyed, shall his unbelief make the faithfulness of God of none effect? By no means. For how then shall Christ and the saints judge or rule the world? How shall he govern or rule among the nations, and rebuke strong nations afar off (and as the result of which), will beat their swords into ploughshares, and their spears into pruning hooks, and shall learn war no more?

Then shall the fruit of the earth be excellent and comely to the escaped of Israel. They shall not labor in vain, or bring forth for trouble; for they are the redeemed of the Lord, and their offspring with them. Can some one tell me how these survived the destruction of the natural creature's hope?—for man subjected in the flesh?

Are not a portion of these nations living under the *state* of subjected suffering, and will be, when the sons of God will be revealed? They are *of* the creature subjected to vanity in hope, and *many* of them have not so much as *heard* of the spirit, much less, have intelligently refused it. Will they continue, and their natural hope be fulfilled when Christ is revealed? We are forced to this conclusion, whether Paul preached the doctrine or not, in these verses; and are *sure these* will be delivered from the sufferings of this present time.

The two texts quoted in the reply, Mark xvi., 15; Col. i., 23, to prove the extent of the meaning of the world "*ktisis*" does not meet the case, in these verses. For the context shows it extends to more than mankind. And they who quote these texts allow it extends to the earth itself; and that it will be delivered also.

[To be concluded.]

FROM JAMES H. JACOBS.

THOUGHTS ON A SICK BED.

FREETOWN, N. Y., Dec. 3, 1868.

BR. STORRS: I have been forcibly reminded that I am living in a world of disappointment and pain; for I have been sick four weeks with cold and fever, and now I have the inflammatory rheumatism.

I think that some sicken and die forever; while some sicken and die, but they shall not see death forever; thank God: and I ask all to remember me at the throne of grace, that I may be one, if I die, who will not be dead forever. Jesus said of one whom he loved, who was sick, this sickness is not unto death, (forever). But Jesus said, he was dead; therefore it seems to me that Jesus demonstrated to the world that he had power to break the bands of death, and will retain that power, so that death cannot hold us forever, if we are his.

He will not give life in the future world with no other prospect than to suffer and die. Sin entered our world, and death by sin. The cause of death is sin. This judgment to death was passed (not is to be) upon all men. Now, if there was no promise of life by a resurrection from the dead, the death that all men die would be an eternal damnation; it would make all be as though they had not been. It is believed by all who admit that man is mortal, that there can be no salvation without resurrection; and if no resurrection, what then? Why, eternal damnation, or an eternal extinction of life and being. Then there can be punishment without a resurrection. Thank God, the resurrection saves from damnation: saves all who get it from the punishment of the wicked; therefore the resurrection never was nor ever will be to punish a single person of Adam's posterity. Adam brought sin into the world, and the consequence is misery and death. But Adam cannot bring sin into the future world; and if sin cannot get into the future by a resurrection from the dead, then we may believe, with all our hearts, that there shall be no more sorrow or pain or death after the resurrection. Thank God.

If the wages of sin is death, in the present tense, then the death for sin is now in the world, and all that have died in their sins have the wages for sin; and all that are living now, who neglect the provisions God has made, and die in their sins, will have received the wages for their sins. All this happens in this world; for, the wicked shall be paid where they do their work. Psa. lxii., 12; Gen. xix., 28. Abraham looked toward Sodom and what did he see? Why, that the wicked get their pay where they do their work. I might give a host of Scripture for proof, but I am to sick too think much.

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Herald of Life
AND OF THE COMING KINGDOM.

" They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

NON-IMMORTALITY OF THE SOUL.

BY DR. J. K. FINLEY.

WE will now take leave of the account of man's creation, and trace the inspired narrative of what may be termed the Edenic dispensation, and here, if I am not greatly mistaken, we shall find positive proof of the entire mortality of our race.

After Adam's creation, he was placed in the garden of Eden, to take care of it, and a helpmeet was given him in the person of Eve, or, as we would express it, God gave him a wife. Hitherto they were what God had pronounced them in connection with all the rest of his creatures, "good," that is, they were good in the sense of a perfect adaptation to the ends for which they were created. They were innocent in the sight of God, for up to this time no means had been afforded them, by which to test their characters, and as no law had been given them, they of course had not sinned, for Sin is transgression of law, either positively, or by any want of conformity to its requirements.

The next thing we meet with in the narrative is that they were put upon probation, or trial, and as intimated above, the account of this probation will go very far toward deciding the question of their immortality. Undoubtedly the object proposed for their attainment, if they sustained the trial, was something they did not then possess, as well as something desirable, and of great excellence in itself. According to the views held by the destructionists, man was created mortal, but when placed in the garden of Eden he became a probationer for immortality. His future existence was made to depend upon the result of a moral probation to be determined by himself, or explicitly, he became a *candidate* for immortality, and of course was raised above the condition of necessary mortality. The commonly received or orthodox theory is that man at his creation was endowed with immortality, and that this attribute was as inherently natural to him, as his reason, or his moral sense, or any other of his natural attributes. His trial or probation was not for immortality, which would be an absurdity if we are naturally immortal, but to decide whether he should continue to retain, what he already possessed, viz.: spiritual life, and in addition to this obtain eternal happiness. Let us now examine the record and see which of these views is sustained by its relations.

Genesis ii., 17; "And the Lord God commanded the man saying: of every tree of the garden thou mayst freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest of it thou shalt surely die." Chapter iii., 19: "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken, for *dust* thou art and unto dust shalt thou return. And the Lord God said: Behold, the man is become as one of us, to know good and evil: and now lest he put forth his hand and take also of the tree of life, and *live forever. therefore*, the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken; so he drove out the man, and he placed at the east of the garden of Eden cherubims and a flaming sword which turned every way to keep the way of the tree of life."

How plain and simple is the record and how careful ought we to be not to add to, or detract from its true meaning. Yet in order to sustain the common theory and thus mystify where no mystery can possibly exist, a vast amount of labor has been expended to prove that death and life as here used and indeed all the words used in the Bible, have a secondary meaning; and from the contemptuous manner in which their primary meanings are spoken of by orthodox writers and preachers in their sermons, one would suppose it was looked upon as a mark of weakness to believe they ever were used except in a secondary or figurative sense. Now we do not know a writer among the destructionists, or indeed, any person of common sense, who ever disputed the fact, that they are often used in the Bible and in all other writings in a tropical sense. It would be the height of folly for any person to deny the fact; and in our opinion it is equally foolish to insinuate or affirm that in simple narratives they are ever employed in any other than their primary signification. It is the easiest thing in the world for an intelligent reader to decide when they are used in one way or the other. When our Saviour says, "I am the door," or "I am the vine, ye are the branches," no person would be so silly as to suppose he meant that He was literally a door or a vine, and His disciples literal branches, but that these were metaphors, by which he intended to convey important truth. So when our Saviour says "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you," we see at once that the language is figurative. Who can but see that Job uses strong figures when he says: "He hath taken me by the neck and shaken me to pieces; He cleaveth my reins asunder." The whole book of Job is highly dramatic, and is full of figures and metaphors, and no person who ever read it had any suspicion of their being anything else.

A very intelligent Christian gentleman said to me some time ago, "There is not a single passage in the whole Bible that gives any support to your views;" and upon my repeating some passages teaching our doctrine in the most literal manner possible, "Oh!" said he, "Properly interpreted they are all against you." Properly interpreted! The question naturally arises, Why interpret them at all? Do they need any interpretation, or even any explanation, to bring them within the reach of the most common mind? I affirm, without the fear of successful contradiction, that there are not any plainer texts, any words more grammatically simple, or more easily understood in the whole Bible, or in any book that was ever written. You will not find a child ten years old, of common mental capacity, that cannot at once understand them in their primary signification; and it is one of the universally admitted rules governing Bible exegesis, that the presumption is always in favor of the primary or ordinary sense of words. We need not, however, appeal to the rules of exegesis or of rhetoric to teach us that the ordinary or common meaning of words is the proper meaning, unless positive proof to the contrary exists. Without this well-established rule, language would be useless to express ideas, as any one can see, and the Bible ceases to be a revelation at all. Discard this rule and the result will follow, that the Edenic narrative, so full of unspeakable importance to every human being, constituting, in fact, the key to the whole Bible, will be resolved, as indeed has been done by some professedly orthodox, into a mere allegory or unmeaning myth. But we are told that words change their meanings and that, therefore, the words used at the present time do not always have the meaning they had originally when the Bible was written. This is an argument that if it had not been written down, one would suppose must have been brought out on the spur of the moment, and without reflection. If it were true, it would strike at the very root or foundation of the whole Bible as a revelation. Besides those who advance it must not forget that we have the same words in which the Bible was written, and know their original meanings. The only support that such an objection can possibly have, is in relation to living languages, which have, in a few instances, changed their definite meanings, but even then there is commonly no trouble in ascertaining their exact meaning; for instance, the word prevent literally means to go before, and it is so understood sometimes in the Bible, although it is generally used now-a-days in the sense of to hinder. But the meaning of terms and words in the Hebrew and Greek have not changed their meanings from that which they originally possessed, because they have been for many centuries what are termed dead languages, that is, are not in common use, or spoken languages, and thus liable to change. Hence the dead languages are often resorted to in writings when it is important that the meaning attached to them should always be understood to be invariably and unchangeably the same.

Again we are told that the records of the Old Testament are explained by future developments in the New Testament. This is undoubtedly the case in relation to plans and prophecies running through the whole history of time down to the winding up of the present age or dispensation. But such an objection as this cannot possibly have any weight in the narrations of accomplished acts or facts. The acts or facts, such as the creation of man, do not require any future development, unless we agree with the Darwinian theory, that man was originally a monkey or something else, and by successive developments became a man. It is saying but little for the intelligence of a people when such arguments are presented to them; but we know when they have no facts, no "thus saith the Lord" to sustain their theories, they will grasp at fancies, no matter how ridiculous they may be, just as drowning men are said to "catch at straws." Let us now resume our examination of the Edenic narrative.

"In the day thou eatest thereof *thou* shalt surely die," literally, "dying thou shalt die." How can it be possible to understand this to mean anything else than that Adam should cease to live? But the orthodox theory does, however, pervert it, to suit a human creed, by saying that death here includes three kinds of death—temporal, or of the body, spiritual, or loss of spiritual life, and eternal death; which last is no death at all, but consists in being kept alive and consigned to the unspeakable torments of hell throughout the never ending ages of eternity. There is but one shade of obscurity in the passage, and that applies to the orthodox as well as to the Destructionists, and that is in the expression "in the day," etc. They therefore *assume*, for there is no intimation of it given in the narrative, that spiritual death took place in that day, and therefore it was a part of the penalty. But a little reflection ought to show the absurdity of this assumption; for spiritual death is nothing more than to become a sinner, "dead in trespasses and sins." Would any person suppose from the account given us, that the penalty was "in the day thou eatest thereof thou shalt be a sinner?" Why! this is the very thing for which the penalty was threatened, becoming a sinner by disobeying God's command. But as Adam did not die on that very day, neither go into endless misery on that day, the meaning evidently is, that condemnation to the death specified should take place on that day.

Now I appeal to the common sense of everybody to say, what was the death threatened? What could it be but the extinction of life, ceasing to live? Could God explain it more explicitly than he has done in pronouncing the executive sentence. "Dust thou art and unto dust shalt thou return." Theories ought always to harmonize with facts; now what is the fact as testified by the experience of the whole human race? All have died and will continue to die until the final consummation of all things. Animals and vegetables had died, and man, made from the same corruptible materials, was told if he transgressed he should also die. Adam could not possibly have understood it to have meant anything but that. How could he or how can we suspect the existence of any latent sense, or any figurative meaning concealed under such plain, everyday expressions? And I would inquire again of the reader, what it was that was to die? Could the pronoun "thou" have reference to anything else than the living soul or creature, Adam in his totality? If it was only the body, while something else called the soul or spirit did not die, and if this soul was a part of the man, and as orthodoxy affirms, the real man himself, and the body was only the temporary case or house in which the real man dwelt, then I do not hesitate to affirm that the penalty for his sin never was inflicted, and the serpent told the truth. If a culprit was sentenced to receive forty lashes, would the sentence be carried out by inflicting the lashes upon the walls of the cell or house in which he was confined? And is there not as much common sense to justify it as in the other case? Now it is manifest that if the "thou" threatened with death did die, as both the words and facts show it did, then the heathenish fable of an immortal soul constituting a part of the "thou," is blown to the winds, and falls back to the its pagan paternity by whom it was originally derived from, the "Father of lies," who said, "Ye shall not surely die."

[To be continued.]

THE WICKED DEAD NOT IN THE PLAN OF REDEMPTION.

FROM ELD. WILLIAM STUART.

BR. STORRS: During the last year I have stood on entirely neutral ground respecting the doctrine of the non-reliving of the finally impenitent; contenting myself with preaching the plan of redemption through Christ; and at the same time admitting that I could see no way by which they could be affected by that plan; because there are only two men who are peculiarly sons of God, and they are both representative men, namely, Adam the first and Adam the second. Now, as the law of God must be like himself, unchangeable and eternal, and as the first Adam violated his law, thus incurring the penalty, which was death, he could never be reached by any future law; because God could not make another law to contravene the first. Hence Paul says, in Gal. iii., 21, "For if there had been a law given which could have given life, verily, righteousness would have been by the law." But this being impossible, the race is concluded under sin, namely, the law of sin, which ultimates in death, which death must be eternal, unless God can find a man who will honor and keep inviolate his holy law. And no man begotten after the law of the carnal commandment can do this. But as God made the first Adam different from the rest of the race, and gave him to have life in himself, that is, animal life, so it will be just in God to make the second Adam different from the rest of the race also. And if, after subjecting him to a trial, he succeeds in keeping the law in every particular, he certainly will have a right to eternal life.

Now, as the children were partakers of flesh and blood, he also took *part* of the same. Heb. ii., 14. That is, he was begotten by the almighty power of God, yet receiving his flesh and blood by the blood of his mother, in the same manner as other children. Thus being made of a woman under the law, with all a man's affections and responsibilities, subject to all his trials and temptations, being tempted in all points like as we are, and yet without sin. For he was holy, harmless, undefiled, and separate from sinners. He did no sin, neither was there guile found in his mouth; thus keeping inviolate every particular of the law of God.

Now, as the first Adam would have received eternal life if he had been obedient, so the second Adam has a right to eternal life because of his perfect obedience.

But the Captain of our salvation had to be made perfect through sufferings. Heb. ii., 10. But after presenting him as holy and without sin, it is natural that we should inquire in what did his imperfection consist? We answer, not in his thought, word, or deed, but in his being partaker with us in a mortal and perishing nature. And while in this nature he was not prepared to bring many sons unto glory. But he willingly laid down his life for the race; that is, by the grace of God he tasted death for every man; not that he suffered the penalty of the law for us, because God claims the prerogative of forgiving our sins and blotting out our iniquities. But Jesus, by laying down his animal life, was prepared to receive the reward of his obedience. Hence, he was declared to be the Son of God with power by his resurrection from the dead. And as the Father hath life in himself, so hath he given to the Son to have life in himself also. John v., 26. And as Adam was the generator with power to communicate animal life, so likewise Jesus, the second Adam, became the regenerator with power to communicate immortal life to all those who comply with the conditions of the gospel. Hence Peter i., 3, says, Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a hope of life (Syriac), by the resurrection of Jesus Christ from the dead. And as a child cannot be born before it is begotten, we can see how necessary it is for us to get *into* Christ. Because there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. *For the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death.*

We can now see how beautifully the first promise spans the entire arch of man's probation. The seed of the woman shall bruise the serpent's head. Jesus, the spotless Lamb of God, slain, in the purpose of his Father, from the beginning of the ages, typified by the innocent blood offered in faith by Abel, and, under the law, by the mercy seat, which was sprinkled with the blood of sacrifice, while the cherubims which o'ershadowed it, pointed the perishing of the former dispensation forward, and the other backward to the same great offering for sin, which, being accepted of God, opened up the way for all to come and have life. But Jesus says, "Ye will not come unto me that ye might have life:" that is, man will not receive him. "But as many as received him, to them gave he power to become the sons of God:" that is, by exercising repentance toward God, and faith in the Lord Jesus Christ, the regenerator, who presents his own sacrifice in behalf of the penitent, being thus reconciled to God by the blood of the everlasting covenant, and receiving the spirit of adoption whereby we are enabled to call God our Father. But we are only children in embryo. But if faithful we shall be born into the kingdom. For John says, Beloved, now are ye the sons of God; but it doth not yet appear what we shall be. But we know that when he shall appear, we shall be like him, for we shall see him as he is. For if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by or because of his Spirit that dwelleth in you. Thus we see that life from the dead is the only hope of the Christian. And if the impenitent are ever raised from the dead, it must be outside of this plan.

But it is contended that John v., 28, 29, teaches the re-living of all that have ever lived. But when we read Genesis vi., 13, And God said unto Noah, "The *end* of all flesh is come;" I believe that then and there it did come, and God will never again disturb them.

So it may be said also of the Sodomites, who suffered the vengeance of eternal fire. And if wrath "to the uttermost" came upon the Jews who rejected Christ, that must be the *end* of them also, because nothing can be beyond the uttermost; for the apostle says, Lust, when it is conceived, bringeth forth sin, and sin, when it is finished, bringeth forth death. Hence he that believeth on the Son hath everlasting life: and he that believeth not the Son, shall not see life, but the wrath of God abideth on him. John iii., 36.

Now as the word rendered graves in John v., 29, is not *Hades* (but *en tois mnesneiois*, in the tombs), may it not have some reference to the rich man who died and lifted up his eyes in torments, as it is allowed that the rich man is figurative of the Jewish people and priesthood, who were not literally, but morally, dead? May it not mean that the gospel would prove a savor of life unto life to some of them, and of death unto death to others?

Be that as it may, it cannot mean the indiscriminate restoration to life of the race, because it is said of some that "God hath visited and destroyed them, and made all their memory to perish." Isa. xxvi., 14.

But as it is plainly taught that all the people of God shall be delivered from the power of the grave, let us, with the apostles, labor, "if by any means we may attain unto the resurrection out from among the dead;" not to a mortal life, as some would have us believe; because Paul says it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. Let us all endeavor to follow the truth, and be sanctified through it, so that whether we live or die we may be the Lord's.

We have thus briefly presented the two representative sons of God. First, the death man; then the life man; first, the generator, then the regenerator, or the generator again.

Let us endeavor to have our conversation in heaven, from whence also we look for the Lord Jesus, who shall change our vile bodies, and fashion them like unto his own most glorious body, when he comes to be glorified in his saints. Let us follow peace with all men, and holiness, without which *no man shall see* the Lord. Yours, in the hope of eternal life through Jesus Christ.

PHILADELPHIA, PA., Jan. 9, 1869.

THE COVENANTS:

THE DIALOGUE CONTINUED.

JEW.—You spoke of a supplementary covenant or law, at our last; what are we to understand by your remarks?

PAUL.—I mean the promise of the land, which we claim for our client, was made to him by an everlasting covenant without any conditions; and the supplementary or added covenant under which you claim was made after, and contains conditions, and under no consideration can such a covenant invalidate the title of our client. "Brethren, I speak after the manner of men. Now this I affirm, that a covenant engagement previously ratified by God, the law issued four hundred and thirty years afterward does not annul so as to invalidate the promise. For if the inheritance be by law, it is no longer of promise; but God graciously gave it to Abraham by promise." Gal. iii., 17, 18. Here we are contending for the same thing: the only difference seems to be, who are the true heirs, and under which covenant do we inherit? If under the law, then Jesus and his followers fail in the promise, and it is of none effect. If under the promise, then you fail to receive it under the law. Now that God did give this lands to my client by an everlasting covenant is evident from the language, "For all the land which thou seest will I give to thee and to thy seed forever." Gen. xiii., 15.

And the promises of God and his gracious gifts and callings are not things to be repented of. Rom. xi. And to show that there is no mistake in the seed for whom we claim, we have run down our title from Abraham, Isaac, Jacob, Judah, through that line—down through Salmon, Boaz, Obed, Jesse to David.

Here we have the promise revived to David when he says, "Although my house be not so with God: yet He hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire." 2 Sam. xxiii., 5.

Again we start on our testimony through Solomon in the line of Kings Rehoboam, Abia, Asa to Osias, down through that line until we come to Zorobabel. Then through the same line to Achim; and then down to Joseph, in the line of Kings. Then start again in Zorobabel on the other line down to Naum; then through Amos, Mattathias, Joseph, Melchi, Levi, Matthat, Heli and Mary, Christ, in either line. And Jesus came according to the promise, to receive the kingdom.

JEW.—Do you affirm that this Jesus came to receive the kingdom.

G.—Yes, Zacharias so prophesied, being full of the Holy Spirit, saying, "Blessed be the Lord God of Israel: because He hath visited and wrought redemption for his people: and has raised a horn of salvation for us in the house of his servant David; . . . to perform the mercy with our fathers, and to remember his holy covenant, the oath which he swore to Abraham our father; that He would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear." Luke i., 72–74.

"And in those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent: for the kingdom of heaven is at hand." Matt. iii., 1, 2.

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at *hand*." Matt. iv., 17. The proclamation was made, saying, "Blessed be the *King* that cometh in the name of the Lord: peace in heaven and glory in the highest.

"And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. And when he was come near the city (of Judah's Jerusalem) He wept over it, saying, If thou hadst known, even thou, at least in this thy *day*, the things unto thy peace; but now they are hid from thine eyes." (This gospel of the kingdom must be preached for a witness, then shall the end come). "For the days shall come upon thee, that thine enemies shall cast a trench about thee . . because thou knowest not the *time* of thy visitation." Luke xix.

C.—If I understand you, you believe Jesus came to receive the kingdom and inheritance at his first advent; and the Jews rejected him and refused to receive him for their king.

G.—So I understand the Scriptures. Pilate asked the question of Jesus, "Art thou a King then?" Jesus answered, thou sayest I am a King. For this cause came I into the world: and for this cause was I born, that I may testify to the truth." John xviii., 37. "Every one who makes himself a King speaks against Cæsar." So say the Jews. Pilate saith, "behold your King." "Shall I crucify your King?" And Peter said unto them, "Ye killed the Prince of life; whom God raised from the dead, of which we are witnesses." Acts iii., 15.

Now God always claimed a title in this land, and never let it pass out of his hand. So we read in Lev. xxv., 23. "The land shall not be sold forever; for the land is mine; for ye are strangers and sojourners with me." "Brethren, I mean to say, that the *heir*, as long as he is a child differeth nothing from a servant, though he be Lord of all; but is under tutors until the *time* appointed by his father . . . but when the fulness of *the* time was come, God sent forth his Son . . . to redeem those under law, that we might receive the adoption of sons. And because ye are *sons* (of God) God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. So that thou art no more a servant, but a son: and if a son, then an *heir* of *God* through *Christ*."

Now we are ready for our heirship. Jesus Christ, as the seed of Abraham, and as the Son of David, came according to the line in the flesh, and according to the promise at the time appointed. God sent forth the Son, the heir of the vineyard, supposing they would receive and reverence him; but they cried, "This is the heir; come let us kill him and seize on the inheritance. So they cast him out of the vineyard and killed him. What then will the Lord of the vineyard do to them? He will come and destroy these husbandmen and give the vineyard to others . . . They said, God forbid. But he looked at them and said, what then is this that is written, The stone (Christ) which the builders rejected (these Jews were going to build up a kingdom without Christ being the head) the same is become the head of the corner. Whoever falleth on that stone will be dashed in pieces: but on whomsoever it shall fall, it will grind him to powder." . . . "For they knew that he had spoken this parable against them." Luke xx. We notice there is no royalty spoken of here as being taken away from them; but the [*vineyard*; and the people to whom the vineyard is given are a people who have (Christ) the *stone* for the *corner*. Christ was the seed of David according to the flesh; and came to receive the inheritance through David; but being put to death in the flesh, the title of David ceases there, as Christ had no issue in the flesh; but he is raised by the power of God, "and declared to be the Son of God with *power*, as to the spirit of holiness by his resurrection of the *dead*." Rom. i., 3, 4

C.—Does the title through David and Abraham cease with the death of Christ?

G.—We answer Yes. If Christ died without any seed the title goes back again into the hands of God, the Sovereign; and Jesus, being his Son by the resurrection of the dead. "If children, also heirs. Heirs indeed of God, and joint heirs of Christ." Rom. 8., 17.

Here then is no break in our title; for the time in which it was lost in Christ during his death it reverted back again to his Father, and then is reserved for his Son as his coming and kingdom. But more when we meet again. JACOB GRIM.

PHILADELPHIA, Jan., 1869.

THE TIME OF TROUBLE.

DAN. XII., 1; MATT. XXIV., 21.

BR. STORRS: In the generally accepted interpretation of these two passages, a great discrepancy appears, which I cannot reconcile while allowing the fulfilment of the passage in Matth. xxiv., 21, to be in the past. This I have never heard called in question; but I now propose to do so, and give my reasons for it.

The disciples of Christ had asked him concerning the signs of his coming, and of the end of world. After relating to them many things that should come upon the earth, upon nations, and upon his followers, and that the gospel should be preached throughout all the world for a witness unto all nations, he calls their attention to the Abomination of Desolation, spoken of by Daniel the prophet, and says, "For there shall be great tribulation, such as was not since the beginning of the world to this time; *no, nor ever shall be*."

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This has ever been accepted, I believe, by those who are looking for the second coming of our Lord, as having had its fulfilment many centuries in the past.

Let us compare Scripture with Scripture, and find our conclusions. In Dan. xii., 1, we read: "And at that time shall Michael stand up, the great Prince which standeth for the children of *thy* people; and there shall be a time of trouble, such as never was since there was a nation, *even to that same time*," etc. The fulfilment of this, all must, and do admit, will be in the future. This time of trouble was to eclipse all that ever preceded it. Now what does the Saviour say? That this time of trouble, of which he speaks, will be such as never was before, neither will *ever* be again. We are therefore driven to the conclusion that the Saviour referred to the same time as declared in Dan. xii., 1; therefore the setting up of the abomination of Desolation, with the great tribulation, is yet in the future.

What reason is there for believing that this will yet be in the future? In this very same verse in Daniel, "At that time *thy* people shall be delivered, every one that shall be found written in the book."

This declaration, with the standing up of Michael, is believed to be the personal coming of Christ, and the deliverance of his saints. After a careful consideration of the language of the text, with other prophecies in the Bible, I must dissent from any such application of this passage. I fail to find any authority in the Bible for allowing that Michael, the great prince, is identical with Christ.

It is Daniel's people that are to be delivered, at this time, out of this trouble; nor does it follow that in this deliverance they are made immortal, or that the book in which their names are found, is the "Book of Life."

Whatever may be the meaning of verse 2, in this connection, I am inclined to believe that verse 3 refers to saints immortalized and the glories of Christ. Your Bro. searching for truth, D. J. Ellsworth.

Windsor, Conn., Dec., 1868.

Note by the Editor.—Some twenty years ago we gave our reasons for rejecting the idea that Michael and Christ are identical. To our mind, they are clearly two distinct persons. If we get time we may revise our article on that subject and republish it by-and-by. Whoever reads Dan. x., 5–14, and believes that Daniel saw in vision the coming Messiah, and heard him say, "Michael, one of the chief princes came to help *me*," must be satisfied that the two are distinct persons. Jude tells us Michael is "the archangel," verse 9; that is, he is the chief or head angel; and Paul informs us "The Lord himself shall descend from heaven with a shout, with the voice of the archangel," etc.; clearly, we think, making a distinction between the two; and besides, Christ is not an angel *in nature*; for, "He took not on him the nature of angels:" an expression unmeaning if he was already an angel; and Paul saith, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they: for unto which of the angels said he [God], at any time, Thou art my Son?" etc. Heb. i., 4, 5, and ii., 16.

These testimonies settle the fact that Michael is an angel, and Christ is not; hence the standing up of Michael is not the same as the advent of Christ, however near it may approximate that event. But, as we said, we may elaborate this subject hereafter, if thought best.

Geo. Bangs, Danville, P. Q., writes: Some weeks since an unknown friend kindly sent me your pamphlet, "Life from the Dead," also the tract, "The Judgment, What is it and Where is it?" I have read these with much care and deep interest, as my attention had been called to the subject of which they treat some eighteen months ago by the reading of certain Scriptures, and I had been searching on that point without the aid of any publications or any ministering brother to converse with, who feels inclined to look at the subject with candor. Those pamphlets seemed to be just the thing, and just in time to help me on in the investigation on this point. But I wish to read more of your works on the subject. Please send me the "Six Sermons"—"The Watch Tower"—"Doom of the Ungodly"—"The Essential Baptism"—"Letter to a Clergyman, by Dr. Finley"—and "Moral Depravity;" also the "Herald of Life." I I feel impatient to get the reading of the above-named publications.

Note by the Editor.—The above shows the importance of a greater effort to scatter the "Campaign Documents," and our other pamphlets and tracts. This case is only one of many, of similar character, showing the good that has been done by the thousands of our works that have been scattered in the past few months. Let the work be continued and enlarged.

Hearth and Home is a weekly Illustrated Agricultural and Fireside Journal of sixteen handsome pages, devoted to the interest of Farmers, Gardeners, Fruit-growers and Florists. Edited by Mr. Donald G. Mitchell, assisted by a large corps of practical Agriculturists. The Fireside Department is edited by Harriet Beecher Stowe, assisted by Mrs. Mary E. Dodge, with Grace Greenwood, Madame Le Vert, and other able contributors. Terms for 1869: Single copies, $4, invariably in advance; 3 copies, $10; 5 copies, $15. Address Pettengill, Bates & Co., Publishers, 37 Park Row, New York.

THE HERALD OF LIFE.

NEW YORK, JANUARY 20, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

A Curious Position.

A subscriber is disposed to discontinue our paper, and speaks as follows:

> The non-resurrection of the wicked dead, and the unconsciousness of men in death, are precious truths with you and me. . . You deny the *personality* of the devil. *I* disbelieve in a "spirit" devil. I do not believe that he is a fallen angel by any means. According to my present light I *must* believe in *one* of two things: Either there is a personal devil, or God is the author of evil.

We are sorry to lose our good brother's patronage; but we are puzzled to know how his personal devil differs from ours. His is "not a fallen angel," nor "a spirit-devil." What more have we ever said? We certainly believe in a personal devil; yea, a multitude of them; their "name is legion." We go a little further in our belief of "a personal devil" than he seems to. We believe if there were no personal devils in the shape of men, real, personal sinners, there would be no moral "evil" at all. God is not "the author of" *such* "evil." Men are moral agents, subjects of law; and are the sole authors of moral evil, so far as we have any knowledge from revelation. Heathenism, papacy, and a corrupted Christianity have their "spirit-devils"—"fallen angels," once "holy in heaven"—with "cloven feet, horns, and pitchforks;" but God's revelation is barren of such devils. Such devils as Judas, and satans as Peter are plenty everywhere, in the churches and out.

If our scrupulous Br. can tell us what sort of a devil he believes in, and in what respect he differs from the personal devils we admit exist all around us, "who go about seeking whom they may devour," we would be glad to know. If he will visit New York City he can see a half million of devils almost any day, with the "cloven foot" fairly in sight. True, they do not like to be called devils, and try to hide themselves, which is said to be a peculiarity of devils. They do not wish you to think there are any devils except "spirit-devils," who are invisible; and if they can make sure of deceiving you in that way, they will soon "devour" you, if you have anything to be devoured.

However, our curious Br. need not come to New York to find "personal devils;" they are plenty anywhere, even up in good old Vermont, where he lives. We know it is so, for we once lived up there ourself. Our Br. says,

> "Mark you, I do not saddle sin or evil on the devil. The devil had no power to introduce sin or evil into the world."

Your devil, then, is not of much use in the realm of evil. We believe a devil did introduce "sin into the world, and death by sin;" and that devil or satan was Adam—an *adversary* to his Maker and God. "Adam was not deceived," says Paul, 1 Tim. ii., 14. He sinned with his eyes open to the consequences. He became the first personal devil or satan. He was the first *adversary* of which the Bible gives us any account. The *animal* man became the satan, the devil. The animal nature has been the devil and satan from that day to this. Personified, it is "The prince of the power of the air; the spirit [mind, temper, disposition], that now worketh in the children of disobedience;" which Paul declares is the spirit "Wherein, in time past, ye walked according to the course of *this* world." Eph. ii., 2; and Paul adds, "Among whom, also, we all had our conversation in times past in the lusts of our flesh [*that* is *our* personal devil], fulfilling the desires of the flesh and of the mind [imaginations], and were by nature [the *animal* nature, or Adamic nature], children of wrath [subjected to a hopeless death], even as others," who are still living after "the course of this world," in the unrestrained desires of the flesh—the animal, or Adamic nature.

Such was, and such is, the personal devil and satan, and it is omnipresent with all men, unless resisted and overcome by the indwelling of the Holy Spirit.

"Resurrection of the Wicked."

Some weeks since we noticed the fact that Rev. L. C. Collins had been excluded from the Methodist E. Church Conference in Minnesota, for holding views adverse to that church on the end of the wicked. He has, if we are not mistaken, connected himself with the Advent Conference in the West; and while believing in the final destruction of the wicked holds to their resurrection to be judged and die again. He has written a somewhat lengthy article in defence of that position, and against their non-resurrection, which has appeared in the *Voice of the West*, Jan. 5th and 12th. Br. Collins has written in an excellent spirit, as the following introductory remarks will show. He says:

> I have lately been reading with much interest several works kindly sent me by friends, in favor of the non-resurrection of the wicked. I can but accord to the works I have read, a truly Christian spirit, and admire the earnest manner in which they advocate their peculiar views. Neither do I regard these views as containing in themselves anything that should sunder the bonds of Christian fellowship between brethren looking for the soon coming of the Master, and agreeing in the great question of the final and utter destruction of all the wicked in the end. It seems so desirable that all interested in the Advent cause should keep the unity of the Spirit, and show to both the church and the world the true spirit of Christian toleration, that I feel all minor views, or side issues, should be held in abeyance, and presented so in love as never to create the least dissensions among those who should in the fullest sense be brethren. To me, at least, the above views put up no bar to the fellowship of those who entertain them. It rather seems to me that it is their great kindness of heart, their benevolence toward the sinning race, that has inclined them to their present view. But I am unable to adopt it as the doctrine of the Scriptures.

We admire and love this spirit, and trust it may continue in him and be abundantly multiplied in us all. We may differ with him in the idea of this question being of "minor" importance. It may appear so to him; and for this we do not blame him in his infancy in the Life views. We have passed through the stage of the question he is now in, years ago, and fully understand the process in the mind on this subject. The question must be banished from our thoughts altogether—which is not easy to accomplish—or, sooner or later, the mind will be compelled to adopt the non-resurrection theory; otherwise, it will gradually retire toward the "orthodox" idea of immortality for all, and wind up in endless woe or universal salvation.

Br. Collins' argument in defence of a universal resurrection has in it no new point, and and hence nothing that needs a review beyond what has appeared again and again in the Herald of Life, and can be found in the works we have issued in pamphlets and tracts. At a future time we may notice some of his points, and hope it will be done in a no less kind spirit than he has manifested.

More Progress: Truth Onward.

We are glad to record another step in the progress of the *Voice of the West*. Two weeks ago we noticed one step in the way of advance; and now we have another exceeding hopeful move.

It seems Rev. A. A. Phelps, Rochester, N. Y., has some misgivings on the question of the judgment. It is not many months since this brother withdrew from the "Free Methodists," having advanced beyond them on the second advent and the end of the wicked questions. In the last *Voice of the West* he seems to be shaken as to the judgment not taking place till *after* the resurrection. At least, that appears to be his real difficulty. In the reply to his suggestions, the *Voice* makes the following statement:

> We think the character of "the judgment" has been misunderstood. To most minds it is connected with the idea of a trial, witnesses on both sides, and all the paraphernalia of a court. This is a mistake Men are *on trial now*. They will not be tried over again in the last day. Before their death, their cases are decided one way or the other—either written in, or blotted out of the Lamb's Book of Life. The judgment of the last day is the *manifestation* and *execution* of decisions; and not for trial.

How much does this differ from the position we have occupied for years? They have been tried before "the last day," for "Men are *on trial now*," saith the *Voice*. What else does it say? "They will not be tried over again in the last day," saith the *Voice*. Now that is just what we have said for twelve or fifteen years past. Further, the *Voice* says, "The judgment of the last day is the *manifestation* and *execution* of decisions; and not for trial." All right again. Just what we have all along maintained for years. Certainly we have hope that Br. Himes and ourself will soon be at one on the Life view.

We may yet differ as to the manner of "the *manifestation*" of the previous "decisions." We believe the resurrection itself "is the manifestation and execution." The justification or acquittal of the righteous is manifested by their deliverance from the dominion of death: "the gates of hades" do "not prevail against" them. He who has "the keys" unlocks those "gates," and they come forth from death's dominion. Thus the words of Jesus, "I will raise him up at the last day," are fulfilled.

The wicked dead are manifested by being left in hades, by having no deliverance; death holds its dominion over them; and thus the words of inspiration are fulfilled, They "shall not see life, but the wrath of God abideth on them;" for, "the man that wandereth out of the way of understanding shall *remain* in the congregation of the dead." See John iii., 36, and Prov. xxi., 16. The *Voice* admits that "many of" their "ablest minds" are exercised" on the subject of Br. Phelps' inquiry. We are glad to hear it; for it is an omen of progress. Thinking minds, if willing to learn, will inevitably come to the conclusion, at length, that life from the dead is a peculiarity, and belongs *only* to "the body of Christ"—the "church." All others having no connection with the Life power "*remain* in the congregation of the dead." To this conclusion we were driven near fifteen years since, and not a misgiving have we had on the question since.

Queries.

> 1. Is the burning day of Malachi, Peter, and Christ Matth. xiii., in his parable of the wheat and tares, literal or figurative?
> 2. Does it not transpire in close approximation to Christ's second coming?
> 3. If so, who are "the left of the nations," to reign over?
> 4. Is there more than one harvest time?
> 5. Does not the parable of the sheep and goats, Matth. xxv., 31, preclude probation afterward?
> 6. Does not the reaping of the earth, Rev. xiv., 14–20 transpire at the same time?
>
> Truth is harmonious; but the above texts seem to conflict with the age to come theory. Please notice these queries as you deem proper. A. B.

Response to the Foregoing Queries.

In order to answer this first query understandingly, it is necessary to learn how Moses and the prophets used the terms "fire and burning" in relation to judgments predicted. We will begin with one of the strongest expressions of God, by Moses, Deut. xxxii., speaking of the judgments He would send on the nation of Israel if they left His service and served other gods, He says, "I will hide my face from them . . . they have moved me to jealousy with that which is not God . . . I will provoke them to anger with a foolish nation: for a fire is kindled in mine anger, and it shall burn to the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." It is added, "I said, I would scatter them into corners," etc.

This language is very sweeping; yet we suppose few advent or life believers doubt but the prophecy had its fulfilment in the judgments on the Jews, their city and land, when God overthrew their nation, desolated their land, and scattered them among the nations. The language, then, while it expressed a most fearful literal judgment, is highly figurative.

Compare this with Ezk. xxii., where the Lord reproaches Israel with their wickedness, and says, verse 31, "Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath," etc. Again, Ezk. xx., 47, 48, "Behold I will kindle a fire in thee . . . the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein: and all flesh shall see that I the Lord have kindled it: it shall not be quenched."

Was this flame and fire literal? Was it not a highly figurative form of expressing a terrible judgment? Nor did that judgment destroy all the people; for "all flesh" was to see that the Lord "kindled it."

If we turn to Isa. xxxiv., we find like language, with an additional item, thus, "For my *sword* shall be bathed in heaven: behold *it* shall come down upon Idumea, and upon the people of my curse to judgment. The *sword* of the Lord is filled with blood . . . . For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch . . . the land thereof shall become burning pitch; it shall not be quenched night nor day; the smoke thereof shall go up forever;" etc.

It is impossible to conceive of stronger language to express a literal and terrible judgment than is here employed. But we all know, though the land of Idumea was terribly overthrown, the language has not had a literal fulfilment by the use of a "*sword* bathed in heaven," nor have we any reason for the idea that literal smoke is still going up from that land, and that a literal "burning" was what was intended; but a literal and awfully desolating judgment fell upon the land, and it has been in ruins ever since.

It were easy to multiply examples; but these are sufficient to show that the Hebrews expressed terribly destructive judgments by burning and fire, because of their destroying effects; and probably drawing the figure from the literal overthrow of Sodom and Gomorrah by fire; which was "an ensample to such as should after live ungodly:" not of the *manner* in which sinners would be cut off from life; but of their certain and irrevocable doom. As those cities were utterly destroyed, and are "suffering the vengeance of an eternal fire;" so, with equal certainty, will God make an end of the incorrigibly wicked. But even in the case of Sodom, there was a small remnant "left"—Lot's two daughters, who were none of the most virtuous, as their conduct shows; yet from them sprang two nations, viz., Moab and Ammon. See Gen. xix., 36–38. And these two nations are in existence down to the closing scenes in Daniel's prophecy. See Dan. xi., 41.

Now as to "the burning day of Malachi." While it may have reference to the final executive judgment at the end of the present age, it evidently has its first application to a judgment soon *after* the first advent, or the judgment on the nation of Jews for their obstinate unbelief. That it has its first location there, seems probable from the connection. It is a prophecy relating especially to that nation. God had said, in the previous chapter, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: [literally *desire*.] . . . But who shall abide the day of his coming? and who shall stand when he appeareth? for, he is like a refiner's fire . . . he shall purify the sons of Levi," etc. Mal. iii., 1–3.

The prophet then, after speaking in chap. iv. of the burning day, says, "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord: and he shall turn the heart of the fathers to the children . . . lest I come and smite the earth with a curse."

Let us now turn to Luke i. Here the angel Gabriel came to Zacharias to give him information as to the birth of John, and, he says, of this son, "And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children . . . to make ready a people prepared for the Lord." Verses 17 to 18. This seems to locate Malachi's prophecy, at least so far as a first fulfilment is concerned. We might add, after John was born, Zacharias, "filled with the Holy Ghost," said, "Thou child [John] shalt be called *the* prophet of the Highest: for thou shalt go before the face of the Lord to prepare his way;" etc. Verse 76. John the Baptist's mission was to the Jews, and to them only. To them he said, concerning Christ, "He shall baptise you with the Holy Ghost *or* [Whiting's translation] with fire . . . he shall gather the wheat into his garner; but he will burn up the chaff [the proud and all that do wickedly] with unquenchable fire." Matth. iii., 12.

Thus we have a clear reference to Malachi's prophecy. It is evident the prophecy has its primary application to the Jewish nation and their proud and haughty rulers, Scribes and Pharisees. That fire and burning judgment came upon them, nationally, "to the uttermost." 1 Thess. ii., 16. Yet all the individuals composing the Jewish commonwealth were not consumed in that "burning day:" there has been "left of that nation" unto this day, but the fire has seemed to follow them into all nations where they have been scattered; though it would seem that "neither root nor branch" of their old "proud" aristocracy—the Pharisees and Lawyers—have been left, nor will such ever again possess a standing in the nation.

Now as to "Peter's burning day." That takes place at the end of this age. Not to dispute the question of literal fire being employed in it, it is not quite certain that it is as extensive as the globe. Peter is speaking especially of the destruction of the scoffers of the last day, who are scoffing at the idea of the Lord's coming; and he refers to the old world of "ungodly men;" (compare 2 Pet. ii., 5, with iii., 6, 7,) who were destroyed by water, and tells us, at the close of this age, "ungodly men" shall go into "perdition:" but strong as his language is, it does not follow, that none are "left of the nations," except the saints. It is urged, that as the ungodly of the old world were destroyed by literal water the ungodly at the end of this age will be destroyed by fire. Without disputing that point, these advocates of burning the world, literally, forget that "the heavens and the earth" that then was, before the flood, were not actually destroyed, but only the incorrigibly wicked. They forget, also, that men in the flesh and mortal were "left of the nations" then, and by them the earth was repeopled.

But perhaps it will be said, "none but the righteous were left." That remains to be proved. Noah was righteous; but where is the evidence that his sons and their wives were all righteous? Will it be said, "Because they went into the ark with their father?" So did Lot's daughters go out of Sodom with their father. Noah by faith prepared an ark to the saving of his house: but where is any thing said of the faith of his sons and their wives? or, even of his own wife? Nowhere, and they probably acted only under the influence of fear; or, at best, from the influence of paternal authority. But whatever view is taken of the subject, the fact remains, some of the inhabitants of the old world were left in the flesh, or mortal state. Then Peter's burning day does not necessarily prevent men being left in the flesh; and the prophet clearly states there will be. We might greatly enlarge here, but we must pass it till another time.

Next we take up the "burning day" spoken of by "Christ, in his parable of the wheat and tares, Matth. xiii. "This parable is, manifestly, a representation of the visible church, in its probationary state; and has nothing to do with non-professors, whether in Christendom or in heathenism. It represents "the kingdom of heaven" in its embryotic state, or state of preparation, before its full development. The tares represent false professors, hypocrites and the like. The original, rendered tares, is, literally, "*bastard* wheat"—that which has a resemblance to true wheat, and yet is worthless. It resembled genuine wheat so nearly that the owner of the field would not trust his servants to "root up the tares lest ye root up also the wheat with them:" showing clearly such a resemblance between the genuine and the bastard wheat that the servants were not now competent to discriminate with certainty, and so were forbidden to undertake the work of eradicating them. Can anyone suppose this applies to all sinners, whether living in Christian or heathen lands?

To our mind, it is a self-evident truth, it relates to the nominal church-*professors* of religion. You may have the burning literal if you please; it certainly imports a fearful judgment on false and heartless professors at the end of this (*aionos*) age, by which they will be utterly destroyed: we have no faith that any such will be of "the left of the nations." They have had their day of trial, and are to be "burned," or utterly cut off *for* their wickedness and *in* their wickedness.

These remarks must suffice in relation to "A. B.'s," 1st, 2d and 3d queries: 4, 5 and 6 we will notice hereafter, if the Lord permit.

In closing, however, we will remark, that false professors of religion are to be numerous in the last end of this age is evident from all the teachings of Christ and His apostles: not only the "Mother of Harlots" but her many daughters and their children; "children of the wicked one."

The Mortal Resurrection.

Dialogue Continued.

B.—Pleasant evening, this, Br. A.

A.—Yes! but I am glad that we have another evening to talk about the view I hold.

B.—Truly it is pleasant to discuss these views. We thus can learn much from each other. What have you to urge to-night to sustain your position?

A.—Well, I thought that I should stir you up a little on Rom. v., 18. "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." That's a tough one for you. Ha, ha, ha.

B.—You seem to be more confident with that text than you did with the others. I would like to have you give me your ideas concerning it.

A.—I'll tell you in short order. First: the apostle says, "By the offence of *one*, judgment came upon all men to condemnation." That means, by Adam's sin, death was brought upon the whole of his race. Good folks and bad folks; big ones and little ones, alike die that death. Don't you see?

Second: he says, "Even so by the righteousness of one, the free gift came upon all men unto justification of life. Nobody can prove to me that this doesn't show that everybody that dies will live again. We must live again whether we are good or bad. 'Cause why. You see that we don't die for our sins, but on account of Adam's, and justice must be given to all of Adam's race. The free gift comes upon all. The Lord brings all back again to where Adam was before he fell. The Lord is bound to do this. He must do it, or he won't be just. After we all get up, then the wicked must die for their own sins, and the righteous will be made immortal. That's a strong case for you. Do you think that it can be hurt any?

B.—I suppose that this is about the strongest requirement that can be urged in your favor; but I think that I may able to show you that the text is against your position: therefore I shall have to examine it first by asking you some questions. Is "justification to life" a debt which God owes to the race of Adam? or, is it a free gift?

A.—Confound it! What a fellow you are. Why, I—I—why, I suppose—botheration!

B.—Brother, do you not make a distinction between debts and gifts?

A.—I'm in the mud again. I wish M. was here to help me out.

B.—"If the blind lead the blind—"

A.—There. Hold on! Stop!

B.—Keep cool, brother. I do not want to triumph over you, for you are dear to me, for we are alike purchased by the blood of Christ. I simply want truth to be triumphant, and error to be crushed. You have not examined your position carefully, hence you are really at war with yourself. By referring to one point where your theory contradicts itself you hardly can determine where you stand. You state that we do not die for our own sins, but on account of Adam's transgression: therefore you bring in God a debtor to all of Adam's race, with a debt that cannot be cancelled, unless he gives another life to every son and daughter of Adam.

A.—Really, I have always thought so.

B.—If your view is correct, then Paul was sadly mistaken. The text, according to your view of the matter, should have been "Therefore, as by the offence of one judgment came

upon all men to condemnation, so God, who is indebted to all men, must restore their life."

A.—That's really the thing.

B.—To the proper text again: "Even so by the righteousness of one, the free gift came upon all men unto justification of life." Mark you: by the righteousness of Christ the free gift came upon all men. If your view is correct, then Christ's righteousness has nothing to do with the matter. As far as Adam is concerned, our own righteousness would vindicate us from his transgression and its results, as we had no hand in the matter. God's justice could bring us up without Christ's righteousness or death. This is where your view would lead. But if Christ died to redeem us from what your class call the "Adamic death," pray tell me who died or where is the sacrifice for our personal sins? These and many other questions I would like to ask; but we will look at the free gift. What is the free gift?

A.—I supposed it was the deliverance from the Adamic death for all of his race.

B.—Are you willing to abide by the declarations of the Bible concerning that gift?

A.—Certainly!

B.—Listen carefully. "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God, which is by FAITH of Jesus Christ, UNTO all and UPON all them that believe: for there is no difference; for all have sinned," [Here I must stop one moment, to call your attention to the fact that the "all" here refers simply to the believers: read those last three or four sentences fully:] "and come short of the glory of God. Being justified freely by his grace," [the same all] "through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation through FAITH in his blood, to declare his righteousness for the remission of SINS that are past, through the forbearance of God. To declare, I say, at this time his righteousness: that he might be just and the justifier of him which believeth in Jesus." Rom. iii., 19–26.

In the next chapter, the matter of faith is still further illustrated. In the next chapter to that, we read, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. But not as the offence so also is the free gift: . . . . and not as it was by one that sinned so is the gift; for the judgmet was by ONE (offence) to condemnation; but the free gift is of MANY offences unto justification."

You see by this that the free gift is not a deliverance from the results of one offence, but of "many offences," even our own. Soon after comes our famous text where it is evident that the "all men" are the same "all men" referred to in Rom. iii., 21–23.

A.—I do not know but that you are right after all.

B.—Wait one moment. I have one more text to produce, which knocks your whole theory to pieces. The word in Rom. v., rendered "free-gift" is *karisma*, and in the next chapter in verse 23d, it occurs again. Here it is. "The gift (*karisma*) of God is eternal life." How does that appear to you?

A.—I give up. Yes, sir! I'm beat by the Scriptures. Pretty hard to give in, though. I feel a little riled. But I'll try to keep cool.

B.—We must never overlook the contexts, even though they may confound our theories, and confound us, too. As it is late let me conclude by summing up the matter.

The free gift of God is eternal life. "We are justified freely by the grace of God through the redemption that is in Christ Jesus. He is just, and the justifier of him that believeth on Jesus. Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

A.—That sounds kind o' good. I have only one more text for you, and if you prove that I'm wrong there, then I'm used up.

B.—Let all error be used up as soon as possible. I desire to be always on the side of truth and to have you there with me. Farewell.

A.—Good-night.

From ANASTASIS.

NEW YORK, 1869.

AN EXPOSITION.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."—2 Pet. ii., 9.

DOES this text prove that all wicked men who have ever lived will be made alive when Christ comes, to be punished? Our opponents will answer, yes!

To meet our opponents, it is necessary at the outset that they should be made aware of the fact that in the original it is not written "THE day of judgment," but "A day of judgment." Thus it is written in every instance in the original where the phrase occurs, with a single exception. There have been a number of judgment days in the past. God is "the Judge of all the earth." His throne is "in the heavens, and his kingdom ruleth over all." Immediately in connection with the text we have three judgment days brought to view: one for "the angels that sinned;" one for "the old world;" and one for "Sodom and Gomorrah."

Concerning the day of judgment in Noah's time we read, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became an heir of the righteousness which is by faith." "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth." "And the Lord said unto Noah, come thou and all thy house into the ark: for thee have I seen righteous before me in this generation." "And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark."

That was the judgment day of "the old world." That was the day which they were reserved to, to be punished. Then, they came to their end: they were destroyed. Noah was delivered out of all the terrible temptations that surrounded him, and was saved from the wrath that came upon his enemies. "The world that then was, being overflowed with water, PERISHED."

The following record shows that Sodom and Gomorrah had their judgment day centuries ago. "But the men of Sodom were wicked and sinners before the Lord exceedingly." "The sun was risen upon the earth when Lot went into Zoar. Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." "And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and DELIVERED just Lot, vexed with the filthy conversation of the wicked . . . The Lord knoweth how to DELIVER the godly out of temptations, and to reserve the unjust unto (a) day of judgment to be punished."

The Jews had a great and terrible day—a day of judgment at the end of their dispensation. "Wrath came upon them to the uttermost." "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh . . . For these be the days of vengeance, that all things which are written may be fulfilled . . . For there shall be great distress in the land, and wrath upon this people," etc. It was this judgment that the Saviour referred to when he said, "The men of Nineveh shall rise in judgment with this generation and condemn it: because they REPENTED at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the South shall rise up in the judgment with this generation," etc. They were not personally present at the judgment with that generation, but their example was an additional testimony against the Jews; for Christ was greater than Jonas or Solomon. Christ said unto the Jews on a certain occasion, "There is one that accuseth you unto the Father: even Moses, in whom ye trust." Moses was not personally present. He was a testimony against them: even so the men of Nineveh and the queen of the South.

There is yet to be another judgment day. Concerning this day we read, "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and DESTROYED them ALL. Likewise also was it in the days of Lot . . . But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and DESTROYED them ALL. Even thus shall it be in the day when the Son of man is revealed." "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be DELIVERED, every one that shall be found written in the book."

Thus we find *days* of judgment brought to view, in the which the godly are delivered while the ungodly are destroyed.

These are days of wrath. The wicked are represented as TREASURING UP unto themselves wrath against the (Gr. *a*) day of wrath. Thus God reserves them unto a day of judgment. Because sentence against an evil work is not executed speedily, the hearts of the sons of men are fully set in them to do evil. But God is slow to anger and plenteous in mercy. When the cup of the wicked is filled with their iniquity, then it is that the waters of a full cup of wrath are wrung out to them. God does the work effectually and but once.

Truly "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto (a) day of judgment to be punished.

The last great day of wrath must be fearful indeed. As the punishment of Jerusalem was more fearful than that of Sodom, being prolonged, even so the last day will be one such as there has never been before." May the Lord help all who read these lines, who are out of Christ, to repent as Nineveh of old did; then they will not come into judgment. The end of this dispensation is at hand. The great day of wrath is near. Destruction is in store for the ungodly. Deliverance awaits the godly. Yet a little while. Yours in hope,

F. H. BURBANK.

NEW YORK, Jan., 1869.

JOSEPH LACIAR, Mauch Chunk, Pa., writes: The Lord bless you and all the brethren and sisters who are laboring in the cause of truth. I ought to have written long since and forwarded some money on the present Vol. of the HERALD; but it is not always convenient for us to do as we would like to: but my whole heart's desire is that the Christian world might have a full opportunity and time to see and hear the great fundamental truths of a future life according to the promises of God in our Saviour Jesus; for I believe it is the last time that will be left. The year upon which we have entered seems to me more like the one in which our Saviour is to come than any previous one since I have been looking for Him. I am looking earnestly forward for the fatal blow to be given to the "City of Abominations," at which we trust the brightness of the King eternal will be witnessed. The Lord help us all to be in patient waiting and watching for the glorious coming.

A NEW YEAR'S GREETING.

TO THE PATRONS AND FRIENDS OF THE HERALD OF LIFE: A year of labor, of self-sacrifice, of entire consecration, of great and holy purposes executed with a flame of love aglow, as when it shone from Jesus' head on Calvary's cross—then will it prove pre eminently a happy year. To such a one I greet you, and earnestly invoke the aid of the divine Spirit that you may gird yourselves for the work, that one may chase a thousand, and two put ten thousand to flight of the enemies of truth and righteousness; not with carnal weapons, but the sword of the Spirit, which is the word of God. How sweetly sounds the voice of the good Shepherd at this age of the world's history, and on this day, the first of 1869, who will soon call his sheep by name and lead them out of all places whither they have been driven in a dark and stormy day. Although they be hid beneath the earth's surface, yet from their dusty beds he will awake them, for they will hear his voice and follow him. He has promised them eternal life, which it seems he deemed sufficient without the addition of adjectives to make it more possible. Not so the theology of this day, which annexes blessed, happy, glorious, etc. Consistency seems to require these additions to the doom of the ungodly, viz., miserable, eternal life; eternal life in torment; wretched eternal life, etc. What absurd contradictions; and yet they are truth, if the future of unbelievers is endless existence in any form.

How simple and easily comprehended are the good Shepherd's promises to his faithful ones. While such a height, breadth, and depth is encircled as finite can but feebly appreciate, the addition of superlatives but weakens the symmetry and power of the expression, much as it weakens a man's word when enforced by an oath. The connection makes the promise easily understood. Jesus said, "They shall never perish."

Do those who will not hear and follow him perish, or live forever? Those who do, inherit eternal life, while the opposite perish. This seems the logical conclusion, confirmed by Jesus' oft repeated declarations. We are not, I suppose, to understand Jesus as speaking allegorically except in calling his people his sheep. In many other places he promises the same; while the narrative testimony is clear that the opposite characters will have the opposite destiny. How little these great principles have been seen and regarded. A brighter star is rising. On this birth day of the New Year, how its illumination passes across the horizon of our faith, burying forever the darkness of paganism, heathen philosophy, inherent immortality and endless suffering. Let us praise our God with a new song to-day. Why were we the favored ones to witness the rising day-star light, but by the good pleasure of our loving Father, through his well beloved Son?

We can now demonstrate to all who wish to learn that "God is love," without one seemingly dark phase in his character that we need to slur over or pass in silence. What does this rich light, so pure and precious, require of us? Effort, work, sacrifice, that others may be enlightened. May it be truthfully said of us, this year, that we have earned all we could, saved all we could, and given all we could to aid in raising our friends and associates from the darkness of bigotry and superstition into the sunlight of the Sun of righteousness. A channel seems often before us promising much. The published pamphlets are read and take root where we could not be heard. All of us, old women and young, can do something toward scattering them. If we cannot carry them, the post-office is open for us. We can send them where we will. In many cases they will be more readily perused not knowing from whence they come. Let us be faithful a little longer. Improve this New Year, or so much as is ours to use. Listening to the voice of the good Shephered, following where he leads, willing to suffer shame for his name, and even the loss of life itself, if he requires it. Jesus' promise makes eternal sure to all who believe. He says none can pluck them out of his hands; or, to place it beyond a doubt, says his Father, who gave them to him, is greater than all, and none is able to pluck them out of his Father's hands.

LUCRETIA B. LAMB.

ST. PAUL, MINN., Jan. 1, 1869.

THE BLISS OF IGNORANCE.

Is there then any joy, exultation, or felicity in ignorance? How is it possible to rejoice in one's ignorance? Is there such a thing as *wilful* ignorance? Can an ignorant conscience sin? Doctors of divinity have said: "*conscientia nescia non peccat.* Ignorance, then, in some cases, is bliss—a prolific source of joy and felicity. It is connected with the highest wisdom of man, to be "willingly-ignorant" But what of wisdom? It inflates, puffs up, and engenders pride. "*Scientia inflat*" yes—*insaniens sapientia*—insane wisdom that aspires to know things unrevealed—to be wise above what is written.

He has learned much who is willing to be ignorant of those things which the great teacher does not choose to impart. Here is wilful ignorance—blissful ignorance, that no wise man need be ashamed to confess. It is indeed the bliss of ignorance—the highest wisdom. "Go thy way, Daniel, . . . the words are closed up and sealed:"—be satisfied with what thou knowest, and ask not after more, or perplex thy mind to discover what is not revealed. "For of that day and hour knoweth no man." Beware of presumptuous sins. Take heed how you contradict the great Teacher, disbelieve his utterances, or pretend to know more than your Master.

JAMES ——.

NORTH CAROLINA, January, 1869.

FROM CATHARINE C. WILLIAMS.

BUTLER, BATES CO., MO., Jan. 3, 1869.

BR. STORRS: It is not because I considered myself one on whom the HERALD OF LIFE has no claims; nor yet, because I did not consider myself included when its claims were presented and urged in its columns, that I have waited till this ushering in of another New Year before responding to the appeals made in its behalf; far from it. I am glad to be able to say, even at this late day—enclosed you will find two dollars for the HERALD the current year; and fifty cents for what you can send of tracts. I received the large package of "Campaign Documents," you sent me last Summer; and as soon thereafter as I could, I set myself to work to scatter them; which I did in the following manner: I prepared sets, in some instances; in other cases one or two, according to the person's supposed temperament and interest, which might or not be taken in a new subject; enclosed the same in a wrapper and directed it to them

We live quite a distant from town and are somewhat isolated. Then, too, there has been a great deal of bad weather and high water, for the past six months; and I have had little or no chance to know whether or not the seed sown "has fallen on the right soil. Like other seed it is beyond sight, and there I must leave it in hope. We have a school house commenced. *That* completed, there will be a place and chance for something to be done to "hold forth the word of life." How it seems, to think of so swiftly nearing the point which will test our faith and hope. I ofttimes think I have reason to fear I shall not be able to exclaim with Paul, "I have fought a good fight," etc. The cares of the world are so engrossing, and necessarily so; or *unavoidably*, it would seem, when there is much of a family. Then, I have an abiding care and anxiety about our oldest son who went to the army before he was 18; was in almost constant active service till the close of the war: came home with a cough which for the past year has been more or less distressing. We are hoping something from a change of climate from Iowa here, as it is considered more favorable for lung complaint; but at best it is a source of constant anxiety. In any case, and with all, it is wise to lay up a good foundation against the time to come. What a loss to miss of gaining eternal life with all its unimaginable blessedness. As I scan the columns of the HERALD I miss familiar names. I suppose it is because it is with others as with myself, it requires such an effort to get to it, to write; especially something that will interest and instruct. Now, with thankfulness that you have been spared to labor to this day, and the hope that the ability to do so may long remain, I am still one with you, "faint, yet pursuing," though I feel far behind.

FROM ELD. T. K. ALLEN.

WINONA, MINN., Jan. 12, 1869.

BR. STORRS: Some three or four years ago the HERALD OF LIFE was sent my wife by some friends (I think from Philadelphia) for six months. At the end of that time I could not see it duty to help support it, inasmuch as I considered it contradicted the plain declaration of our Lord concerning the non-resurrection of the wicked dead; but still in spite of myself, it had my strong sympathies, and I could only desire that the doctrine was true. Since that time I have read many of your works on different subjects; and especially on Life only in Christ. I see now as clearly as I can see anything taught in the Scriptures, that the wages of sin is the extinction of the animal life; and unless we have a Redeemer, one who can obtain the right to redeem man from the dominion of death, and give him another element of life, he must remain forever among the congregation of the dead, and come to nothing. But as respects his resurrection at the end of the thousand years, to be rewarded according to the deeds done in the body, I am not clear, because there are some Scriptures that seem to teach thus; but I am satisfied that the largest majority of Scripture teaches that he will *not* have a resurrection from the dead. There are other things that your paper advocates that I can indorse, such as the "Essential Baptism;" although I cannot abrogate water baptism; yet I believe that the baptism of Jesus is the baptism of the Spirit; also, on the manner of judgment. I have stood immovable, for the last twenty years, that this world never will be destroyed by literal fire. I also sympathize with the HERALD, as far as I have read, on the ages to come, etc. I think it essential to have a right theory. If we would have a right practice we must have the baptism of the Holy Ghost: we must love the Lord our God, with all the heart, soul, mind, and strength. We must have that love that is not easily provoked, and thinketh no evil. We must bring every thought into captivity to the obedience of Christ. We must have the words of our mouths and the meditations of our hearts always acceptable in His sight, that we may be presented without spot and unrebukable in love at his coming.

The cause of truth is advancing. Whole neighborhoods and churches are being revolutionized by the tracts and papers sent out from your office. I am frequently solicited to request you to come out this way and preach.

REMARKS BY THE EDITOR.—Will not the friends of the Life views take courage, not only to sustain and scatter the HERALD OF LIFE, but with renewed zeal and liberality urge on the work of sending out the "Campaign Documents?" How is it possible with so little expense to do so great a work in sending light on the Life views as by means these Documents? They reach persons who could not be reached by any other means; and can be scattered by those who cannot preach otherwise. How else are we to reach many parts of our land which is yet in darkness on this glorious theme of "Life only in Christ?"

Br. Allen's report of what the "Campaign Documents" are doing in his region, under God, shows what may be done in a multitude of other places; and similar reports are coming in from different parts of the field of labor. Many thousands of these documents have been scattered in the past six months; but many thousands more should be immediately sent forth on their mission. Every one of them is a preacher, and will talk to men and women when they are alone and most likely to be benefitted by their silent teachings.

Br. Allen says, he is frequently solicited to request us to come out there and preach. Does he not know that we are out there more effectual ly by our writings, than we could be at our time of life, by our bodily presence? We *are* out there in those Life messengers, written in greater strength than our physical system would now permit us to preach personally; and, by the help of the Lord, we will still sound abroad, by the aid of the press and the prayers and labors of our helpers, the glorious news of "LIFE FUTURE AND ETERNAL ONLY THROUGH CHRIST," and "GOD IS LOVE."

FROM ELD. J. LEWIS.

GRAFTON, ILL., Dec. 23, 1868.

DEAR BRETHREN: We received a package of the HERALD OF LIFE through the post-office this day, and were truly thankful for the favor. We mean to hand them out where we think they will do the most good. We contemplate taking a trip over into Missouri soon; and we wish we could have a good supply of the "campaign" tracts to take along; and if we had the money we would order them without delay. But our pockets are empty. Hope it will not be so long. We wish to help on the car of truth. May the Lord bless those brethren that give so liberally to the cause of the one great truth "GOD IS LOVE;" and He does not mean to have misery in the succeeding ages. Amen.

We write for the gratification of our dear friends who look for "Br. Lewis' name;" and we always look over the columns of the HERALD to see if we can find something from the pen of some that we know. The dear HERALD is letting her light shine brighter and brighter; while some others seem to be going out because they reject the truth that "God is love;" and therefore he will not kill twice. Except a man be born again he cannot see the kingdom of God. The resurrection is the new birth. Christ is the beginning of the New Creation of God: "For Him hath God the Father sealed." John vi., 27. He (Christ) was made of the seed of David according to the flesh, made a little lower than the angels that he might suffer death, which would have been endless were it not for the sealing impress of the Holy Spirit, which constituted Him the Son of God with power, by the resurrection from the dead, Rom. i., 3, 4, which makes him the first-born from the dead. So then we see, that as in Adam all die—go out of being, to live no more—even so *in* Christ shall all be made alive. Thus we see the importance of getting into Christ. Not by water, but by the one Spirit; without which (Spirit) all of Adam's race will go down to rise no more. This to our mind is all important; and we hope some one will give us an article with the heading, "The Beginning of the New Creation." Here let me say, that if the wicked dead are resurrected to life, they will belong to the New Creation to die no more. Neither can they suffer any more, being the children of God and of the resurrection. O let us urge the importance of being sealed (begotten) with the Holy Spirit of promise.

H. O. BILLINGS writes, from Lenora, Minn., under date of Dec. 20, 1868: The glorious work is progressing in this State. I can remember the time, and that not long since, when I knew of but one who believed in the doctrine of Life only in Christ, viz., Br. Gladding, of Winona. He tried to convince me that the wicked dead would not live again, and asked some questions that I found it hard to answer. I was for having all up—the antediluvians, Sodomites and all. From that time I began to trim up my resurrection-tree, and before a great while I had most of the branches cut off so far as the wicked dead were concerned; but the old trunk with all the wicked Jews to be raised was yet standing. So I continued till Br. Call came out here. He dug up the old trunk, roots and all; and now when I preach or talk this is one main theme, "No life out of Christ." I have been opposed by the *mortal* resurrectionists and the like; but still the truth prevails. The shaking time has come, and that which cannot be shaken will remain. The word of God cannot be shaken; and that says, the wicked "shall not see life." I long to be in the field proclaiming the glad tidings that "*God is love;*" and that men were under the condemnation of death, and God sent his Son, and gave him the "keys of death and the grave;" and now when He does His work it will be well done: it will need no revision. I am much confined, my business demanding my whole time; but I hope to be able to preach some.

C. W. CHICK, Lynchburg, Va., sends us a new subscriber and writes: He is a member of the Methodist E. Church, and the first I have been able to obtain. I hope to send another soon. I continue on all fitting occasions to proclaim the truth of "No Life out Christ" with what ability I possess. Of course I meet with opposition even in the humble sphere in which I operate, and sometimes ridicule; but it moves me not. I have God's pure word for what I believe, therefore I fear not to speak when asked a reason for my hope and faith; which I find is more than many of those who oppose me can do: that is, scripturally. Yours, in the hope of eternal life.

MARTHA JORDAN, Niles, Mich., writes: I like the HERALD OF LIFE much. It is all the preaching I have on "Life only in Christ," except the Bible. I am giving the HERALD to my friends and neighbors. Some are in favor of it, and I hope by the blessing of God they may see the truth that "God is love" and that eternal life is given only to those who seek for it by well doing. "The gift of God is eternal life through Jesus Christ our Lord. If I had means to procure tracts to give people here, I should do it; for darkness covers their eyes. I am striving and praying to overcome sin, putting all my trust in my Saviour, that I may find an entrance into the everlasting kingdom when Jesus comes. Pray for me, that I may be faithful.

BR. CADWELL writes us that a number of errors have occurred in his article on Rom. viii., but especially in the second portion of it, in the HERALD, Jan. 13, he says, "an important error occurs which I wish corrected." The error is found on the last page, third column, 14th line from the bottom: for "absurd," read *about*.

BR. F. A. BURBANK, who is assisting us in the office, is ready to "preach the word" on Sundays anywhere within a day's ride of this city, with the only conditions that you invite him and pay his travelling expenses. It is your loss if you do not call for his services.

APPOINTMENTS.

WATERBURY, CONN., Jan. 24.
NEW HAVEN, CONN. (Tyler's Hall), Jan 31.
W. MERIDEN, CONN., Feb. 7.
HARTFORD, CONN., Feb. 14.

GEO. W. BROWN.

ANTHONY, R. I., Jan. 24th.

R. WENDELL.

BUSINESS MATTERS.

One Dollar each from—H. Corbin, Geo. Wolf, Mr. Lacey, Dr. W. C. Hunter, Martha Joran, S. Moulton, E. Moulton, D. C. Fifield, W. Nash, H. Howard, T. Jardine, C. W. Chick, Mrs. A. West, A. B. Van Doren, E. Wolcott, Dr. T. Pedrick.

Two Dollars each from—Geo. Bangs, C. L. Davis, J. K. Mundell, Mrs. S. Bancroft, N. A. Daniels, F. N. N. Jewell, Mrs. C. C. Williams, Harriet Adams, Burr C. Denny, "A friend," for G. W. Allhouse, Wm. Cherry, by Br. Roworth, Mrs. C. Blackman.

Five Dollars each from—J. W. Snyder, S. Brown, on pledge, J. W. Maffit, P. Kemp, G. C. Elliott.

Various Sums—Jos. Laciar, $7; B. Ambrose, 3 50; T. Wheeler, 10 cts.; J. A. Forshner, $2 50; Mrs. Ella Angle, $1 25; D. B. Salter, $25 on pledge; R. S. Rogers, $1 50; Sarah M. Robertson, $1 10; Wm. Roworth, $25 pledge paid.

For Tract Fund.

Peter Wood.......... $1

Pledges for Tract on the Devil.

D. B. Salter ($5 paid).......... $10
S. Mason.......... $10

TO CORRESPONDENTS.

D. E. Goodenough. Letter of Dec. 23d not received.

T. K. Allen. The $2 were received and credited to you. Papers were sent. Are sent again.

Parcels sent since last week.

Geo. Bangs.......... by mail
H. Young.......... "
M. A. Daniels.......... "
Mrs. C. C. Williams.......... "
D. Garrison.......... "
J. W. Purdy, papers.......... "
J. J. Sink.......... "
G. H. Bundy.......... "
J. C. Stoughton.......... "
Geo. Flint.......... "
A. B. Van Doren.......... "
Eld. R. V. Lyon.......... "
Albert Willcox.......... "
J. W. Maffit.......... "
C. W. Lyndall.......... "
T. W. Armstrong.......... "

FOR SALE.

A valuable work of twenty-one vols, entitled "UNIVERSAL HISTORY." Price $12 Express to be paid by the purchaser. Address

F. H. BURBANK.
Box 4,658, N. Y. City.

Poetry.

"ONE MORE DAY'S WORK FOR JESUS."

"ONE more day's work for Jesus,"
One less of fruit for me!
But heaven is nearer
And Christ is dearer
Than yesterday, to me.
His love and light
Fill all my soul to-night.

One more day's work for Jesus:
How glorious is my King!
'Tis joy, not duty,
To speak his beauty;
My soul mounts on the wing
At the mere thought
How Christ her life hath bought.

One more day's work for Jesus;
Sweet, sweet the work has been,
To tell the story,
To show the glory
Where Christ's flock enter in.
How it did shine
In this poor heart of mine.

One more day's work for Jesus—
In hope, in faith, in prayer,
His word I've spoken,
His bread I've broken,
To souls faint with despair,
And bade them flee
To him who hath saved me.

One more day's work for Jesus—
Yes, a weary day;
But heaven shines clearer,
And rest comes nearer,
At each step of the way;
And Christ in all—
Before his face I fall.

O, blessed work for Jesus!
O, rest at Jesus' feet!
There toil seems pleasure,
My wants are treasure,
And pain for him looks sweet.
Lord, if I may,
I'll serve thee more another day.

—*The Christian at Work.*

Children's Department.

A CHRISTMAS STORY.

MY YOUNG FRIENDS: You have doubtless looked forward to Christmas festivity with anticipations of much enjoyment, and have in a measure realized your expectations. Did you remember that this was a *birth day* celebration? not of earth-renowned heroes—but of Jesus Christ, who was born in Bethlehem in the days of Herod the king. This great event was not revealed to kings and counsellors in halls of state, but to a few honest, humble shepherds, who were devout and looking for the hope of Israel. Imagine, my youthful readers, the scene to the north of Bethlehem's sloped fruitful fields, where those shepherds kept their nightly vigils to protect their flocks from the beasts of prey, who left their hiding places during the hours of night in quest of food. In some of those fields David encountered a lion and a bear, who had stolen his lambs. He rescued them and slew the lion and the bear; the moon shone upon them with its silvery brightness, whispering peace and purity; the bright stars spoke to them of God's glory and his handiwork. All nations were hushed in repose, while they, with anxiety, watched for the coming dawn. Suddenly an angel appears and a bright light surrounds them. It is so sudden and such an unearthly brightness that they are terrified; the sweet voice of the angel with his cheering announcement calms their fears: "Fear not," said he, "I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a LIFE-GIVER, (*Syriac*) which is Christ the Lord;" and this shall be the sign whereby you may know the child, "He is wrapped in swaddling clothes, lying in a manger." The bright panorama increases in splendor. Suddenly as the light appeared, there is with the angel, in full view, a multitude of the heavenly host, and the hills of Judea resound with the melody of angelic voices. What celestial harmony! Did ever mortal man listen to such seraphic strains of "glory to God; on earth, peace and good-will to men." Soon as the angels had gone away into heaven, the shepherds said, let us go and see this that has come to pass in Bethlehem, which the angels have made known to us." They went and found the babe and fell down and worshipped Him. They also told what a wonderful vision they had seen. It was noised abroad, and many wondered what manner of child this should be. Well might they wonder. The prophecies concerning the coming Shilo were imperfectly understood. Even now, while his second coming is near, as his own words reveal, how few even among Christians believe or expect such an event.

My young friends, you have often heard of a personage called "Santa Claus," who is represented as riding over hill and dale, over the tops of houses, down the chimneys, Christmas eve, loaded with gifts for the little folks. We even see his portrait in the shop windows. All this is a myth. There is not and never was such a being as "Santa Claus." It is a wicked deception practised upon the children.

The birth of Jesus is a glorious reality, attested by many infallible witnesses. We may well commemorate the event with rejoicing. Imagination cannot paint the scene, or our interest in it, in too glowing colors.

These glad tidings sung over Bethlehem's fields, are for you, my dear ones; for they are for all people. Will you not listen to the sweet invitation to seek Christ early? If so, you will find Him. Then, when the Christmas season of 1869 shall arrive, if it be yours to witness, you can, in spirit, sympathize with the angel band in ascriptions of glory to God, and good-will to men.

A GRANDMOTHER.

ST. PAUL, MINN.

REDEMPTION AND RESTITUTION.

BY R. CADWELL.

[Concluded.]

Having made reference to verses 24, 26, we will venture a remark that seems to be on the face of them, and return to the subject again. "For we are saved by hope." Some think this is similar to "We are saved only so as by hope Either way the Christian's hope had a saving power in renewing the heart and forming the life. This was done by having *eternal life* the object of it. For they who have this hope in themselves purify themselves as he is pure. But the creature's hope does not now save them, and their natural sufferings are no evidence in *them*, or in *us*, of eternal life. Theirs is a deliverance that belongs to natural life; freed of its bondage state only; and is one of sense and sight, when it is accomplished.

As eternal life is the object of our hope, and we are saved so as by hope, so the spirit helpeth our infirmities, natural and moral imperfections, and teaches us what things we *really* need for our best interest, and "maketh intercession for us." In these four respects it is quite different from the creature's, founded upon the deliverance from the subjection to vanity.

We will now return to the first thing noticed in verse 23. The Apostle's soul-stirring utterances—"For we know" this statement was made under the firm and moving convictions of faith, and knowledge of the life sufferings of the creation (every creature; "God's creatures") on the other side, *from* "we our selves," and this, too, blessed be the name of God, where there is deliverance likewise. For we know prospectively, that, the bondage of its present life-suffering will end by a joyful deliverance. Its long delayed hope will be fulfilled.

"For we know,"— Yes, we know—praised be God, these things, inspire us with the same hopeful, thoughtful prospects; and blessed be his holy name forever, for his goodness and for his thoughts of mercy to the children of men; for they are more than can be reckoned up unto thee. Therefore, let all things that have breath praise the Lord.

"For we know," though the princes of the Gentiles and the rulers of this world will stand up, and their supporters will be gathered together against the Lord and against his anointed, and the lightning's increasing flash across the ecclesiastical and political heavens, and its universal thunder-roar indicate the terrible tempest near, to deprive God's anointed heir of his inheritance, and to cut off the last hope of a freed race and freed earth. But it will not be done. For Jehovah has decreed its freedom and its hope. But the dark, the final hour comes; the last point of the living world, (I see all men's hands upon their loins as a woman in travail) for the birth is reached of final darkness, but at evening tide it is light, and before the morning they are not—gone as the wind that passeth among and cometh not again. Now sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth: break forth into singing, ye mountains, for the Lord hath redeemed Jacob and glorified himself in Israel.

O, let the nations be glad, and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God, let *all* the people praise thee; for now shall the earth yield her *increase*, and all the ends of the earth shall fear him.

Praise the Lord from the ends of the earth, ye that go down to the sea: the isles, and the *inhabitants* thereof. Let the inhabitants of the rocks sing, let them shout from the top of the mountains. For the Lord will comfort Zion; He will make her wilderness like Eden, and her deserts like the garden of the Lord, I will restore her judges as at the first, and her counsellors as at the beginning; afterward she shall be called the city of righteousness, the faithful city.

O, sing for joy, for he has "ransomed his people from the grave, he has redeemed them from death." He has broken," off from the inhabitants of the earth the "*hard bondage*" they have been under, and have been made to serve tyrants—the destroyers of the earth. He hath given the nations quietude and repose. They are at peace, "Every man sits under his own vine and fig tree." For the Messiah *sits* and *reigns* on David's throne, as Solomon did, with whose reign the nations were in peace." "Thou wilt also destroy the face of the covering spread over all the earth, and the veil spread over all nations."

"In that day shall the branch of the Lord be beautiful and glorious, and the fruits of the earth excellent and comely for them who are the escaped of Israel. There shall not be thence an infant of days, or an old man that hath not filled his days; the little child shall put his hand upon the hole of the ass, and the weaned child upon the cockatrice's den. The cow and the bear shall feed, and their young ones lie down together."

And "we know," so far as the evidence given *here* is of the most reliable kind, that the time in the prophets, and the time of deliverance from the bondage of corruption of the "creature" taught by the apostles, *do* harmonize. And we do know, that in the representations of the prophets, of the earth and its inhabitants at this time, the deliverance is far greater than that of the saints and the "irresponsible earth itself." Shall we so interpret the apostle to conflict with this, the sure word of prophecy, and with the most natural sense of his own words, with these facts before us?

And besides, a still more important item presents itself to our view in these quotations. Here we see the nations put under Christ's rule and government; singing anthems of gladness and joyful praise for their deliverance and freedom from oppression. The *Anointed* of God *sits* on the throne of David, the nations are quiet and at peace. The head of evil, the serpent power, that had dominion over the natural seed of the woman, by the immortal Son of God is crushed—and under which, or during which, for wise purposes, the natural "creature" (man) was subjected to vanity in hope *now* delivered from the bondage of corruption, into the glorious liberty of the children of God; and Christ and his saints "crowned with (this) glory and honor," and all outward *nature* put under man, or rendered subservient to meet the wants of the race or the natural descendants of the woman's seed.

This is the restitution that awaits the living of the human race when Jesus comes. Waft the glad tidings, ye winds and waves, and ye who love the word, and all that go down to the sea, and in the paths thereof, the islands and the inhabitants, with every mountain, hill-top, and valley; echo the glorious anthem of praise and all on earth and in heaven say Amen. Glory to God in the highest; *peace* and good-will to men. "Selah." R. CADWELL.

JUDGMENTS OF GOD.

"But we are sure that the judgment of God is according to truth." Rom. ii., 2.

THE view that is entertained by many that there is but one judgment revealed in the Scriptures, and that at the second advent of Christ, we think is a mistake, and that by the authority of God's word; for this reason we beg to differ from such. We wish to notice briefly a few of the judgments as revealed in the Scriptures.

We will commence with the flood, or the old world. In Genesis we read, "And God saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually. . . . and the Lord said, I will destroy man, whom I have created, from the face of the earth. . . . and God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them; and behold I will destroy them with the earth." Gen. vi., 5, 7, 13. Thus we have a judgment brought to view which is a destruction of the wicked. The reason given why this judgment was poured out upon them was, for their wickedness; it was because the wickedness of man was great. But, say our opponents, we admit that they were destroyed, but that is not the end of them. But what did God say to Noah? "The *end* of *all flesh* is come before me." No one can doubt, for a moment, but what He had reference to the flood; for he says, "The earth is filled with violence through them; and behold I will destroy them." The end of all flesh, brought to view cannot be taken in an unlimited sense, for it would embrace all mankind that ever lived previous to that time, and all that would live after; which is not true. It could not even embrace all that lived at that time; only those who were destroyed by the flood. This is proved by verse 17. "And behold I, even I, do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life." Thus we have it clearly stated that the *all flesh* included only those who were destroyed by the flood of waters. And the Lord said unto Noah, that was the *end* of them. But if our opponents are correct that they must be raised up at the second coming of Christ and be destroyed again, then their destruction by the flood was not the end of them, but their end is yet future. Let us take heed and not be wise above what is written.

Let God be true if it makes every man a liar; and furthermore if they are to be brought to life at the second coming of Christ, and destroyed again, what is their second destruction for? The first we are clearly told was for their wickedness. It is more probable and more in harmony with God's justice and love to give them eternal life in the resurrection, i. e., if they come up; for they have paid the debt. The Lord said they should be destroyed for their sins by a flood. They suffered it. This is all they were ever threatened with, that we have any account of. To bring them to life again and destroy them, is it not going beyond the revealed penalty, and beyond what God has threatened?

Christ, in speaking of the destruction of the wicked at the end of the world, shows that the destruction of the antediluvians was eternal in its effects. He says, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives and were given in marriage until the day that Noe entered into the ark, and the flood came and destroyed them all." Luke xiii., 27. He does not say the wicked that were destroyed in Noe's day are to be raised up and destroyed; but those wicked who are living at the time of his coming shall be destroyed as they were; not in the same manner, but in the same sense. Paul says that the wicked living at that time "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power," 2 Thess. i., 9, which will be the end of them, as the flood was to the antediluvians. We have the testimony of Paul in relation to the overthrow of the old world. He says, "By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which also he condemned the world." Heb. xi., 7. How were they condemned? By Noah's faith. After they were condemned, what followed? Their execution. God then destroys them. How out of harmony with the Scriptures is the view that is held by so many, that they are to be brought up; then, condemned, then destroyed again. It looks like folly. It not only looks like folly, but it *is* folly. May we be directed into all truth.

WM. W. DOUGHTY.

LYNN, MASS., Jan. 3, 1869.

FROM DANIEL CLOW.

JAMESVILLE, WIS., Dec., 1868.

BR. STORRS: To me, the HERALD OF LIFE is indeed, what it's title implies: because it contains the evidence of an honest purpose, and the conviction of a just cause. And when I remember the great sacrifice that my dear Br. has made in turning his back upon the popular church to secure the love and the approbation of his Maker, I am constrained, nay, compelled, to believe, that something more potent then earthly considerations (and addressed to your manhood,) punctured the brain, and opened the heart, for the reception of a flood of light that suddenly burst upon the world in 1843, and onward. 1843, the ever memorable epoch, when the Angel, standing with one foot upon the sea and the other upon the land, and sware by him that liveth forever, there should be time no longer, is as fresh in my memory to-day, as when I stood trembling at the altar and pleading for mercy. Nor are my convictions of the identity of the second advent proclamation in 1843—with the said Angel's declaration, diminished in the least by the passing of time. In the order of events, that Angel stands between the sounding of the sixth and the seventh trumpets; just where we may reasonably expect to find him, and his mission is one that we may reasonably suppose has, or will transpire in close proximity with the seventh trumpet; and doubtless will synchronize, not with the midnight cry, but with the going forth of the ten virgins.

On reviewing what I have written, I discover that I have wandered from the only point I had in view, when I commenced; which was simple to acknowledge my ever wakeful gratitude to you, for the numerous blessings that have fallen upon me, through the medium of your efforts to benefit the world, and to convince all that the wages of sin is death, and the judgment at hand.

I hope that you will not accuse me of an attempt to flatter you, (dear Br.) when I say that you have accomplished more in the development of truth and the science of religion, than any other living man. Nor have I a single doubt that the great Head of the church called you out of that church of which you were a member, to combat error and to expose ignorance and folly. I feel that I shall be called upon to bear special testimony in your behalf, at the great inquest, now so near at hand, when life and immortality will be given to all who love the appearing of our Elder brother. Not, indeed, in a literal sense, as we often appear in earthly courts as witnesses upon the stand. But in my prayers, and in the fulness of my gratitude to God for the blessings that flow so freely and so sweetly into my anxious soul through the medium of your pen, while contemplating the grandeur of future life, as revealed in the person of his dear Son.

My Bible was, indeed, open before me, before I even heard of the name of GEORGE STORRS; but the popular mythology of this world had well nigh destroyed my confidence in it: and seldom, thought of reading it.

We talk of heathen lands, and boast of our missionary efforts to convert the world; nay, we have compassed seas and land to make one proselyte; and when he is made, what is he? he is a heathen still; and but a step in advance of his former self.

To talk of immortality out of Christ, and independent of his gracious promises, is but little short of heathenism, and blasphemous in in its conception. Long, long years I bowed submissively to this popular delusion, and flattered myself that all was right. But it was when "the darkness covered the earth, and gross darkness the people."

We talk of our advancement in the arts and sciences, and boast of our literary institutions; of our classics, and polite literature; of our theological seminaries, and splendid chapels; of our students in theology, and the numerical strength of church communicants, as if heaven was composed of just such creatures. But what is the verdict of the truly pious and devoted Christian, as he surveys the broad plains of Christendom, in the middle of the nineteenth century? Nay, what is the verdict of every intelligent man and woman in the land; when they gaze upon the strange alliance of the nominal church with drunkards, with liars, with defaulters, with burglars, with thieves and robbers; with libertines, and vile women; with adulterers, and adulteresses; nay, with every species of crime that is known to our laws, and the laws of our God? Is it not, that the evil has got the victory, and the world is sealed for destruction? Nay, we all know, that vital piety is nearly extinct in the land, and popular religion is a foolish mockery.

Am I charged with rashness and a want of charity? Nay, but sadness absorbs my every thought and I feel like weeping, as did the Saviour over Jerusalem. Nor am I conscious of our estimating the facts, as I have drawn fresh inspiration from the lips of H. W. Beecher, in a recent discourse. Hear him, "The city of New York has nearly as many churches as dens of infamy; yet the pulpit of that city allows all kinds of corruption to grow within its borders, until it is second only to Sodom and Gomorrah. Business men, *who stand high in the church*, set examples before their clerks, that ought to make every honest man abhor them from the bottom of his heart. Ministers are supposed to be the mouthpieces of God; yet they grow fat in the service of the devil by keeping *silent*, when they should lift up their voices and expose the wickedness of corrupt men in high places."

Is there an adventist in the land that dare talk like this?

The time was, indeed, when they rebuked sin in high, as well as in low places; but latterly they are growing extremely modest, and begin to apologize for their bad conduct in setting time, and honestly proclaiming to the world; nay, they are bowing the suppliant knee to the golden images of the land, and following in the footprints of their predecessors, in establishing metes and bounds, to check, and otherwise cripple us in the free exercise of faith, and the liberty, vouchsafed to all the waiting children.

Organization is the order of the day; the *sine qua non* of all the true and faithful followers of Christ; and "it cannot be avoided: we cannot acquire a respectable position in the world short of it." Such is the language of modern Adventists. And the shout of victory is heard in the enemy's camp. Lord Jesus, come quickly!

FROM W. C. STONE.

BOSTON, MASS., Dec. 21, 1868.

BR. STORRS: In the last *Crisis*, Br. Damman has asked certain questions. The second "How can sinners be reconciled to Christ, and be saved from their own sins, if not rescued first from their helpless state into which they fell by Adam's transgression?" I think I can answer that question according to the word; and if I speak not according to that, there is no light in me. In the first place, I read that "if one died for all, then all were dead." Now, if some of the new theological teachers would take this stand-point, I think they could see the track so as not to run into the Depot of Universalism. Then they could see that the "free gift" only comes to believers, and *that is* the free "gift of eternal life." The Universalist D. D. will stand up and declare that the free gift of eternal life came on *all men*; and also that "by the obedience of one shall many (*all*, they say) be made righteous:" and this grace of righteousness "reign unto eternal life;" then they ask us to hear Paul to Timothy: "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved," (Why have not our new theological friends used this text, and made out a common salvation of all men from the grave to mortal life? "and come unto the knowledge of the truth." The Universalist D. D. further inquires, Will not God's will be done? turns to his hearers and says, you pray the Lord's prayer, "thy will be done?" yes; well, do you doubt? you are not to doubt when you pray; you are told by Paul to pray for all men; and Paul tells you further, that Christ "gave himself a ransom for all;" now will He fail in his mission? No: says the hearer; that's good doctrine, and "some of our neighbors are coming over to it."

Now let us look at some of the words I have quoted. "If one died for all, then were all dead." Who is the man that says that Christ was dead in trespasses and sins? Not one. He physically died; and died for those who are physically dead. But "stop," says our friend, "I know that I am not physically dead; people would call me insane, sure, if I admitted that. I know I have life to-day." The whole condition of the human race is dying, to-day.

Now we will read something about this reconciling unto God. Jesus, in his conversation with Nicodemus, says, "God so loved the world that he gave his only begotten Son, that whoever *believeth* in him should not perish, but have everlasting life." Here is the *reconciling* point: it is *when* they believe; and so the hymn is right, "To God I am reconciled:" and further, he says "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Again, we hear him saying to the Jews, John v., 24, "He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation: but *is passed* from death unto life." Now, is this death physical? or as some say it is, a moral death? If so, is the perish a like sort of dying? No; he meant that those who believe on him should not physically perish. So those who believe do pass from the Adamic condemnation of death to life. It is *then* they are acquitted, freed, or justified by faith, and have *peace* with God through our Lord Jesus Christ. "There is therefore *now* no condemnation to them that are *in* Christ Jesus;" they are "spiritually minded," which is now "*life* and peace:" they *were* carnally minded; in death now already condemned, but they have now changed their position before God. He holds them by the law of sin and death no longer; they are made free from death; they enjoy *now* the Spirit of life in Christ Jesus. But, says our friend, "how is it then that the righteous die now?" That is the plan that God has made; He hath subjected the creature to vanity in hope, "waiting for the adoption," *to wit*, "the redemption of our body."

But, says our new theological friend, "I don't believe in your death doctrine; dead folks are dead, and alive folks are alive; you must talk that to somebody beside me." Well now friend, What do we understand John to mean, when he says, "We know that we *have passed* from *death* unto *life*, because we love the brethren: he that loveth (present tense) *not* his brother *abideth in death*?" This then, friend, is the present condition of all unbelievers? The *wrath of* God still *abides* upon them; the death sentence is on them, awaiting their execution, being "condemned already." If the first condemnation is death, is it not the first death? and if the second condemnation is a death, is it not a second death? Thus a man by rejecting the offer of salvation through Christ, may receive in himself a condition from which there is no recovery. He dies without a hope of a resurrection; and his friends may truly sorrow for him.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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LITERAL FULFILMENT OF PROPHECY.

WE now proceed to an examination of some of those promises which seem to imply a literal gathering of a remnant of the same Judah and Israel that were cast out and scattered. Not the *substitution* of another people.

Let it be recollected, at the outset, that whatever may be said of the return of Judah or the Jews, from Babylon, Israel, or the ten tribes, never did return from their captivity in Assyria.

See Jer. xxiii., 5–8. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called THE LORD OUR RIGHTEOUSNESS. Therefore, behold the days come, saith the Lord, that they shall no more say The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I have driven them; and they shall dwell in their own land." Here is a prophecy, so far as it respects the "reign" of that "king," and "Judah and Israel," which never has had a fulfilment. Faith says, It must have its literal accomplishment; but, unbelief will, doubtless, seek some other course to hide its want of confidence in God's disposition or ability to do what it cannot see *how* it is to be effected. Again, Jer. xvi., 15, 16, "But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." The days never have "come," yet, when this has been said, or could have been said, with truth. It remains, then, to be fulfilled. Also, Jer. xxx., 3, 4, "For lo, the days come, saith the Lord; that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning *Israel* and concerning *Judah*." Here the prophecy is very particular to mark both nations. Again, verse 10, "Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest and quiet, and none shall make him afraid." Also verses 18–20, "Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them." This cannot apply to anything that has ever yet been done for them. Their "palace" built after the captivity in Babylon did *not* "remain."

Again, Jer. xxxi., 4–8, "Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither." Samaria belonged to the ten tribes or nation of Israel. They have never since that prophecy was uttered "planted vines upon the mountains of Samaria:" but the day shall come when they will do it. This gathering is not of the immortal saints, for, "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born." That is not the way the immortal saints are to be gathered; they are to be caught up, to meet the Lord in the air:" and this will be with shouting, not "weeping." We would here remark that "Ephriam" is a general name for the ten tribes, of which it was the principal, chief, or "first." Once more, Jer. xxxiii., 7, "And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first." This language is too explicit to be misunderstood. Here are "*Judah and Israel*," and they are not only to "return" but to be "built as at the first." That never has been done; and it cannot be applied to the gathering of Christians into the new earth, or anywhere else: it can therefore only have a fulfilment, as the language clearly shows, in the building again the Remnant of Judah and Israel into one nation. We shall notice that point more at large hereafter.

We will now look at Zeph. iii., 13, 19, 20, "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." Compare this with Amos ix., 14, 15, "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled out of their land, which I have given them, saith the Lord thy God."

Let us now turn to Isa. xi., 11–16; a portion of Scripture on which as much labor has been expended to remove it out of the way of a literal return of Judah and Israel, as Bunyan represents was done to fill up the "slough of despond" to prevent Christians from falling into it, and which as little effect; for there stands Isa. xi., still; ever in the way of spiritualism, or "no restoration of Judah and Israel." In fact, the more attempts that are made to fill up this "slough" of spiritualizers, the more visible it becomes—the more clearly it appears that all attempts to explain it, except in a literal manner, as relating to Judah and Israel, are vain and futile.

"And it shall come to pass in that day, that the Lord shall set his hand *again the second time* to recover the remnant of his people, which shall be left, from Assyria, [there was where the ten tribes were carried, and where a "remnant" of them are found at this day;] and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the *outcasts* of Israel, (a phrase which always, we believe, means the ten tribes; they were called "outcasts," not "dispersed," as Judah was: these outcasts are to be "assembled") and gather together the dispersed of Judah from the four corners of the earth." From everywhere that they have been scattered. "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Let it be remembered that the two nations, Judah and Ephraim, before the captivity and carrying away of the latter into Assyria, were almost always at war. This spirit of strife is to cease when their restoration occurs. "They shall fly (implying swiftness) upon the shoulders (or, *borders* as the original signifies,) of the Philistines toward the west. They shall spoil them of the east together." As Israel spoiled the Egyptians when recovered the *first* time from captivity, so, when "the Lord shall set his hand *again* the *second* time to recover the remnant of his people, which shall be left from Assyria," "they shall spoil them of the east." "They shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." It is a little remarkable that these are the same countries that "escape out of the hand" of the "overflowing king," Daniel xi., 40, 41. Having escaped the judgment from that king, their minds may be prepared to aid Israel at that time. "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be an highway for the the remnant of his people which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt." Mark the language—"the *remnant*—from Assyria:" from there, especially, there will be a gathering. What is meant by "the tongue of the Egyptian sea" the event must, perhaps, determine. It may mean one of the forks of the Red Sea, or the entire sea itself. We are inclined to the latter opinion. "The river," we think, is the river Euphrates, which will then be literally smitten at, or near, its several mouths. It is said the original will admit of this translation—"Shall shake his hand over the river and smite it *into seven streams*." If so, it seems the meaning is, that in that day, God will make the river Euphrates the means of watering and refreshing what is now the "desert" of Arabia, which, in that day, is to be made "like the garden of the Lord." See Isa. li., 3. That desert is included in the territory given to the posterity of Jacob—See Gen. xv., 18, and Ex. xxiii., 31. In this view all is harmony, beauty, order, and God like. In any other view all is fancy, unsatisfying, and confusion.

In our next we shall consider some objections; especially that which says—"The restoration is conditional." If so, we shall show that those conditions will be complied with.

NON-IMMORTALITY OF THE SOUL.

BY DR. J. K. FINLEY.

SOME years ago an excellent minister of the gospel, with a D. D. attached to his name, and who deserved the distinction if any man ever did, heard that I had ceased to believe in the immortality of the soul. Being a near relative and a warm personal friend, he called to see me, full of zeal for my welfare. He was president of one of our best colleges, a man of scholarship and learning, and as familiar with the Bible as any person I ever knew. After expressing his regret at my departure from the established belief of the church, and the clear teachings of the Bible, I said to him: "Doctor, I pledge you my word, that if you will give me one text in the whole Bible that affirms the immortality of the soul, or of man in his natural state, or previous to regeneration by the Holy Spirit, I will give up my present belief and go back to my former belief. "Why, sir," he replied, "the Bible is full of it; it sticks out everywhere." Then, said I, you can give me the text I ask for; I only want one, and I will stand to my pledge. After waiting for some time he had to acknowledge that he could not then recall one. I told him to take his own time, I would give him all the time he wanted. The subject was not renewed for more than two years, although I frequently met with him. At length I reminded him of my pledge, and that I still held myself bound by it. He admitted that it could not be found in the Bible, but said it was unnecessary; that the Bible assumed it, just as it assumed the existence of God. I replied that good and learned men like himself sometimes talked foolishly, because they were not perfect in wisdom and knowledge; but the Bible emanated from God, who was perfect in all his attributes, and it never spoke foolishly. I then appealed to him if it would not be foolish to assume so important a fact which could only be known by revelation, and yet revelation never gave the slightest hint of it? After waiting for some time and getting no reply, I changed the subject, evidently to his relief.

I am pleased to know that I have friends here who are afraid of my going over to infidelity, or, at least, jeopardize my eternal interests; and I now make the same pledge to them that I did to the doctor—just give me the one text. I know I am safe in my offer, for the text cannot be found within the lids of the Bible; it is not there. The phrases immortal soul, never-dying soul, deathless spirit, souls that must live as long as God lives, and all such expressions as we hear so often from the pulpit and in the prayer-meeting, and everywhere else are never used in the Bible. They are human inventions altogether.

And here I would ask the reader, with a single desire to know "What is truth," one question. You know that the most important consideration by which ministers and friends urge you to come to Christ is, that you have an immortal soul that must suffer to all eternity unspeakable torments if you stay away from Him. Now, is it not passing strange, wholly inexplicable upon the orthodox theory, that this consideration is never once made use of or referred to in the remotest manner by the apostles or our Saviour himself, in urging sinners to come to Him for salvation? How can this be reconciled with the common doctrine? Let us now examine the narrative a little further.

The reason God gave for turning Adam out of the garden of Eden was, "Lest he put forth his hand and eat of the tree of life and *live forever; therefore* he drove him out," etc. What is it to live forever but to be immortal? Two of Webster's definitions of immortality are: "Life destined to endure without end;" "Life that shall never end." And one definition of eternal is "immortal." So that God cut him off from access to the tree of life, lest he should thereby obtain immortality or eternal life in sin. Now if man is inherently immortal or possessed of eternal life by nature, I should like to know how all the doctors of divinity, or all the theological schools on earth, can make sense out of the reason given for prohibiting him from access to the tree of life. 'Tis true they try to explain it away by saying, without a shadow of ground for it, that eternal life always means eternal happiness, which, they tell us, is what Christ came to bestow. Then it follows, unavoidably, that God cut Adam and all his descendants through him, off from the tree of life, lest he should thereby obtain eternal happiness. According to orthodoxy, then, God gave his only begotten and well beloved Son to die the accursed death of the cross to obtain for us what we might have had simply by eating of the tree of life. And we are called from the pulpit, fools, ignoramuses, infidels, disbelievers in the Bible, destitute of scientific knowledge, Sadducees, etc., etc., without end, because we do not believe such absurdities as these; but do believe just what God tells us in the plainest possible language. Nothing, then, we affirm, can be more evident from the Scriptural narrative, than that the object of Adam's probation and of our own probation through him as our head and representative, was eternal life, if he sustained the trial by obeying God; and death, or loss of life, if he failed by disobeying Him. This being conclusively shown from the inspired account, it follows with all force of a mathematical demonstration, that man is not in any part of his natural constitution, possessed of immortality or eternal life, which are synonymous terms; and the good sense of any unprejudiced reader will justify us in closing the direct Scriptural argument with an unqualified Q. E. D.

We shall now proceed to examine the sacred record to see what is the testimony of Scripture in all of its correlative utterances. We do not propose to designate every passage having a bearing on the subject, but enough of them to show what is the connected testimony of Holy Writ. Having established the fact of man's mortal constitution by nature from the Mosaic narrative, we ought reasonably to expect that the whole Bible will agree with his narrative. We do not pretend to say that every text is equally plain, or that taking a text now and then, detached from its connection with the *system* of revelation, it may not have some apparent difficulties, but this objection applies to all religious questions. It is because of this apparent conflict of texts with each other, that we find the church divided into such a great variety of sects, each honestly claiming they are right and the others wrong, because a few texts appear to sustain their views, and of course, conflict with texts upon which other sects base their theories or creeds. Another source of difficulty arises from the fact that our translators were men who fully believed in the immortality of the soul, and they have translated words and collocated passages contrary to their grammatical construction, to correspond with their established belief, where a correct translation or collocation would have sustained the opposite of their views. This is abundantly shown in a late work of Chancellor Halsted, of New Jersey, entitled, "THE THEOLOGY OF THE BIBLE, ITSELF THE TEACHER AND ITS OWN INTERPRETER;" a work that ought to be in the hand of every theological student. But it is especially important in all investigations into the meaning of texts and passages, that we make them conform to the analogy of the Scriptures. All orthodox commentators admit the binding obligations of this rule, but in many things, practically, they disregard it. They should not lose sight of the truth, that God, before the creation of man, had arranged a definite plan by which all his operations were to be governed, and of course our understanding of the Bible must conform to the plan as He has clearly revealed it.

That plan, so far as its practical operation was concerned, began with the creation of man, and necessarily includes and is wrought out according to the nature of the being for whose interest the whole work was to be carried on and accomplished.

Now, as we learn from the record, man was made innocent, but placed under law, which law was made for the purpose of developing character; if the character developed proved to be in accordance with and according to the will of God, which would be manifested by obedience to the law under which he was placed, he was to secure the enjoyment of unending life; but if he decided to obey his own will in opposition to God's will, manifested by disobeying the command of God, he was to die, to be cut off from life. Man, as we all know, chose to disobey, and the threatened penalty was inflicted. "In (or after), for the preposition or prefix, *Bait*, or *Beth*, is defined in both ways, as orthodox critics have shown. "In the day thou eatest thereof—dying thou shalt die." Just here comes in the gospel plan of salvation, which is remedial in its nature, but with which we have nothing to do just now.

We will now quote a few of the corresponding passages to which we have alluded. The that soul sinneth it shall *die;* All the wicked will He (God) *destroy;* The end of the wicked shall be *cut off;* Evil doers shall be *cut off;* They that be cursed of Him shall be *cut off;* The transgressors shall be *destroyed* together; The enemies of the Lord shall be like the fat of lambs, they shall *consume*, into smoke shall they *consume* away; Are like the beasts that *perish;* They shall be as *though they had not been;* The day that cometh shall *burn them up*, saith the Lord of Hosts, so that it shall leave them neither *root* nor *branch*. We see here an unbroken testimony running through the whole of the Old Testament. The testimony of the New will not, of course, conflict with that of the Old Testament.

John the Baptist, at the very beginning of his ministry, tells us of the wicked: He will *burn up* the chaff with unquenchable fire. Our Saviour said: Broad is the road that leadeth to *destruction;* also, Ye shall all likewise *perish;* Ye shall *die* in your sins. Paul, after giving a catalogue of horrible sins, says: "Who knowing the judgment of God that they which do such things are worthy of *death;* whose end is *destruction*. Again: "Who shall be punished with everlasting *destruction;* For the end of those things is *death;* Savor of *death* unto *death;* The wages of sin is *death; Death* has passed upon all men: As in Adam all *die;* Shall reap *corruption*." The Apostle James says: "Sin when it is finished bringeth forth *death*." Peter speaks of the *perdition* of ungodly men. Here we have die, death, perish, destroy, destruction, perdition, corruption, burn up, etc., as the uniform testimony of the whole Bible, to the entire mortality of man; they all indicate, in the most unmistakable manner, the coming to an end of existence, as opposed to the perpetuity of existence; they are quoted here only for this purpose. Nearly all of them, however, have an emphatic bearing upon the question, "What is the penalty of sin?" and should we take up that question, will receive a more detailed and critical examination in that connection.

While our orthodox brethren have to admit that there is no passage in the Bible that directly teaches the immortality of man, they claim that the Bible assumes the immortality of the soul, just as it assumes the existence of God. They tell us that there is no didactic declaration of the existence of God, but that the Bible everywhere assumes the fact. If they had said that they themselves assumed it to be a fact we would not have disputed it; but when they say the Bible assumes it, we deny the statement *in toto*. We say, without qualification, that the Bible never, in a single instance, assumes an important truth or truth of any kind. What is the meaning of the verb to assume? Webster defines it to take for granted or *without proof*—to take with *arrogant* claims, to arrogate; to take what is *fictitious*, Man may assume, and often does, as in the case before us; God never does. Yet while the Bible does not assume the fact, it does give numberless examples where there is so clear an implication of God's existence, that a positive declaration in the most didactic form, could not make it any more affirmative. For instance, in the very first line in the Bible we are told "In the beginning God created the heavens and the earth." It is self-evident that the fact of their creation by God necessarily implies his existence. The same implication holds good in every passage where God is said to perform any act whatever, and the Bible is full of such.

But we are not left to implication alone in proof of the existence of God. There are many places where the existence of God is positively affirmed, both by himself and by the inspired writers. We will refer to a few of them. 2 Kings xvi., 15, "Thou art the God, even thou alone, of all the kingdoms of the earth, Thou hast made heaven and earth." Jeremiah x., 10, "The Lord is the true God; He is the living God and an everlasting King; He hath made the earth by his power; He hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Acts iv., 24. "Lord, thou art God, which hath made heaven and earth, and the sea, and all that in them is." Psalm lxxxi. 10, "I am the Lord thy God, which brought thee out of the land of Egypt." Paul in Eph. iv., 4, 5, 6: "There is one body and one spirit; even as ye are called in one hope of your calling; one Lord, one faith, one baptism, *one God* and Father of all; who is above all, and through all, and in you all."

There are many other places where God affirms his own existence, as, "I am God, and besides me there is none else." God at the burning bush announced himself as the "I AM." Dr. Scott says this "signifies I am *He that exists*." I believe all orthodox commentators agree with Dr. Scott. In Isaiah, chapters xliii., xliv., and xlv., there are more didactic affirmations of his existence, if possible, than these quoted.

[To be continued.]

2 TIMOTHY iii., 16.

I HAVE long ago observed that the passage rendered "All Scripture is given by inspiration of God, and is profitable for doctrine," etc., has a Greek reading which omits the *kai* (and); and doing so, the original may very literally be rendered "Every God-inspired writing is profitable." Should the *kai* be retained, it may be rendered, "And every God inspired writing is profitable," etc. Such a rendering will agree better with the punctuation given by Griesbach, which is entirely different from that in the common version, and it serves to connect it with the preceding verse. In that verse the writer tells Timothy, that from a child he had known the holy writings, and then he adds "Every God-inspired writing is profitable." In this place our translators have more closely followed Beza than the original. I find that the translations of the Vulgate, Erasmus, De Sacy, the Spanish translation, and others agree with me. They had then, as we have now, writings which were not God-inspired.—JAMES KERR.—*Am. Presb.*

THE FUTURE LIFE.

[THE following communication was sent us from Indiana, by "AGAPEA," which he says is a "copy" of an article sent to Dr. FIELD, while our discussion was going on last season on the resurrection question. We give it place by request. The authoress is a most intelligent woman, and very familiar with the Life views.—EDITOR.]

DESTRUCTION WITHOUT RESURRECTION.

I once thought of Jesus' words, John v., 29, that the good and bad would live again, the latter for no other purpose but to die again. But a better acquaintance with the character of God, his foreknowledge, fixedness, and unchangeableness of purpose, together with the way the wicked of the past are uniformly spoken of, viz., as being "Destroyed, perished," etc., as well as of the testimony of the Evangelists "that the children of the resurrection are the children of God," led me back to the time when the "*Lamb* was slain," and from that standpoint to take a view of the works and ways of God. In so doing, I found it much easier to reconcile Jesus' saying with everything else, than everything else with his saying in the text in John quoted above, allowing He meant as is generally understood. This, then, was the only rational ground that seemed left to me; for Universalism I cannot believe, but I must, if the wicked are quickened by the Spirit of God; and there is no other way for any one to be, as I can see. To say the least, this alone looks God-like to me. The question proposed by some one on Luke xx., 34–37, viz., "Can this text be harmonized with the destruction of the wicked after a resurrection?" has doubtless puzzled many reflecting minds. I claim a place among these, and now venture to present the result of reflections on this subject in the form of a solution to the problem involved, if you deem it fitting and relevant. (It was not so deemed till more than twelve years after.)

The first thing to my mind that seems necessary in order to harmonize the resurrection of the wicked and their "second death" with the declaration of Luke, together with Mark and Matthew, that those "who are worthy to be raised are as the angels, and can die no more," is to find out the nature of the resurrection of the wicked, called by Jesus, the "resurrection of damnation," and also what the "second death" means; a phrase which we see does not occur till we get to that book of symbols—Revelations; although the wicked are frequently spoken of throughout the Bible as being destroyed. In order to get at an understanding of these, I invite the reader to go back with me to the time when "Eternal Life" was promised; which was "before the world began," Titus i., 2, and take a seat in the council chamber of those convened.

When the creation of man was the subject of the deliberation, the result of the deliberations of Infinite Wisdom we see at first appearing in the shape of helpless, dependent, knowingless, breathing forms; which, after a lapse of years, are capable of becoming independent, God-like creatures, the crowning work of creation, at first without much training. There is little except form to distinguish them from the rest of God's creatures; and like them they are flesh and blood, and must die. Yet to such beings is pronounced eternal life. The first great *obstacle* that presents itself is *death;* which effectually excludes all from such a hope, unless removed.

The Son of God offers himself a "ransom for all;" and thus death is at once virtually abolished, and all the unavoidable consequences of our helpless state and dying natures are at once overcome, till manhood begins to reign, or reason bears sway. In the sense that "death is abolished," we are all alive, and a *virtual* resurrection all may claim.

It remains now for each one to say whether in his or her case death shall be *actual* or not; and the same in regard to the resurrection. Arrived at the period when the laws of God are binding, this then becomes *the* question for him or herself to decide. If, then, instead of yielding an humble, glad, willing obedience to its claims, we prefer our own ways, we must feel the truth of Jesus' words, "he that believeth not is condemned already." Thus is the judgment of God eternal; ever against or in favor of each one, as the case may be, as fast as they come to years of accountability and choose their course. Do we seize this chance by forsaking the evil and choosing the good?

Then are we passed from "death unto life." Or do we prefer the pleasures of sin for a season? Then are we dead, *virtually* so, the *second time;* for the natural or first death we all know is for no fault or choice of ours; so "death *unto* death" is the irrevocable doom of those who intelligently make this choice, as well as of those who "sin without law," both being alike corrupting in their influence and incapable of being a "law to themselves."

Now what bearing have these remarks on the question proposed? Let us look over a little. The case as here presented stands thus: Jesus says those that believe not are *condemned* already. Condemnation must *follow* judgment; and all that remains after being condemned is the *execution* of the sentence, unless the criminal is pardoned and cleared; and as we have seen, *all die once* and are made alive again *virtually*, which *must needs be done first* in order to place mankind in a *situation* to avail themselves of the promises of Life. If this chance is forfeited, there is no chance for them. *No* Saviour to abolish death *again* and make them alive again; and "they know the judgment of God," that those who commit such things as "every body *does*, who does not love God," is "worthy of death;" and when such come to die, "there is no hope in their death." Their title to an *actual* resurrection is forfeited. Only those who have been "begotten again by the word of God," and are formed *for*, can *enter into Life*. The Son of Man is empowered to "execute judgment also," as well as to judge; and when the time shall arrive to make *known* his sentence, or when he shall "judge the quick and the dead," which seems necessary in order to make public what was before known *only* to the parties concerned and their God, He being alone capable of deciding *justly* as to their fitness or unfitness to live, all that seems *necessary* in the case is to do what he said he *would*, viz., "Raise them up," and leave those who are "laid in the grave like sheep" to their fate, in accordance with Jesus' words, "He that believeth not the Son shall not see life, but the wrath of God abideth on him." Their *being quickened* is sufficient proof of the fitness of the former, as is the *non-quickening* proof of the *unfitness* of the latter class. Then is their destruction known and sealed; and thus can the saying of Luke (and I might add Mark and Matthew) be true, that "they which shall be accounted worthy to obtain that world and the resurrection from the dead, die no more; for they are equal to the angels," etc., and "God who calleth things that be not as though they were, is the God of all such, whether sleeping or waking; but he is not a God of the dead.

CATHARINE C. WILLIAMS.

BUTLER, MO., 1869.

A PROPOSITION.

NILES, MICH., Jan. 19, 1869.

EDITOR HERALD: Allow me to trespass upon your time, from a desire to extend the the word of life to those of our friends who may possibly be enabled to receive the truth by a judicious course of procedure, which otherwise, and heretofore, has been all but impossible to do, from the fact that there existed a prejudice for fear the palladium of their stronghold might be taken, as this view has always been considered an attack upon their most sacred religion; which, if they but knew it, would but be, as it is of ours, their highest glory, and an all-powerful addition to their faith. Since many have been disarmed to such an extent as to be induced at least to read more thoroughly upon the great question of the after-life as we hold it; so to lead many a faithful one to entertain a more favorable regard and charitable feeling toward each other, thereby gaining advantage ground step by step, a position obtained only by carefully bringing before the mind for contemplation such books and arguments as will be allowed, which has been the base in this vicinity with the prolix and close analytical reasoning of our Dr. J. K. FINLEY, on those interesting subjects and answers now being published in your paper; which, by his known standing and Christian character, has disarmed prejudice to such a degree, as to have awakened thought long at rest on these vital questions, and we trust have taken a deeper hold than if they should have come from another source ever so well accredited. The means to extend the word of life we feel is furnished to our hands in these writings; we would therefore submit the matter to you for advisement, and if agreeable to you, by pledging our mite (for we are few of like faith) for the purpose of a re-issue of the same in pamphlet form. A few of us feel a deep and abiding interest in the word of life, and the truth of Robt. Lloyd Collier is verified, "that there are not ten sectarians in a thousand that have a clear idea of what they believe." If this ignorance among the masses is to be overcome, we must give them something they will read, or how can there be expected of such, an advancement at all? We pledge ourself to raise $30 toward the same when arrangements are effected. Waiting in the meantime for your sanction, I remain truly yours, young in the True Faith, "No Life out of Christ."

R. FOWLER.

REMARKS BY THE EDITOR.—The proposition of our young friend is worthy of consideration; and we would be glad to see the writings of Dr. Finley embodied in a pamphlet and circulated far and wide. We cannot, at this time, make even a probable estimate of the cost. When his articles have all appeared we shall be able to speak more definitely, and trust there may be a sufficient demand to warrant their issue in pamphlet.

THE HERALD OF LIFE.

NEW YORK, JANUARY 27, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"GOD IS LOVE."

THE sermon on the above subject, by the Editor, has been published by request in a Tract, and is added to the "CAMPAIGN DOCUMENTS." Hundreds of them have been sent out the week past, and we are now prepared to furnish any amount at short notice. There is an Appendix containing three pages on "LOVE" itself; and five pages occupied by a "REMINISCENCE" of the author of the sermon. This can be separated from the other part, if any do not wish to circulate it. The tract contains twenty-four pages, and is sold at $2 per 100, and postage when sent by mail, which is twenty-six cents additional.

To those who cannot pay for Campaign Documents, but will circulate them faithfully and judiciously where they will be read, we will send parcels as our funds will allow. Make known your wants, and we will do the best we can for you; but collect all the funds in your power, thus increasing our ability to work the more effectually. The Campaign Documents have done and are doing a good and great work. So we hear.

"ADVENTISM: THE MASK OF AT LAST."

IN our issue of Dec. 23, 1868, we published remarks on an article in the *Voice of the West*, which opened with these words:

"After a long time the author of "Adventism" has thrown off the mask. It was impossible to hide the fact that he ignored the two resurrections, generally held by Advent believers; though the attempt was made to conceal it in *Adventism*. The author of that work, after months of silence to the charge of a simultaneous and *mortal* resurrection of both saints and sinners, has come out in the *Voice of the West* with a programme of his 'resurrection and judgment.'"

In our remarks on his "programme" an important error occurred, and before we discovered it, the whole edition was printed. We immediately corrected it in our next issue, as follows:

"A CORRECTION.—In the HERALD of Dec. 23, fourth column inside, 13th line from the bottom, strike out '[the change.]' In the 5th line from the bottom, for 'precedes,' read *follows*."

We deeply regretted that these errors occurred, and made all the haste we could to correct them.

To our article the author of *Adventism* has replied, filling three columns of the *Voice of the West*, of Jan. 19. His virtuous "wrath is kindled" against us, especially for saying what we had no intention of saying, and what we corrected as early as possible. We presume the *Voice* overlooked our correction, or it would have suppressed so much of the reply of the author of *Adventism* as relates to that point; or, at least, have given our correction in a note. We therefore overlook the following expression in the reply:

"Can it be that George S. can stoop to such foul perversion as this to sustain a tottering system? I have hitherto supposed him to be an honest man, but mistaken in his theology; but must he throw himself into this dilemma to save a sinking craft?"

We accept the reproof for our negligence in suffering the error to occur in our article. But we suggest, inasmuch as we did give, in the paragraph going before the error, the exact words of the author of *Adventism*, if charity would not have suggested that there was no design to deceive, as our error could be easily detected, and was detected by our friends immediately?

Moreover, in the third column of his reply, among other quotations from our article, he gives our words, thus:

"But we have by this new invention, 'two stages in the resurrection of the righteous;' first, the 'coming to life;' *after* that, the 'change to immortality!'"

Would a discerning mind, with a little charity in exercise, not have seen that twice stating his view correctly, the one error was not intentional? and that a careful reader would see it, as our friends did, at first sight?

It might be expected that we should respond to some other parts of the reply of the author of *Adventism*; but the state of mind, he seems to be in, forbids it, at this time, except to give our readers an idea of the spirit that appears in his article. Here is the last paragraph but one. He says:

Why I have been so shamefully used by the editor of *The Herald*, to gratify his spleen against *Adventism*, I know not, unless it is because *Adventism* has been called for and circulated by *thousands* while his works of equal size have hardly gone by *tens*. *Adventism* was not written to combat *The Herald's* view, and it received no attention from the author only incidentally when opposing the popular idea of reward before the judgment; but the editor fancied himself the *target*, when he was hardly thought of by the author, and has been splashing around like a whale with a harpoon in him, till he has made himself so blind that he fancied he could see a "*mask*" to *Adventism*, and probably feared there were some heavy batteries there ready to deal death upon his favorite theory.

If our readers cannot judge for themselves, in view of such an explosion, as to the propriety of our taking any further notice, at present, of an article written in such a spirit, we are mistaken. We simply add, the insinuation in this last extract, that we hold the "idea of reward before the judgment" is a mistake. If any wish to know our views on that subject, they will find them in our tract on "The Judgment." We might, also, add that our "SIX SERMONS" on the Immortality question have probably had a circulation of one hundred and fifty thousand in this country, and ten thousand in England; so that we have not much "spleen" in reference to *Adventism's* superior circulation. After its author has time for sober reflection he may be noticed again.

"ADVENT CONFERENCES."

"MAKE us a king to judge us like all the nations." So said the Elders of Israel to Samuel, when he was old. The thing grieved Samuel, and he expostulated with them, and showed them the evil that would arise from such a course; but they would not hear, and replied, "Nay; but we will have a king over us; that we also may be like the nations;" etc. See 1 Sam. viii.

In 1842–3, it was often said by a prominent Advent leader of those days, and who still lives, "If we ever become a sect we will be the *youngest daughter* of the old MOTHER OF HARLOTS."

After the failure of the set time of those days, it was soon discovered that the same leader, with others, was disposed to take steps toward some sort of organization, manifestly to exclude such men or doctrines as they might think likely not to harmonize with their views.

A conference was called in 1845, but not as a permanent organization. Some "Resolutions" were passed, etc. The movement itself we were opposed to, and did not attend the conference. We regarded it as the entering wedge to a systematic organization so soon as the minds of a free people would bear it. How much or how long the voice of warning raised by ourself and some others at that time, retarded the movement that was destined to develop the "Youngest Daughter," we do not know. One thing however we do know, we have never by word or deed favored organizing conferences or churches with the name of Adventists, thus to become known as a sect; fully believing those who held the Advent or Life views were not called to any such work, but to spread these truths, as far as possible, among all professed Christians, whatever their organizations might be.

We have not sought to break up any of the churches that were in existence, or to persuade any one to leave those churches, if they could remain in them and be free to believe what their own convictions told them was the truth of God, and be allowed to let their light shine on others. Ministers, of course, belonging to those churches, if they embraced views new, or different from the church's standard, or creed, must, if faithful to their ordination vows, withhold their new views from their ministrations, or else withdraw from the ministry of such church. If they believed themselves called to preach the truth of God, and were satisfied their new views were contrary to the creed of the church with which they were connected, they must necessarily disconnect themselves from said church as a matter of good faith with the ministers of that body.

We have never, however, favored the formation of churches founded on our peculiar views, or as an organization with a distinctive name; fully believing such organizations were likely to hinder the advance of truth among other Christians. Yet we have not opposed the coming together of brethren and sisters in one locality and calling themselves a church of that locality, provided they did not tie themselves to a set of opinions which could not be changed by honest research and an interchange of thoughts one with another. Any other course we regard as tending to raise up lordships in the body, and so imperceptibly to destroy individual responsibility, and ultimately enslave the body to designing men, who would "seek their own, and not the things which are Jesus Christ's." On this ground we stand and have stood for the last near thirty years, we belong to Christ; and to him alone is our responsibility for what we teach.

We have lived to see not only churches organized, calling themselves "Advent Churches," but conferences by the same name. We have regretted this movement, foreseeing what we believe to be a tendency to lordship, and attempts to suppress any advance in knowledge, and a stereotyping process which would make the body just like any other sectarian organization, and as impenetrable to new truths as older sects, if not more so, from the idea that they are better than other sects because, as they suppose, they are in advance of all others.

We have seen this process of organizing conferences, especially, with deep sorrow. Next come "Resolutions:" *advisory*, of course, at first; but presently dictatorial; next, penal; excluding every one from their body who presumes to preach or teach what the majority of their body do not wish to have preached among them; thus coming to a level with all other bigoted and stereotyped sects against whom they have so often declaimed. Thus the point is reached and the place of the "Youngest Daughter" is occupied.

We have had occasion to speak against the proceedings of these self-created bodies several times; aware, however, that we incur their censure by so doing, and we have forborne as much as possible to speak against such a course, hoping the Lord himself would soon put an end to these things by His personal appearing and kingdom. It would seem, however, by this very delay of His appearing, the originators of these conferences are stimulated to extend their power, and we cannot avoid thinking of Aaron and Israel making a calf while Moses was in the Mount.

These reflections have forced themselves upon our mind in looking over the field and seeing the tendency to multiply conferences, and especially by the doings of "The late Conference at Buchanan," Mich. Among other things done at that meeting appear the following:

(1.) *Resolved*, That it is not only the right and privilege, but even the *duty* of the Advent-Christian people to maintain their church and conference organizations: not that we claim there is no genuine Christianity outside of our organization, but as a distinct people we have a great dispensational truth committed to our trust, viz; the immediate, personal advent of Christ, and its kindred doctrines.

(2.) *Resolved*, That all Adventists truly owe to them selves and to their brethren the work of identifying themselves with us in an organized capacity—thus merging their moral, social, and financial influence and aid in the cause we love, and thus augmenting churches and conferences in strength and influence, and increasing their power to do good to perishing men.

Here, in the first resolution, our "*duty*" is decided for us. Who authorized them to tell us what *our* duty is? Each of them may judge for himself what his own is, but we do not recognize or acknowledge any right this or any other self-constituted body has to tell us what our duty is. We meet this usurpation at the door. It is the first step of the "Youngest Daughter" to lord it over God's heritage; and if yielded to, our individuality is gone, and we exchange our responsibility to God for a subjection to men. The resolution is very modest in admitting that there may be some "genuine Christianity outside of our organization." "What! genuine Christianity" where men neglect their "*duty!*"

The second resolution declares, "That *all* Adventists" (of course, this means all believers in the Advent of Christ nigh) "truly owe to themselves and to their brethren the work of identifying themselves *with us* in an *organized* capacity," etc. To this we reply, "Who art thou that judgeth another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Rom. xiv., 4. You may judge of what you "owe," but you cannot judge for others.

We do not admit your right or authority to tell us what we "owe" in these matters. We honestly believe such organizations as conferences, where our *duties* are marked out and imposed on us by the few who happen to be members of them, are an usurpation of men over the minds and actions of God's freemen, unwarranted by the Bible, and of a most dangerous character; and that the history of the church for many long centuries past has shown these bodies to be the projectors and upholders of heresy and persecution; out of them grew the monstrous despotism of papacy with all its abominations; and her daughters have followed in her footsteps, denouncing all who would not conform to their conference and synodical decrees, thus forcing men to keep silence, whom God had enlightened, on pain of exclusion from Christian fellowship, if not following them with a bitter persecution, and death itself, if in their power.

What guarantee have we that the "Youngest Daughter" will do any better as she grows older and begins to feel that she is a "power?" She already shows signs of feeling her importance, as the above resolutions show. Her voice seems to say, "Make us a king to judge us, like all the denominations around us: they are great by means of their organizations, conferences, synods, councils," etc; "let us be *like* them." Expostulate with her, and show her "the manner" (1 Sam. viii.,) of these denominations in shutting *in* error, and shutting *out* truth, and she stops not, but cries out, "Nay; but we will have" conferences "that we may be like the" churches around us.

As Samuel's voice was not heard, or his counsel regarded when he protested against this conformity of Israel to the nations around them, so it is not likely that our feeble protest will be heard so as to arrest these movements in bringing out the "Youngest Daughter," decked in the attire of her Mother—proscription, pains and penalties for non-conformity to her mandates. We may not live to see it; but, if the Lord does not arrest it by his coming or providence, some will see it.

This "Advent Conference at Buchanan" did not close without showing their determination to "be like the" other churches by adopting the following:

Resolved, That a General Conference of Advent Christians be called, to be composed of representatives from all the States and Territories of the United States, and the Provinces of Ontario and Quebec.

Resolved, That this conference shall consist of delegates from the several Advent Christian Conferences of the United States and Canada, each conference being entitled to three delegates. *Provided*, that in States, Territories, or Provinces where there are no conferences, and isolated Advent Christian churches exist, such churches may unite and send one delegate.

So they aspire to rise to the pinnacle of other churches soon as possible. Next, they resolve to appoint a "committee, to make arrangements for the time and place of the meeting of said General Conference." It was then,

Voted, That the following commitee of seven ministering brethren act as a commitee to carry out the objects of the resolution: Eld. John Couch, Eld. S. G. Mathewson, and Eld. Miles Grant, of the East; Eld. Joshua V. Himes, Eld. O. R. Fassett, and Eld. William Sheldon of the West; and Eld. John Porter of Canada.

Thus ministers, as usual, in "the nations"—denominations around them, are to lead off in carrying out the work of organizations; and of course directing in the action of such bodies; and in fact controlling every thing relating to the affairs of such conferences, while inferior ministers, or less favored ones, together with the larger portion of laymen, must stand aloof and foot the bill of expenses, and thank their rulers for telling them their "*duty*," etc. Truly, these are days of improvement backward toward Egypt, from whence we came out to find the liberty of reading the Bible and understanding it for ourselves, as those who must give account each one for himself. Have we not fallen on the "perilous times" of "the last days?" We say to all, "WATCH."

"THE AGES TO COME."

RESPONSE TO BR. BISHOP. (SEE OUTSIDE.)

WE regret that our brother should seem to take our strictures on his previous article unkindly. We know they were written by us in the kindest spirit; and we hope to be kept from any other spirit in this response. In his article we have prefixed figures to the paragraph to which we reply, to avoid repeating his words. The reader will therefore please turn to his article and read his paragraph before reading our remarks under the corresponding figure.

"1." We think we did not "misconstrue" our brother's words. What he "*designed* to say" we had nothing to do with, because we had no knowledge of it. What he *did* say we stated in his own words at the head of our strictures. See HERALD of Dec. 16. In the same paper is his article entire. We gave his "language a fair construction," as it reads. If he "designed" to say something else, he should blame himself, and not us. His emendation, in the present article, does not help the matter, so far as *we* are concerned, for that which he says is "the *only* reason ever urged by age to come believers" was not urged by us at all, but was disclaimed, explicitly, at the outset of our strictures.

"2." To say that we "indorsed" what we explicitly disclaimed is a little too strong a statement to carry much weight with an unprejudiced mind. The quotation he makes from our words refutes the charge of our holding "that it is *necessary* to send the gospel to those who are alive when Christ comes, because they have not heard it before."

"3." To this paragraph we need only reply, "May not God do what he will with his own? Is thine eye evil because God is good" and merciful beyond what a mortal may think is fair? "Shall the thing formed say to him who formed it, Why hast thou made me thus? why dost thou give to others more than thou hast given to me?" Is not our brother himself "benefitted in a manner he could not have been benefitted" if he had lived five or six centuries ago? or even fifty years ago? If so, has "God's grace or mercy led him to perform a needless act?"

"4." Will our Br. "tell us why the gospel is preached in" *this* "age, if it is not for the purpose of saving" men? For all that he knows, "it is the best and *only* plan by which" we "could be saved" in the present age.

"5." The most we can make out of this long paragraph is, If God bestows grace on the heathen, who are left after Christ comes, it is "not grace" because they "do not need it." So it was quite needless for Christ to command his disciples to "Go into all the world, and preach the gospel to every creature;" for the "favor is not needed." We do not see but this is, truly, "another gospel." If our Br. is right in his position, "all the world" had "previously sufficient light, or truth," etc. What use, then, of becoming martyrs, as the disciples and others have been, to carry the gospel into heathen lands at all, seeing they had "sufficient light, or truth, previously," etc.?

"6." This is a lengthy paragraph. But our Br. seems to be lost in mists he has attempted to raise. He is professedly responding to our "strictures" on his previous article, and yet he does not touch it with this long paragraph at all. He is all the while beating the air. If he intend his shot for some one else, let him say so, and not make his remarks as if they applied to our position, for they do not. We disclaimed in our "strictures" any sympathy with the idea that "the gospel is preached to the heathen in the ages to come, *because* they have not had it before." *We* have made no such statement, and have repudiated it in the strictures of Dec. 16. Why, then, take this false position toward us? We cannot think it is with design. If through carelessness, we beg him to examine our strictures again, and not to make hasty conclusions. We affirm, there is not a sentiment in that article of ours that warrants the language our Br. uses toward us in this paragraph.

"7." This paragraph is a mere assumption. "If there is to be preaching in the ages to come it is" *because* God chooses to have it so. And who shall disannul his counsels?

"8." On this entire paragraph very little need be said, except to caution the reader not to forget that God does give more light to some than to others. He gave more to those who lived "after Christ came," the first time, than any nation or people ever had before, and may he not, if he pleases, give more light to those "left of the nations," after "Christ comes" the second time, than he has ever yet done, without being liable to the charge of "doing an absolute superfluous work?" The Jews were very much offended that Christ should be preached to the Gentiles, or heathen. Had they had light enough before? Truly, in a Jew's mind, it was a "superfluous work" to send the gospel to the heathen. Let not professed Christians show the same selfish spirit, lest we fall into a like condemnation.

"9." Our brother, after wasting words on an issue of his own raising, and entirely foreign to our "strictures," says at last, "We come now to . . . the main question." He leaves off where he should have begun. But how does he state "the main question?" Does he state it fairly? He says it is, "Will immortal saints, in the ages to come, preach the gospel to the heathen?" etc.

How does this statement agree with the facts? See our strictures, to which he professes to reply. We there stated the question which we defended, as follows: "Is there reason, from the statements of prophecy and promises, (to believe) that the gospel will be proclaimed to those 'left of the nations' after Christ comes?" In the statement of the question we said nothing of the agency to be employed in this work; we made no affirmation that it would be "the immortal saints." After defending the affirmative of our question, toward the close of our remarks, we said, "If God is pleased to employ his immortal saints in carrying the glad tidings to the 'left of the nations,' after Christ comes, *we*, for one, shall esteem it a blessed work." Our brother, it seems, is of a different mind in the matter: it appears to him to be "doing an absolute superfluous work." Well, we have no idea God will *force* any one to do it; but "*if*" he "is pleased to employ" *us* in such a work, *we* shall not dispute the matter, or reason about its being "superfluous:" we think he knows best what to set us about; and we certainly do not wish to be idle: we would rather be employed somehow, however humble the work might be.

Our Br. will see we do not consent to his changing *our* question for one of his own invention, and demanding of us to respond to his demand for a text that affirms his form of the question "in so many words." Can he tell us "where is the text that declares in so many words" what the immortal saints will do? or, what will be their employment? What will they do, brother? Where is the text that has "a positive declaration" what exactly they will be employed about? Shall we say, "Until such a text is brought forward there is no evidence to justify our faith," that they will have any employment at all? and so, for the want of the "one text," the old idea of "sitting on a cloud and singing Alleluia, forever," *may* be their glorified work.

We have an idea there will be no drones or idlers there. We think all such will stop this side of "the immortal saints." What work these saints will be employed in we do not pretend to know farther than they will be "kings and priests unto God and the Lamb." If they have a priesthood, it certainly implies their business will be to *teach* somebody; and if so, there must be some to be taught. And, as they are to exercise their office "on the earth," there would seem to be somebody or some creatures to be instructed. Are they

men or cattle, or what kind of beings is it they are to be "kings and priests" to? Now, "we do not ask for anybody's construction of certain texts. . . We ask the clear, positive, unequivocal statement of" what class of beings "the immortal saints" are going to act as "kings and priests" to. Do you certainly know it will *not* be "the left of the nations?" If you have proof that it is not, please give us the text. In these remarks we have only shown our brother how his demands can be turned against himself, after having stated the question to suit himself. We shall, however, make our further remarks in view of our own statement of the question.

"Probation," implies trial; and trial implies two things, viz., the possibility of success and of failure. Under moral government, success brings reward; failure punishment. In view of this statement, let us look, first, at Zech. xiv., that our Br. has so summarily disposed of.

The first part of this chapter shows that the events open with a state of things that have not yet occurred, and is a clear statement of the coming of the Lord, when "his feet shall stand upon the Mount of Olives . . . and the Mount of Olives shall cleave in the midst thereof," etc., ver. 4. Also, "The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one:" ver. 9. Likewise, it is a time in which most awful judgments are inflicted on the wicked, so terrible in character that it is said "there shall be no more utter destruction;" so that it is clear it is the last great drama of general wrath. See verses 10 to 15, inclusive.

Now we come to verse 16 and onward. "And it shall come to pass, that every one that is left of all the nations ('all nations,' ver. 2), which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt and the punishment of all nations that come not up to keep the feast of tabernacles."

Here, then, are the elements essential to a probationary state. Obligation imposed, and punishment to be inflicted in case of disobedience, on "every one that is left of the nations" after the judgment of that day when the Lord is King over all the earth. To say there is none *left* but the immortal saints is a flat contradiction of the text. Here is something more than "intimation" that "somebody" is to proclaim (which is preaching), to "the left of the nations" their obligation to submit to the King, the Lord of hosts, and the "punishment" to follow if disobedient. This certainly looks like preaching to them. We say not who does it, but clearly it is done. Not to dwell on this text, we hasten to another our Br. looked at and dismissed suddenly, viz., Isa. lxvi., 19.

That this text relates to what takes place after the Lord comes none can well deny: "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire; for by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many;" verses 15, 16. "For I know their works and their thoughts; it shall come, that I will gather all nations and tongues, and they shall come and see my glory; and I will set a sign among them, and I will send those that escape of them unto the nations," [naming several, and adding] "to the isles afar off," [not to particular nations only, as our Br. intimates, but to the isles afar off, which covers the other nations not called by name. And who are they? those] "that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."

Can any candid man make anything else of that, but "preaching to the Gentiles;" and that, too, "after the Lord comes?" Somebody then preaches to them; whether it is the "immortal saints or returned Jews," or somebody else, we pretend not to say; but they are clearly persons who had *escaped* the judgments of the periods of the Lord's coming. Let us compare Zech. xiv., Isa. lxvi., with Psa. xxii., 27–31, thus:

"All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's, and he is governor among the nations . . . . A seed shall serve him; it shall be accounted to the Lord for a generation." [Are these immortal saints? or, who are they? Well] "They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this." Here, again, it looks as if somebody will preach after "the kingdom is the Lord's. . . . unto a people that shall be born." Will our Br. take the responsibility of saying these preachers were not "immortal saints?" We do not say they are, but can he prove they are not?

The evidence is not so scant, as our brother seems to imagine, in proof that there is an age or ages to come wherein there will be probation to some "left of the nations;" and of course somebody to act as priests to teach and instruct them. We have only space to notice now one or two more passages. Rev. xv. John had seen the great wine-press of the wrath of God trodden, in the previous chapter, and he now sees victors "standing on the sea of glass having the harps of God. And they sing the song of Moses . . . and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for *all nations shall* come and worship before thee; *for thy judgments are made manifest.*" Here are the redeemed saints telling what is to be done *after* God's judgments are past, or made manifest. If these things are so, see how this text harmonizes with Zech. xiv., Isa. lxvi., Psa., xxii., and a multitude of like texts which we may hereafter present to our readers. Our articles on the "Literal Fulfilment of Prophecy" may, perhaps, sufficiently bring out the texts referred to.

As to our Br.'s statement that the nations named, Isa. lxvi., do "not now exist upon the earth," we have only to say, it is a mere assumption. Nations often change their names without destroying their location. They are called by the names then known; that those names are lost does not prove that such people do not now exist. But "the isles afar off" do exist, and will exist; and this sufficiently covers the ground of a future proclamation to those "left of the nations" after the Lord comes.

We will mention one more text touching the matter at issue, viz., Zech. viii., 20–23, which will be seen to harmonize with and confirm all the others. "Thus saith the Lord of hosts; it shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go, also; yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: In those days, it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew" [have it a literal or spiritual one, as you like], "saying, We will go with you; for we have heard that God is with you."

Here are enough "Thus saith the Lord" to satisfy the most incredulous, unless callous to conviction, that the gospel is to be proclaimed by somebody in a manner, and to be attended with a success that never yet has been known. If these things have been done in the past, show us when and where. But beyond all doubt, in our mind, they are in the future, either before or after Christ comes the second time. If before, then the prospect of a speedy return of our Lord is cut off. If after, then there is a glorious work to be done in the *hated* "Age, or ages to come." The spirit that hates that work, seems to us, like that manifested by the Jews at or near the first advent. Let us be patient. Time will reveal God's will in all these matters, and verify his word.

The Mortal Resurrection.

Dialogue Concluded.

A.—How d'ye do, this evening, Br. B. I'm right glad to see you again. If you're all ready I'll give you my last text.

B.—It will be very desirable. Make the best of it. Strengthen it all you can.

A.—Well, here goes. "And the bread that I will give is my flesh, which I will give for the life of the world." That's it. Christ gives his flesh for the life of the world; yes, the world: not a part of it. If he gives his flesh for the life of the world, then all the world will live again, whether they have been good or bad. That is the way that God is the Saviour of all men: that is the way that in Christ shall all be made alive: that is the way justification to life came upon all men. You can't dodge that text anyhow. Say on, Br. B.; what do you think of it?

B.—You have forgotten that you have already given up some of those texts that you have referred—"

A.—Yes, yes; I forgot. Well, give us your idea of the text that I commenced with.

B.—It is found in John vi., 51. I need not utter many words concerning it. Jesus has declared that he is the "bread of life," which came down from heaven, that a man may eat thereof and not die. Then he declares, "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I give for the life of the world."

A.—That's it.

B.—Wait a while. I will quote further: "The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day." I need not quote further.

Notice; he gives his flesh for the life of the world, but he states that unless they eat of that flesh there is no life in them. That would preclude their having an after life. They are already reckoned as dead. They are condemned already. They have no reason to consider themselves as "alive from the dead." But he that eateth of Christ shall live by him. "As the living Father hath sent me, and I live by the Father, so he that eateth me shall live by me. This is that bread that came down from heaven: not as your fathers did eat manna and ARE DEAD: he that this bread shall live forever."

Jesus is the Saviour of all men in the sense that he offers his flesh for them; but if they eat not of that bread, then they must perish. It is impossible for them to live by Christ unless they eat of him. That is the way the Saviour has decided the matter.

A.—Beat—beat—beat. I give in. I've been in the wrong. Now, brother, I've got to own up. I've been so mad with you in days gone by that I called you a fool and a knownothing, and I've tried to set folks against the doctrine you preached, and have helped to keep you out of a good many churches where they always thought considerable of you, though they didn't like your doctrine. I've treated you coldly, and scolded, and fretted and worried, until I got to be as sour as vinegar. I was mad as a hornet with Storrs. Grim I hated, Bishop I called any thing but gospel names. Then there was Campbell, Matthias, and a lot of others that I called dry backsliders and lots of other names. All the time I had no spirit to pray. Hatred was in my heart, and love was driven out. I ask pardon for all.

Now I mean to eat of Christ and to abide in him that I may not forever die. God bless you.

B.—Praise the Lord. May his grace, mercy, and peace abound toward you. Farewell.

From Anastasis.

"Substantial" Soul.

Bishop Clark, of Rhode Island, recently delivered a lecture in New York on the subject of "Man, or the living machine." He commenced by calling attention to the complicted machinery necessary to imperfectly represent the motions of the heavenly bodies in an orrery. Suppose, he remarked, the great machinery of the universe had to be moved by such mechanical devices. How it would be encumbered by springs, and pulleys, and ropes, and levers. What elastic cords would be required to allow the comets full scope and play in their eccentric courses. But these heavenly bodies are held in their places and impelled in their motions by an invisible force. He said there were very many machines in the audience as wonderful and as complicated as the universe. Every man is a machine of the most wonderful structure, in which all the principles of chemistry and dynamics are brought into play. Man is a machine, not only capable of wonderful achievements, but possessing the power of reproducing itself. Man exhibits in his own organism all other kinds of machinery. He is a complete locomotive. He contains a complete system of telegraph wires and batteries, through which information is conveyed from one part of his body to another. The speaker was eloquent upon the ages that preceded the creation of the human hand. When great monsters, beneath whose tread the earth trembled, lived, and beautiful birds built their nests in the trees. Insects innumerable swarmed in the air; yet no progress, no improvement was made until the human hand was created, with the human intellect to guide it.

The Tribune's account of the lecture says, the lecturer regarded "the soul as substantial, requiring food and favorable conditions of climate as much as the body. It was the soul that saw, and heard, and, in fact, that took cognizance of external things through the senses. The image might be formed on the retina of the dead man; his tympanum might vibrate, but the dead man could not see and hear. If the soul could see, and feel, and hear through these physical organs, why not without them?"

Our Christian brother, then, the Rt. Rev. Thomas M. Clark, Bishop of Rhode Island (we cannot admire his multiplicity of titles) maintains that it is the soul that sees and hears, and takes cognizance of external things through the senses. We heartily agree with him as to the fact, but widely differ as to what the soul is; he holding it to be an immortal something which inhabits the visible structure; we that it is the man himself, the material organization. Upon the assumption that it is an immortal soul that sees and hears in the case of a human being, can Mr. Bishop Clark tell us what it is that does precisely the same thing in the case of other animals? Does his theory invest them with immortal souls? His *logic* inevitably involves it. He asks, "If the soul can see, and hear and feel through physical organs why not without them?" We will reply by asking him a question. When a man is subjected to the influence of chloroform, or other powerful anæsthetic, a suspension of nervous power is effected, during which he can neither see, hear, nor feel; but is wholly unconscious. If he possesses a conscious entity that can see, feel, and hear without the agency of physical organs, why can it not do so while those organs are temporarily rendered insensible? Or, in other words, how is it possible to produce general anæsthesis? According to the Bishop's idea of man's nature, give a man a certain quantity of a powerful anæsthetic, and he will know nothing; give him enough to stop his breathing, and he at once knows more than all the world beside. Marvellous logic! Stupendous thought! Whence did he receive it? We know it was not from the word of God. Paul said that a bishop, among other qualifications, should be "apt to teach." We are simple minded enough to suppose the faithful old soldier of the cross meant "apt to teach" the truth. But then, Paul did not live in this enlightened age; and if his lot *had* been cast in this part of the stream of time, his doctrines, so unpopular in these days, would be an impassable barrier to his ever being "Bishop of Rhode Island."

A clerical friend, of unquestionable orthodoxy, related to us, the other day, the following incident. A friend of his, a country merchant, being one day in a loft of his store, descried some cattle in a field where they did not belong. He, almost involuntarily remarked aloud, though no one was with him, "I wish those cattle were out of that field." His dog, a sagacious fellow, who was at the time standing by him, immediately walked down stairs, went into the street, and ran to the field and drove the cattle from it. No remark was addressed to him; he simply saw the cattle in the field and heard his master's remark. What was it that saw and heard in this case? Consistency would compel Bishop Clark's theory, which is pretty nearly the popular one, to answer, "A separate entity called the soul." The image of the field and cattle was impressed upon the dog's retina, and from that, by the Bishop's telegraph system, was conveyed to his brain; while the words of his master fell upon his ear, and their sentiment was by the same telegraphic process likewise conveyed to his brain. The two enabled him to comprehend the situation of affairs, and his action plainly indicates that he reasoned, in language of his own, "The cattle are in the wrong place: my master wants them driven out, and I will do it." This was an intelligent act on the part of the dog; one which he would not have performed had he been less experienced in the service of his master. When that dog dies, the same "image might be formed on the retina;" "his tympanum might vibrate" to the same words but the dead dog could neither see nor hear, *therefore*, if the bishop was right it was an immortal dog, or an immortal soul in the dog, which saw and heard. We think, however, he would reject this conclusion, notwithstanding it is no less reasonable and legitimate than the one he accepts in the case of the dead man.

If God can and does endow brutes (as is clearly the fact) with power to see, feel, think, exercise the volition of will, and reason without being invested with a theological "soul-entity," why may he not endow a man with the same powers of a quality capable of vastly greater improvement, and constituting him a subject of moral law? That he does, is consistent both with reason and revelation. Few persons are so ignorant of the various forms of animal existence as not to know there is to be found among them almost every quality in the scale of mental development until mankind is reached, the lower orders of which are little above the higher orders of brutes.

It will probably not be denied that all vertebral and brained brute animals are susceptible of mental improvement in *some* degree and some of them, among the higher orders, to not a little. There is little less diversity in the degrees of human intellectual development than exists among the inferior orders of animal creation. This difficulty, however, our Rt. Rev. brother dexterously surmounts by affirming the soul to be "substantial requiring food and favorable conditions of climate as much as the body." Of course. How else could he explain why some people, or whole classes of people have so much more intelligent souls than others? But, alas, just here the bishop has kicked himself entirely out of orthodox traces. The soul isn't immaterial, not it. It is "substantial, requiring food and favorable conditions of climate." At one fell swoop he has divested it of every feature peculiar to orthodox notions of its immortality. As Bishop Clark has progressed so far as to have learned that souls are "substantial," and that they require favorable conditions of climate, it may not be too much to hope he will yet learn that the Bible soul is the man himself; and that for immortality he is wholly dependent upon a resurrection from the dead, or a change, if alive at the coming of the Lord; which can only be had by and through Jesus Christ, the Life-giver. May he be led to know and love the truth.

L. C. Thorne.

New York, Jan., 1869.

The Smiting of the Image.

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, that smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors."—Dan. ii., 32–35.

These words are quoted in support of the view that advocates the resurrection of the wicked dead. We admit that the gold, the silver, the brass, and the iron represent the kingdoms of Babylon, Medo-Persia, Grecia and Rome; but we do not admit that it is necessary that all the individuals who composed these kingdoms in the past should have a resurrection in order to be broken to pieces together by the "stone that was cut out (of the mountain) without hands."

In the eighth chapter, Daniel's vision of the same events is recorded. He sees four beasts—one, like a lion, with eagle's wings; the second, like a bear, with three ribs in its mouth; the third like a leopard, with four wings upon its back; the fourth, a dreadful, and terrible beast with iron teeth, and ten horns. Our opponents admit that these beasts represent the four great kingdoms that were symbolized by the four kinds of metal in the image.

Daniel says, "I beheld till the thrones were cast down (lit., *set*, placed,) and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened . . . . I beheld even till the (fourth) beast was slain, and his body destroyed and given to the burning flame. As concerning THE REST OF THE BEASTS, they had their DOMINION taken away; yet their LIVES were prolonged for a season and a time."

It is evident from these words that Medo-Persia, Grecia, and Babylon exist at the time of the smiting of the image upon the feet; or, in other words, at the time of the judgment upon the fourth or Roman beast. They are called "beasts" still, but they have no dominion: yet their lives are prolonged for a season and a time. Surely there is nothing in all this to indicate the resurrection of all the dead who have composed these kingdoms in the past: if it does, then the Ancient of days put, the wicked Romans into the fire "a season and a time" sooner than he does the Babylonians, Persians and Grecians.

In the vision of the image, the beast does not swallow the head; the belly does not swallow the head, breast and arms; the legs do not swallow all the preceding. Neither do the beasts devour each other. The image still exists: the beasts are still four. The DOMINION of the head, the breast and the belly, or in other words, of the first three beasts, is taken away, but their lives are prolonged.

Newton remarks; "But if they (the Jews) say, 'How can he break in pieces the gold, the kingdom of the Babylonians, destroyed long ago? how the silver, the kingdom of the Persians? how the brass, the kingdom of the Macedonians? for these are past long ago, and are come to an end—how can he destroy kingdoms which are already destroyed?' But to destroy others in which these are included, amounts to the same thing."

One thing is certain: no part of the image is represented as passing out of existence until all the features of the iron or Roman empire have been fully developed. The three beasts that are synonymous with the gold, silver and brass, are not represented as dying and having a resurrection, but as living even until after the judgment has set upon the fourth beast. The DOMINION of the gold, silver, and brass, or of the first three beasts, was taken away, but their lives were prolonged. Hence, there is no difficulty in seeing how all can be broken to pieces together.

These thoughts are suggested in answer to the oft repeated assertion that the resurrection of the wicked is taught in the vision of the image. Such a doctrine cannot be found there. May the Lord open the eyes of his children to see the blessed truths that are shining into our hearts. And may our hearts be open to receive more truth. We have had to unlearn much: we yet may have much more to unlearn. The Lord will give wisdom to all who ask for it. Praise his name, for the instruction that he has already given us. At times my cup of joy overflows. Every portion of truth causes the waters to rise higher and higher. Truly the word is meat and drink.

May grace, mercy, and peace abide with the readers of our paper, and with all who love our Lord Jesus Christ in sincerity, is the prayer of your affectionate brother in Christ.

F. H. Burbank.

New York, Jan., 1869.

The Discussion.

It came off at Neptune Hall according to announcement. The hall was well filled with an attentive audience. Br. Hanford had matters pretty much his own way. His opponent evidently was not qualified to discuss the question, and would do well to put his cause into abler hands. The discussion was conducted by both parties with an excellent spirit.

F. H. Burbank.

Emeline Wood, Albany, N. Y., writes: Will you send me more tracts? I have distributed all I have received. I hope it may be so ordered that Br. Wolcott's tent may come here next summer. The word saith, Whatsoever we ask in Jesus' name, believing we shall have it. I do believe. So I am distributing tracts, hoping it may be the means of preparing the way for a tent meeting here in the summer. I wish to do all I can while I can see, for I have been almost blind and unable to sew. My eyes have been much worse this week. I have been much cheered by a letter, and their mite, from Br. and Sr. Hamilton. May the Lord bless them. How their letter did cause my heart to rejoice in God my Saviour; and it gave me courage to go on in the strength of the Lord. Also, another dear Br. sent me encouragement. May God reward him abundantly. I do feel that I have the prayers of many. May God be very merciful to us all. My faith in the promises is strong; for the word saith, "He is faithful who hath promised; who also will do it." God is deepening his work in my heart; and though afflicted, I lift up my heart and rejoice that our Father in heaven pities our helplessness. He calls us to "lift up our heads, for our redemption draweth nigh." I feel to say in my heart, "Come, Lord Jesus." Dear ones, be encouraged. May our blessed Saviour own and prosper our labors abundantly this year, and give us all things richly to enjoy.

E. L. Parker, Mt. Morris, Mich., writes: I am an old man of sixty-eight years. I am doing all I can to advance the truth respecting the coming of Christ the Life-giver, his kingdom and the inheritance of the saints; believing in the sleep of the dead, the resurrection of the saints and the utter destruction of the wicked. Had I the money I would send for a dozen of "Bible *vs.* Tradition;' but it is only little I receive for preaching and spend all my time in the work. The doctrines is new to all in this county. I have been breaking new ground for the year past. A few old professors have come into the truth, and now a number of the unconverted are inquiring the way. I would be very happy, if I had the means, to scatter the light more widely, distributing tracts, pamphlets and books; but I must be content to do what I can and trust in my Father for the rest. Your Br. in hope of a resurrection out from among the dead ones.

Note by the Editor.—Friends of Jesus and his truth, help us to send tracts, etc., to such laborers: These calls must be heeded. We shall send some tracts this week.

Obituary.

Fell asleep in Jesus, August 11, 1868, Br. John Thomas Sweet, of Providence, R. I., aged 53 years and 5 months.

Br. Sweet's death was caused by the fall of a large stick of timber which he was assisting to hoist with a derrick at the city coal yard, which struck him upon the head cutting a large gash, also upon the neck, severing the spinal cord, causing a paralysis of the whole body below the wound. He was unable to move any part except his head a very little, without assistance, for two weeks and four days. He remained in this suffering condition, growing weaker and weaker until he could not speak. He was conscious to the last; when he fell asleep without a struggle.

His greatest desire was, that he might live to see Jesus come. He fully realized that death is an enemy, and that without the coming of Jesus to raise his dead it would be an eternal sleep.

Br. Sweet, since the commencement of the preaching of the good news of the soon coming of our Lord, has been a firm believer in the time of the advent as indicated by the signs of the times and prophetic periods.

He has for several years believed the great crowning truth of no resurrection except for those who have an interest in Christ, the great Life-giver.

Having known Br. Sweet for a long time I feel assured that he sleeps in Jesus; and although called so suddenly to give up the life that now is, yet having found a vital union with him who is the "Resurrection and the life," he has thereby secured that better life which is to come; and in a calm, unbroken, unconscious sleep he is waiting the manifestation of the *sons of God.*

He leaves a wife and daughter, who mourn his loss.

J. S. Gorton.

Fell asleep in Jesus, Dec. 27, 1868, Minnie, in the second year of her age; also, William Henry (an only son) in his sixth year; children of Jasper A. Cadmus, Saltersville, N. J., both of scarlet fever.

We know they will come again from the land of the enemy in the morning of the resurrection: then to be clothed with immortality, and never again say, "I am sick;" sickness, sorrow, pain and death, are felt and feared no more.

Rev. E. V. King, of the M. E. Church at Bayonne, who has the highest regards of the broken-hearted family, spoke words of comfort and consolation from 1 Corth. xv., 54, 55.

Jasper A. Cadmus.

Sattersville, Jan. 20, 1869.

Appointments.

New Haven, Conn., (Tyler's Hall), Jan. 31.
W. Meriden, Conn., Feb. 7.
Hartford, Conn., Feb. 14.

Geo. W. Brown.

Cooper Institute, New York, Jan. 31.

C. C. Barker.

Business Matters.

One Dollar each from—S. Benton, Mrs. H. Webster, J. O'Connor, C. C. Tuck, A. Larkin.

Two Dollars each from—Wm. White, Betsy Wolverton, S. B. Norton, J. L. Randolph, E. A. Barnes, C. H. Robinson.

Five Dollars each from—W. S. Brown, A. M. Kemp, for W. C. Kemp.

Various Sums—Jos. Parry, $10; R. E. Ladd, $30; S. Mason, $10; C. W. Plyer, $1 50; R. Martin, on pledge, $50.

For Tract Fund.

A. B. Van Doren.................. $1 00

Parcels sent since last week.

J. K. Marshall.................. by mail
Emeline T. Hobbs.................. " "
D. B. Salter.................. " "
C. C. Tuck.................. " "
W. L. Johnson.................. " "
T. J. M'Gan.................. " "
E. L. Parker.................. " "
Clamor Franke.................. " "
L. J. Beach.................. " "
Betsy Wolverton.................. " "
B. Brown.................. " "
Hon. Paul Dillingham.................. " "
E. Binns.................. " "
C. W. Plyer.................. " "
E. D. Parker.................. " "
Eld. J. Craig.................. " "
J. Hallom.................. " "

Poetry.

"ONLY A LITTLE WHILE."

"Only a little while," O, patient heart!
Only a little while to bear the cross!
Thine of earth's woe is but a trifling part;
No time to mourn thy loss.

Only a few short hours the sun is hid;
Stars, even then, are glimmering in the sky;
So little joys your darkness gleam amid,
And yet you pass them by!

And he is dead but for "a little while;"
Think of the morn when he shall rise again;
Think of a deathless life beneath God's smile,
And free from grief or pain.

"Only a little while," poor, stricken one;
Bear up, and bravely smile above the woe;
After the night will rise a brighter sun,
And tiny stars yet show.

"Only a little while;" Death is a sleep
From which we waken to a fairer day;
Nay, stop not in the press of life to weep—
Soon grief will pass away.

Selected by L. J. BEACH.

Children's Department.

"MAMMA, I'M GOD'S."

MY DEAR YOUNG FRIENDS: It is a long time since I have had a talk with the little readers of *The American Presbyterian.* I think you would like to hear about a little girl who once startled her mother in Philadelphia by saying to her, "*Mamma, I'm God's.*"

I met her in Leamington, in England, a few months since, and her mother told me all about how her dear child learned to say these words. I think it will interest you to hear the story.

She came with many other children to one of my children's meetings in Calvary church in Philadelphia, a few years ago, just to hear some stories; but her good mother had been praying most earnestly that her daughter might hear some words about the Saviour's great love to us that would make her feel what a sinner she was not to love him in return. And God answered that mother's prayers.

At the close of the first meeting a good many of the little ones were weeping for their sins. They felt that they had broken God's good laws, and that they deserved to be punished. But we told them that Jesus Christ, God's only Son, had suffered on the cross for sinful children, and that God could now receive them and forgive them all their sins, only for Jesus' sake, "who loved us and gave himself for us."

After the ministers and Christians present had spoken and prayed with the children, one by one, there were still a good many when the time came to close the meeting, who felt their sins a heavy burden, and we told them as soon as they got home, to go at once into their own rooms, and to kneel down and give themselves right up to God, as their loving Father, and that he would receive them as his own dear children for his Son's sake, that he would forgive them all their sins, and at last take them to live with him in his beautiful home in heaven.

This little girl just believed every word that was told her; and so, when she got home, she did not even stop to speak to her mother, whom she loved dearly, but she passed right by her and went up to her own room and was there for a good while.

Her mother wondered at this, for her little daughter never did such a thing before.

After a long time she came down to the drawing room, and said to her mother, "*Mamma, I'm God's.*"

Her mother looked her full in the face but did not say a word.

Again the little child said, "*Mamma, I'm God's.*"

Even then, her mother, who was a good Christian, was taken so by surprise that she did not answer a word. After a little, her child, still looking earnestly at her mother, asked, "And have you nothing to say to me?"

"Ah, yes, my child, sit down and tell me all about it."

She then sat down and told her weeping mother what we have told you.

And she closed by saying, "I did give myself up to God, and I know he received me and forgave me all my sins for Jesus' sake who died for me."

From that day that child showed by her changed life that she was truly a child of God, and that he had really changed her heart. She was as happy as a lark, day by day. Before, she had often given her mother a deal of trouble, but from that day to this, he has been the comfort of her beloved parents. Several years have now passed away, and she is still clinging to the Saviour, and what is better still, she is doing all she can to lead others to trust and love him.

A few months ago, when I was holding some children's meetings in Leamington, I saw her among those who were asking, "What shall I do to be saved?" She was pointing them to the Saviour, and telling them that he had suffered, "the Just for the unjust, that he might bring us to God." She is now with her parents going to Jerusalem, to see the place where the loving Jesus "was wounded for our transgressions and bruised for our iniquities."

In a nice little letter to me she says: "Several years ago, during a course of meetings held by you in America, I gave my heart to Jesus. I still love my Saviour dearly, for 'He first loved me and gave himself for me.' Pray for me that I may daily grow in grace. . . . We are soon to visit that land where Jesus lived and died, and I expect much pleasure in reading your 'SKETCHES OF PALESTINE,' in those places which it describes.

"Your affectionate friend,

"——— ——— ———."

Now, my dear little reader, can you truly say: "*I am God's?*" He is as ready to forgive you as he was that little girl in Philadelphia. Stop and think how much the dear Saviour suffered in order that God might forgive us and make us his own obedient children.

Read the twenty-third chapter of Luke, which tells about the dreadful death the loving Jesus endured for us. And then go away alone and kneel down and offer this

CHILD'S PRAYER:

"O Lord! I know I have not been thine; I have not loved thee nor obeyed thee. I am sorry for it. I am sorry for *all* my sins. But O, I am the most sorry that I have never loved and trusted our precious Saviour who bled and died on the cross that we guilty sinners might be saved. O God, forgive me all my sins, and change this wicked, hard heart, and receive me as thine own child, and then I, too, can truly say, '*I am God's.*' This I ask for Jesus' sake." *Amen.—Am. Presbyterian.*

"THE AGES TO COME."

BY ELD. S. W. BISHOP.

1. UNDER the above heading we find an article in the HERALD OF LIFE, made up of strictures on our article in the same number, headed "GOD SEEN IN HIS WORKS." In those strictures, if we are not mistaken, our language is entirely misconstrued from its real import. We are there made to say that the advocates of a future age of probation after Christ comes, urge as a reason why the gospel is to be preached to heathen nations in that age, is because God is necessitated, from being placed under obligation to said heathen nations, to cause that the gospel be preached to them. This we did not say, so it appears to us, even by implication. No such idea is found in our article, by any fair construction of its language. What we did say, or designed to say, is this, that the *only* reason ever urged by "Age to come" believers why the gospel is to be preached to the heathen after Christ comes, in any conversation ever had with them on this point (and we have talked with not a few), is *because* they have not previously heard it.

2. To our mind this same reason is endorsed, if not clearly urged, by the author of these strictures. He says, "If the gospel is to be preached to any left on the earth after Christ comes, it will be done by grace, or of the free gift of God's mercy."

On this we ask, will God's grace or mercy lead him to perform a needless act? If the mercy of God leads him to appoint that the gospel shall be preached to heathen, after Christ comes, does not this conclusion force itself upon our minds that it is for the purpose of benefitting them, in a manner they could not have been benefitted had this appointment not been made? So it looks to us.

4. Will some one tell us why the gospel is to be preached to heathen in the next age if it is not for the purpose of saving them? or, is it merely to gratify the fancy of those who preach it? If we allow that the preaching of the gospel, in the next age, to heathen nations, is for the purpose of saving them, and if we allow that God's wisdom is as perfect as his sovereignty is all powerful, from the fact that this is *the* plan he has devised to save them, it is the best and *only* plan by which they could be saved.

5. Suppose it is of grace, what then? Does that fact change these conclusions? Not at all. Grace, or favor bestowed on those who do not need it, is not grace. It is a mere waste of kind intentions. The very idea conveyed in the sense of the word is that the recipient of God's favor needs the blessing given. If the favor is not needed, the work of bestowing it is absolutely superfluous. The reason why God's mercy leads him to bestow grace or favor upon any of Adam's race is because they need it. "God so loved the world" that he gave his Son *to save them.* If mankind had needed no Saviour, none would have been provided. God had purposed man's salvation, and this purpose laid the necessity upon him to send Christ into the world as the Saviour of those who believe. But the necessity was of his own creation, and does not originate in any obligation due the race. Precisely thus is it in the case before us. If the purpose of God has fixed a plan that the gospel shall be preached to heathen nations after Christ comes, it is because they need it. And they can need it only on the principle that they have not previously had sufficient light, or truth, to enable them, by having faith in it, to form a character in harmony with divine mind. Had [they] had such light, or truth, its rejection would have doomed them to eternal death, as the receiving it would have entitled them to an endless life, on the principle laid down by the author of these strictures; which principle we will show by-and-by, by quoting his own language.

6. We are now prepared to state a principle. James positively declares that "The wisdom that cometh from above is . . . *without partiality.*" Impartial justice would require that every man, and every class of men, who are placed in precisely the same relative position to the divine plan, shall be dealt with just alike. Therefore, we repeat, if the reason why the gospel is preached to heathen in the "ages to come," is *because* they have not heard it before, the same reason, on the principle of impartiality, would demand that all who have died in the past in precisely the same condition of ignorance, shall be raised from the dead to hear the same gospel, under the same advantageous circumstances. It amounts to nothing with us to argue God's sovereignty in carrying out a partial arrangement. I am well aware of the fact that God will do as he pleases "with his own," but I am led to inquire, in the language of one of old, "shall not the Judge of all the earth *do right?*" I have very often, in the past, heard precisely the same argument, based on God's sovereignty, urged to prove the doctrine of unconditional predestination. But I have never yet been convinced that because God has absolute power he will lay aside one of his attributes. His impartiality is an eternally fixed principle in his character, and he will never do anything contrary thereunto. Consequently, if there is to be preaching done to heathen, after Christ comes, it must be done to all who have lived and died heathen in the past.

7. If there is to be such preaching done in the "ages to come," it is for reasons shown above.

8. But the author of these strictures has shown, in the article we are reviewing, that no such reason exists in the case of heathen nations. His language is as follows: "He (God), makes no man responsible for that he never had and could not obtain. He knoweth who, among all nations, and in all ages, have acted up to the light or means they have had, and marks them for his own when he makes up his jewels: and though they have never seen or heard of the *written* word of God, yet he has 'not left them without a witness,' which they have 'given them in themselves.' Though their light may be dim, God is not unmindful of their struggles to conform to it, and he knoweth if they had the light we have they would improve it, and so he counts it to them for righteousness, through Jesus, though as yet they have never heard that name by the hearing of the outward ear." To this we subscribe our most hearty approval. It contains our views nearly in the precise language in which we would have been pleased to have stated them. Now Paul in Rom. i., 19, 20, and ch. ii., 12–15, applies this same principle to all the heathen. This being true of them, to ordain that the gospel shall be preached to any of them in the future, after Christ comes, is to do an absolutely superfluous work. This a God of wisdom will never do. In all we have said above, let no one get the idea that we charge the author of the article we are considering, with intentionally misrepresenting us in our views, for we entertain no such thought.

9. We now come to consider the main question at issue, viz., Will immortal saints, in "the ages to come," preach the gospel to the heathen, or "the left of the nations?" If they will, where is the text that declares it in so many words? We ask barely one text that contains such positive declaration. And until such text is brought forward, there is, with us, no evidence to justify our faith in such a proposition. We do not ask for anybody's construction of certain texts, or for any inference drawn from any text or texts. We ask the clear, positive, unequivocal statement of the fact, if fact it be. The words, "left of the nations," occurs in Zech. xiv., 16, but in this text, so far from declaring any such thing, there is not the slightest intimation that anybody is to preach to them, much less that immortal saints are to do it in the "ages to come."

Isa. lxvi., 19, is quoted by age to come believers as proof that immortal saints and restored Jews are to preach the gospel to heathen nations after Christ comes. But does the text say so? We answer, not one word is said in the text about either class. It does read, however . . . "I will send those that escape of them" (the nations) etc. But who knows that "them that escape of the nations" are either immortal saints or returned Jews? I do not know it, from the fact the text does not even intimate any such thing; and for this same reason I do not believe anybody else knows *any such thing.* Mark well, these "escaped of the nations," are sent to particular nations named, to wit, Tarshish, Juel, Lud, Tubal and Javan. If this text teaches that the gospel is to be preached to anybody in the "ages to come," it is to these very nations named. Not one of these nations now exist upon the earth, consequently, if this preaching is to be done after Christ comes, from the fact that these nations have long since passed away into death, they must be raised from the dead in order to hear the preaching. Here again this theory brings up to the same conclusion; probation in the age to come to resurrected heathen nations.

S. W. BISHOP.

OCEANPORT, N. J., Jan., 1869.

TWO LITTLE HORNS.

IN the book of Daniel there are two little horns brought to view agreeing in nothing but the name. The horn of Dan. vii., had eyes and a mouth; that of Dan. viii., had no such appendage. The first—"shall speak great words against the Most High and shall wear out the *saints* of the Most High." Dan. vii., 25. The second "magnified himself even to the Prince of the host," (or put Christ to death. Was that Papal? No, it was Pagan Rome), "and by him the daily sacrifice was taken away and the place of his sanctuary was cast down." Dan. viii., 11. Wars of the Jews, book sixth; chap. two. "And now Titus gave orders to his soldiers that were with him to dig up the foundations of the tower of Antonia and make him a ready passage for his army to come up, while he himself had Josephus brought to him, for he had been informed that on that very day which was the seventeenth day of Panemus (Tamuz) A. D. 70, the sacrifice called the *daily sacrifice* had failed." This was accomplished by the little horn of Dan. viii., long before the horn of chap. vii. came into existence. The former desolated the Jews, and destroyed their mode of worship, (God willed its abolishment, having provided a better), the place of his sanctuary (or Jerusalem) was cast down or destroyed on account of the wickedness of the people. The latter were to persecute the saints of God, not on account of their wickedness, but for the truth which they held. The little horn of Dan. viii., sprang out of one of the four divisions of Grecia: it was the beginning of Rome. The little horn of Dan. vii., did not come up until Rome had been in existence for hundreds of years; until she had established herself as the dominant power, and had been divided into ten kingdoms symbolized by the ten horns. Then by plucking up three of the ten was this peculiar horn established "He shall also stand up against the Prince of Princes (Pilot was Cæsar's mouthpiece) but he shall be broken without hands." Dan. viii., 25. Babylon was broken by the hands or arms of the Medes and Persians; and they in turn by the Grecians, etc. But this horn symbolizing Pagan Rome is to be broken without hands. Is it to be broken by the coming of Christ? No. Why not? Because it has already passed out of existence. How? By the spread of the truth. The Apostles found the Roman world entrenched behind some four hundred gods; and they went everywhere, saying, "There be no god," and they overcame them not with hands, but with the truth, which is mighty through God to the pulling down of strongholds. The gospel revolutionized the Roman Empire, and while in this transition state Constantine divided it into eastern and western. Yet it requires the two divisions to make Rome. In the early history of this horn (A. D. 70) he polluted the sanctuary of strength and took away the daily sacrifice. In his latter history (A. D. 533) he placed the abomination (Papal Rome) that maketh desolate, Dan. xi., 31. Thus the little horn that took the dominion of the world from the Greeks and held it for centuries, after producing a greater monster, gave up the ghost.

W. H. HANFORD.

NEW YORK, Dec. 22, 1868.

FROM BYRON AMBROSE.

DEERFIELD, N. H., Jan. 11, 1969.

BR. STORRS: While the doctrine of "No life out of Christ" is as dear to me as ever, the only paper that proclaims it is read with more interest after seeing so many who write for its columns at Springfield last fall. I often think, with satisfaction, of the meeting enjoyed in Br. Wolcott's tent, and of the sermon preached by yourself from the stand.

Although I do not recollect hearing the same ideas *preached* before, yet my attention had been called to something very similar a year or two previous. About two years ago, Elder Joy, of this state, wrote a tract opposing Advent doctrines, especially, the unconscious state of the dead, and the literal destruction of the impenitent. Said tract was subsequently reviewed by Elder J. V. Himes.

Elder Joy says: "What is the second death? We answer, the exact opposite of eternal life. If therefore, eternal life be happy existence with Christ endlessly, the opposite is a miserable existence away from Christ forever."

To which Elder Himes replies as follows:

"If eternal life means happy existence with Christ endlessly, then *life* such as we now enjoy is happy existence with Christ *temporally.* Life is animate existence; eternal life is eternal animate existence. Whether the one or the other be a state of happiness or misery is dependent entirely upon other causes than simply the existence itself.

"It is because the righteous *can* be happy that God will give them eternal life; and it is because endless existence would be eternal torment to the wicked, that God in mercy will let them be as though they had not been. (Obad. 16)

"The opposite of life is death; the opposite of eternal life is eternal death—a death without a resurrection. If it be said that this is *no* punishment, then it also follows that eternal life is no reward."

QUERY: If God's mercy will prevent him from giving endless existence to the impenitent wicked, because such existence would be eternal torment to them, will it not also prevent Him from giving them a *future life* at all, if they are dead, and "as dead as they can be," and a future life cannot be to them a life of happiness? Or, in your own language, "If God is love, and love will bring up the wicked dead; let them come."

But what particularly interested me was Eld. H.'s remarks on the "new birth."

He says:

"We do, most of us, believe it (the new birth) occurs at the resurrection; and the Scriptures confirm our faith."

Further on he says:

"He (Elder J.) will probably allow that there is a difference between being 'begotten' and being 'born.' We believe in a 'change of heart,' in a begetting to a lively hope; Every one who believeth that Jesus is the Christ hath been (not born but) begotten of God. John v., 1.

"The first birth is literal, physical; the birth of the Spirit is also literal, physical: but the body is a Spiritual and immortal body; the first was to mortal life, the second birth is to life eternal. If the resurrection be not the new birth how can Christ be called the first-born of many brethren? He was not the first-born by natural birth; He was not the first-born by conversion, for he never sinned; and needed no conversion; but he *was* the first-born from the dead (Col. i., 18.) The first raised from the dead to die no more."

How can Br. Himes believe, or even endorse the doctrine of a *mortal,* simultaneous, resurrection of the whole race, or even a resurrection of the impenitent wicked at all, without first answering his own arguments? And secondly, how can they be answered by him or any one else?

A MAN FORGETTING HIS ERRAND.

A MAN came to Mr. L. one day, and said, "I have something against you; I think you have wronged me, and I am come to tell you of it." "Do walk in, sir, (replied Mr. L.) you are my best friend. If I could but persuade all my friends to be as faithful with me, I should be sure to prosper in divine things. But if you please, we will both pray, in the first place, and ask the blessing of God upon our interview." They prayed; and after they rose from their knees, and had been much blessed together, Mr. L. said, "Now I will thank you, my brother, to tell me wherein I have wronged you and what you have against me." "Oh," said the man, "I really don't know now what it is; it is all gone from me; and I believe I was in the wrong myself."—*Selected.*

If all those who profess the name of Christ, would act upon the above principles, there would be less hard feelings among professors than now exist.

W. H. WHITMAN.

GALESBURG, ILLS., Jan. 1869.

FROM W. H. WHITMAN.

GALESBURG, ILL., Dec. 28, 1868.

BR. STORRS: Nine days ago we had word sent us by one who believes that man is immortal by natural generation, that our views on the resurrection would be attacked by an Advent preacher, and wished us to attend and hear the doctrine of no future life out of Christ demolished. So we travelled five miles to a school house (where we had been in the habit of speaking) to hear it. But we were surprised to find that the preacher hardly touched on the resurrection. His text was, "What shall the end be of them that obey not the gospel of God?" He then went on and preached a good discourse, showing that the doom of the wicked was destruction, and not endless life in misery. Our friend who sent us word felt considerably whipped himself, we thought; for the preacher came down heavy on immortal soul and endless misery believers. And he did it so mildly and in such a good spirit, that we could not help loving him for the spirit he manifested toward those who differed from him. He is an example on this point for others to follow: for many that we are acquainted with, who claim to be the true children of God, if one should differ from them and at the same time be just as sincere and honest as they themselves, yet they will brand him as infidel, and do all in their power to destroy the reputation of their opponents. Can such men be followers of him "who when he was reviled, reviled not again;" and who, also, said, "love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that you may be the children of your Father which is in heaven. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" What a grand and sublime lesson is here taught us by our LIFE-GIVER. It seems that the denominations of our day are following in the path of the publicans. If two should differ on an important Bible question, must they split off from each other? Would it not be better for them to meet and talk their difference over in the spirit of meekness, and pray to God for light on the subject, rather than fly off in a passion and separate? In such a case they never can do each other any more good. If those who differ would meet together, and pray one for another that they may be led into the truth, we feel sure there would be less division in the world. But it is lamentably true that as soon as an organization is formed, they will become stereotyped, and commence going in a circle; and if one of their number should happen to advance some truth outside of their circle, and contend for it, they will have to go out of their assembly. The readers of the HERALD seem to be alone in different localities and seem to be persecuted more for their faith than any other people. May God bless them in all their trials. And may we all continue to do our duty to God and our fellow mortals, and bear our trials with meekness and patience, and at last have an entrance in the everlasting kingdom of our Lord and Saviour Jesus Christ. Amen.

A GENTLEMAN, ——, Pa., writes: I subscribed for your excellent paper last August. I enjoy it much. I have read every column of its contents with great satisfaction, although I have met with much opposition for doing so, as I am a member of the Methodist E. Church. Some say it is a dangerous paper, etc.; nevertheless, I love it. I want all the numbers, so that when I have read them I can loan them out to my neighbors. It staggers some of my orthodox friends who have never seen the HERALD OF LIFE.

NOTE BY THE EDITOR.—The author of the above is a physician, and seems disposed to take hold in earnest on the Life views. May he prosper in receiving light and in scattering it abroad. Let all our friends take courage. There are tens of thousands who will gladly receive the light on the Life question if it is fairly brought before them. This gentleman took the HERALD through one of our subscribers, and is so thoroughly converted to its views that he can hardly wait one week's omission, as was the case during the holidays.

TELLING HIS FORTUNE.—A youth, in the employ of his uncle, a noble, energetic sea captain, took it into his head to smoke. One day the uncle coming suddenly into the counting-room, saw him puffing away, What, said the captain, you smoking? Well, he continued, if you keep on I can tell your fortune. "If you keep on smoking you'll go to chewing, and if you go to chewing you'll go to drinking, and if you go to drinking you'll go to the devil."—*The Temp. Journal.*

TAR STAINS.—Rub the stain well with salt butter, and then wash the garment, and the stain will disappear.

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MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST;" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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LITERAL FULFILMENT OF PROPHECY.

WE now come to consider the objection to Judah and Israel's return and settlement in Palestine, that the promises of it are conditional. For the sake of the argument, we admit it. Will they repent? That is now the question. Ezk. vi., 8, 9, "Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of you shall remember me among the nations, whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations." Here their repentance is expressly stated in the most unequivocal language. Again Ezk. xi., 14–20: "Again the word of the Lord came unto me, saying, son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get ye far from the Lord: unto us is this land given in possession. Therefore say, Thus saith the Lord God: Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep my ordinances, and do them; and they shall be my people, and I will be their God." Here can be no mistake. The persons spoken of are the literal seed of Jacob. The Spirit of God as we may suppose, to prevent all cavilling, makes the language doubly strong. The Lord says to Ezekiel—"Thy brethren, even thy brethren;" and as if that were not strong enough he adds—"the men of thy kindred." As though he had said—"Now understand, Ezekiel, that I mean the literal seed, and not the spiritual, as some may hereafter think." This prophecy states clearly not only that they will repent but that God will remove their stony heart and give them a heart to obey him.

Look now at Hosea v., 14, 15, and vi., 1, "For I will be unto Ephraim as a lion, and as a young lion to the house of Judah; I, even I, will tear and go away; I will take away, and none shall rescue him. I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

Here the two nations are spoken of, and it was before either of them went into captivity. The Lord said after he had "torn" them he would leave them to their reflections; but declares that they will acknowledge their offence and seek him, and that they will do it with the assurance of his mercy. Also God assures them of his mercy when they repent; chapter xiv., 4, "I will heal their backsliding, I will love them freely: for mine anger is turned away from him."

Again Zech. xii., 9, "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem." That marks the period spoken of as does the previous part of the chapter; then he adds, verses 10–14, and chap. xiii., 1, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hada Rimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

Here the matter is set in a clear light, in regard to their repentance, and conversion, finally. This appears to take place at the time that our Lord Jesus manifests himself to them, as Joseph manifested himself to his brethren in Egypt, after he has proved them. They look on him whom they, in the persons of their fathers, had pierced, and mourn; and they are shown the fountain opened to wash away their sins. But, says an objector, "that will be conversion by sight, and we do not believe in any such conversion." "What if" you do "not believe? shall" that "make the faith of God without effect?" How was Saul of Tarsus converted? Did not "the Lord Jesus appear unto him in the way" to Damascus? See Acts xi: That this was a real appearing and not a spiritual one is clear from the apostle's own words, 1 Corth. v., 3–7, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And *last of all he was seen of me also*, as of one born out of due time." Just as truly as Jesus was seen of the 500 brethren, and of all the apostles, so sure he was seen of Saul of Tarsus; and he saw him *last of all*, consequently it must have been after "a cloud received him out of the sight" of the apostles, from Mount of Olives. Paul then was turned from his sinful course by having "seen the Lord;" and in speaking of his conversion, 1 Timothy i., 16, he says—"For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." Is Paul a "pattern" for us? No. We have never "seen the Lord." And if we had never given ourselves to God in Christ, and he should now appear, we should expect and justly too, that we should be destroyed instead of saved; for we have enjoyed privileges to know Jesus Christ that probably, not one in a thousand of the present posterity of Jacob ever enjoyed. Who then was Paul "a pattern" to? I answer to those spoken of Zech. xii., xiii., who shall then *see* the Lord, as did Paul and mourn as he did, and "wash away" their "sins" as he did, in the day that Ananias came into him and laid his hands on him and the "scales fell from his eyes;" yes, in that day the "blindness" that has "happened in part to Israel" will be "taken away"—the "scales" will fall from their eyes—"the veil" will be removed.

To this same point our Lord himself bears testimony. See Matth. xxiii., 37–39, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." This was said to the Jerusalem that stoned the prophets, etc., from them our Lord would withdraw himself, and they should see him no more, till they should say, Blessed is he that cometh in the name of the Lord; clearly implying, that then they should see him; and so Zechariah informs us, as we have seen. Our Lord gives us to understand when that shall be. See Luke xxi., 24, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." When the times of the Gentiles is fulfilled: that is, their time of treading under foot Jerusalem. Till then, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part has happened to Israel, until the fulness [of what? clearly the fulness of times] of the Gentiles be come in. And so all Israel shall be saved; as it is written, 'There shall come out of Zion the Deliverer and turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins.'" Rom. xi., 25–27. Here all is plain, if we have no concern only to find out simply what is truth. Why should any body ever make Israel in one verse, here, mean literal Israel, and in the next spiritual? But it is said—if we apply "all Israel" to the literal seed, it will include all the dead Israelites as well as the living. That is a mistake; especially if it can be shown that the phrase "all Israel" signifies no more than the living Israelites at the time spoken of. That such is the fact see 1 Kings xi., 42. "Solomon reigned in Jerusalem over all Israel forty years." Did he reign over all the dead Israelites during that time? Again, chap. xii., 1, "Rehoboam went to Shechem; for all Israel were come to Shechem to make him king." Does that include all the dead Israelites? Or, necessarily, all the living ones? Probably the women and children did not come. These examples of the use of the phrase can be easily multiplied; but, we have given enough to establish the point that all Israel, or the whole house of Israel, are not phrases by which it can be shown that any more persons are intended than those alive at the time spoken of.

Thus, all the pains that have been taken to fill up this, another "slough of despond," to those who wish to prove no return and conversion to literal Judah and Israel, has been lost, and they must fall, still, into the same miry place till they will be willing to let the railroad that the Lord has laid remain unmoved. For, though "God" has "visited the Gentiles to take out of them a people for his name," yet, "*after this* I will return and build *again* the tabernacle of David which is fallen down, and I will build again the ruins thereof, and set it up: that the residue of men ["every one that is left of the nations," Zech. xiv., 16,] might seek after the Lord, and all the Gentiles, [the nations and isles afar off, that have not heard my fame or seen my glory;" Isa. lxvi., 19,] upon whom my name is called, saith the Lord, that doeth all these things." Acts xv., 13–17, with Amos ix., 11–15.

We might almost say to some, who have talked so much about the "little book," Daniel, as the Lord said to the Israelites anciently: "Ye have compassed this mount long enough," etc. Try, friends, to make yourselves as familiar with Moses, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Zechariah, etc., as you have with Daniel. Do try to see if you have obtained all the light on those prophecies that there is. It is true, we think there is some light in Daniel yet that you have not received. Daniel is very clear on the point we are endeavoring to bring out. We will look at him a few moments and then close. Dan. viii., 15. Who are "thy people," in that verse, "brought forth out of the land of Egypt?" Are they not the posterity of Jacob? Clearly so. Verse 20, Daniel says "While I was confessing the sin of my people," etc. What people were they? Surely the same as before. Again verse 24, "seventy weeks are determined upon thy people," etc. Is not that people, also, the posterity of Jacob? Beyond a doubt they are. In chap. x., 14, Gabriel says to Daniel—"I am come to make thee understand what shall befall thy people in the latter days," etc. That must be the same people as before. Again chap. xi., 14, "The robbers of thy people shall exalt themselves," etc. Are not thy people here clearly the same literal posterity of Jacob? To us it is perfectly clear they are. Once more Dan. xii., 1: "Michael, the great prince which standeth for the children of thy people." No intimation of any other people yet than those who have uniformly been spoken of as *thy people*. Again, "There shall be a time of trouble—at that time thy people shall be delivered, every one that is found written in the book"—that is, that are *alive*. Here is the living remnant of Judah and Israel to be delivered at that time, agreeable to the prophecies already presented in the previous part of this article; "*and*," besides the deliverance of thy people, at the same period, "many of them that sleep in the dust of the earth shall awake," etc. How the deliverance of thy people will be accomplished may be the subject of another number. That the literal posterity of Jacob are Daniel's people to be "*delivered*," when Michael stands up, is clear to our mind.

NON-IMMORTALITY OF THE SOUL.

BY DR. J. K. FINLEY.

HAVING last week given quite a number of passages that teach the existence of God, both by positive assertion and by implication as strong and irresistible as the most positive affirmations; we now call upon our orthodox friends to bring forward one single text that affirms or implies, or hints at the doctrine of the inherent immortality of the soul in the remotest manner, if they can; and knowing they cannot, how absurd and heaven daring their arrogant assumption that the utterances of the Bible in favor of the soul's immortality stand upon a par with its utterances on the existence of God. It is true they find the word soul in the Bible, but in the very passage where it first occurs, in connection with the formation of man, it is evidently applied to the man as a whole, and ought in strict correctness, as many eminent orthodox writers admit, have been translated creature or animal. Dr. A. Clark, whose scholarship and learning are universally acknowledged, says: *Nephesh* or *enphesh chaiah*, is "a general term to express all creatures endowed with *animal life*." Professor Stuart says: "*nephesh chaiah* is a generic term for *living creatures, animals* or animated *beings*." And yet forsooth when applied to man, just as it is to all the inferior animals, it teaches that *he* has an immortal soul! It is as hard to argue against such assumptions, for they are not arguments, as it would be to argue with a person who should insist upon it that two and two marbles make four, but two and two apples make six, and there is just as much reason or sense in the one case as in the other.

The philological argument deducible from the meaning of the Hebrew word *enphesh*, and its Greek equivalent *psuche*, as used in the Bible, is unswerable, and is of itself sufficient to settle the question of the non-immortality of the soul. It is this, and is so simple as to be easily understood by any one. The Hebrew *enphesh* is translated soul. The inspired writers of the New Testament render it into Greek by the word *psuche*, and *psuche* is the only word in the New Testament that is translated soul. Whatever *psuche* means that is the meaning of *enphesh*. Now the apostle Paul in 1 Cor. xv., 42 and onward, says, speaking of the dead: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power." In the next verse referring to this corruptible, dishonored and weak body, he says, "It is sown a natural body, it is raised a spiritual body; there is a natural body and there is a spiritual body; and so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit." The Greek of verse 44, *epeiretai soma psuchikon*, translated, it is sown a natural body, or literally a soulical body or person, for *soma* means either body or person. *Egeiretai soma pneumatikon*, it is raised a spiritual body. Here we see the adjective *psichikon* derived from the noun *psuche*, which orthodoxy says means an immortal soul, is used to designate this corruptible, dishonored, weak body, while the immortal body is designated by an entirely different word, *pnumatikon*, having a totally different signification, being derived from *pneuma*, which is the word translated spirit. Now when the same word can be made to indicate a body, both weak, dishonored and corruptible, and also powerful, glorious, and incorruptible, then, and not till then, can it teach the immortality of the soul.

The same passage informs us that "There is a natural body and there is a spiritual body; howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." The natural, or animal, which was first, is derived from the first Adam, who was made a living soul or creature, which is the corruptible; the spiritual is derived from Christ, the last Adam, who is a quickening Spirit. This life or quickening, can of course, from the connection here, refer only to the incorruptible and immortal life with which we are raised from the dead. This doctrine so plainly inculcated by the Apostle Paul agrees with his other teachings, and is in perfect accordance with the declaration of our Saviour in his most interesting and instructive conversation with Nicodemus. He said to Nicodemus, without any qualification whatever, "that which is born of the flesh is flesh, that which is born of the Spirit is spirit." This birth of the flesh, all will admit refers to our natural birth derived through the first Adam, and is as Paul expresses it "of the earth, earthy." If there had been any spiritual nature belonging to our natural constitution, our Saviour would undoubtedly have spoken of it to Nicodemus; but so far from alluding to any thing more than flesh, he immediately contrasts it with the birth of the spirit, thus showing that we have no spiritual nature, until we get it by the regenerating power of the Holy Spirit.

These plain undeniable facts, in reference to the soulical or corruptible and perishable nature of man, are beginning to have their effect on some of the most conservative of the orthodox teachers. I am acquainted with a very distinguished Professor in a Presbyterian Theological Seminary, who preached six years ago, that the soul was not immortal, but that the spirit is the immortal part of man. This, too, is the doctrine taught in Lange's great commentary, which is now being republished in this country, and which is commended by the orthodox papers, in their notices of it, as one of the best commentaries ever written. In the commentary on Thessolians, page 95, we have "*To Pneuma* is the spirit, the highest and distinctive part of man, the immortal and responsible *soul* in common parlance; *Psuche* is the lower or animal soul, containing the passions and desires which we have in common with the brutes." The great majority, however, of the present generation of preachers will continue to preach and pray and talk about the immortal soul, although they cannot find the expression, or the idea, in the whole Bible. But it is gratifying to the lovers of Bible truth as opposed to human tradition to know that their number is rapidly diminishing, and it will not be many years until the doctrine will disappear before the irresistible force of truth, in spite of traditional prejudice, fostered and sustained by human creeds. May God speed the day when this libel on his character shall take its place alongside of its kindred, and not any more abhorent and repulsive doctrine "that there are infants in hell not a span long." They are twin relics of those barbaric ages of the Church, when antichrist shut off all access to the Bible, and should be consigned back to that apostate Church, whose practice has always taught that "ignorance is the mother of devotion," and whose priesthood resorted to the most disgusting performances, to save the souls of unborn infants from the torments of their fancied hell.

We will now examine a few of the inferential reasons that have been advanced in support of the dogma of natural immortality. And here I would say that inferences ought always to be drawn in accordance with plainly revealed statements; in other words, positive revelations must not be set aside or give way to inferences from doubtful passages, and especially when these passages may be explained equally as well in accordance with the analogy of the Bible. This should be borne in mind, because the inferences by which the orthodox views are sustained derive nearly all their weight from the previous belief of the immortality of the soul. Our opponents ought in all fairness, first show that the Bible teaches that we have a soul, that this soul can live separate from the body, and that it is necessarily immortal. In discussing any other subject, it would be required that the foundation principles or facts should first be established, then show that the inferences are fairly deducible from them. The course of those who advocate the immortality of the soul has been, to prove its existence by their inferences, then that their inferences are legitimate, because the soul is immortal. This is reasoning in a circle, and can be made to substantiate any proposition, no matter how absurd. No intelligent person would regard it as proper on any other mooted question whatever.

Thus in the case before us; some of the texts brought forward may be made to look as if they gave support to the doctrine of immortality, but this appearance depends on the assumption of immortality to begin with; but taking the whole plan and object of revelation into the account they may be made to appear as they truly are, entirely in agreement with the fact that the soul or man is not immortal. One of the first objections is derived from the expression often found in the Old Testament "gathered unto his fathers." Here it is assumed that as the patriarchs and others were not in some instances buried in the same tomb or cemetery or country with their father, it must mean that their souls were united after death. This expression was used in speaking of the death of Abraham, and Joshua tells us in chap. xxiv., verse 2. "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham and the father of Nachor, and they served other gods." In verse 14 he says, "Put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord." Verse 15, "Choose you this day whom you will serve, whether the gods which your fathers served, on the other side of the flood; or the gods of the Amorites, in whose land ye dwell." Here then we see that the father of Abraham, and all the fathers of the children of Israel, both on the other side of the flood (or Euphrates river) *and in Egypt* were idolators, and according to orthodox belief, when they died their souls went to hell and were suffering the torments of the damned. Of course the argument derived from the expression "gathered to the fathers," is good, it proves that Abraham's immortal soul went to join his heathen father's in hell. A similar expression is often applied to the very worst kings of Judea and Israel, some of whom had God-fearing parents; so that according to orthodoxy, good and bad go together to a place of torment or of happiness. The expression was undoubtedly a conventional phrase by which they meant simply that they were gathered, or slept together in death. Certainly it gives no support to the idea that they were together in any place or condition of conscious existence.

Another proof of immortality is attempted to be drawn from the question of Job xiv., 14. "If a man die shall he live again?" Job answered the question in such a way as shows he had no idea of the soul as a conscious entity when man died. He says, in answer to his question, "All the days of my appointed time will I wait till my change come. Thou wilt call and I will answer thee; I will wait till my change come." Job shows here that his hope was in the *anastasis* or resurrection of the righteous, as he more fully shows in chap. xix., verse 25, and onward: "For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold," etc. The marginal reading, which is almost always the literal and therefore the most correct one, is "After *I shall awake*, though this body be destroyed, yet out of my flesh shall I see God." Job's question, in order to give any support to the orthodox view, should have been, "If a man die, shall his soul continue live on in another state of existence?" This, with an affirmative answer, would have been hard to get over. But alas, for orthodoxy, neither his question nor answer gives the least support, but on the contrary is utterly opposed to the idea of any consciousness between death and the resurrection, and is in harmony with all the rest of the Bible on this subject.

We come now to Paul's vision as related in 2 Cor. xii., 2, and onward: "I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth) such a one caught up to the third heaven. And I knew such a man (whether in the body or out of the body I cannot tell, God knoweth,) how he was caught up into Paradise, and heard unspeakable words which it is not lawful (or possible) for man to utter." Paul says *he* could not tell whether he was in or out of the body; if he means by this that *he* could not tell whether his soul was out of the body, it will be difficult for *us* to decide. But if it was his soul, which he says nothing about, then he was according to orthodoxy, dead; for, according to orthodox belief, death consists in a separation of the soul from the body, and if his body was dead, and his soul alive, it is unreasonable to suppose he did not know the fact. The key by which the difficulty is solved, will be found in the first verse: "I will come to *visions* and *revelations* of the Lord." He undoubtedly meant nothing more than that he did not know whether, while rapt in vision, his body was caught up to heaven or not. His visions were about of the same character with those of John in Patmos, when he saw and heard things which appeared to be transactions then going on and accomplished, which really had no existence, but have been going on for the last fifteen or sixteen hundred years, and some of them not accomplished yet. We have a similar occurrence in the gospel, viz.: the transfiguration. Peter, who was present on the occasion, tells us it was a glorious representation of the honor and majesty of Christ in his kingdom of glory, which kingdom is not yet set up, and will not be until he shall come in the glory of his Father with all the holy angels. See 2 Peter i., 16, 17 and 18. We believe no one would explain Paul's vision in any other way, if an unscriptural theory did not require the grasping at all such straws to keep itself from drowning. We can furnish our friends with some passages far more plausible and direct, in their favor, to prove the soul or spirit can be separated from the body than this of Paul's. 1 Cor. v., 3 and 4: "For I verily as absent in body, but *present* in *spirit*, have judged already as though I were present concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my *spirit* with the power of our Lord Jesus Christ, to deliver such an one," etc. Col. ii., 5: "For though I be absent in the flesh, yet am I with you in the spirit," etc. Was Paul's deathless spirit present in Corinth and Colosse while his body was in Rome? If so then he was dead and he must have died quite a number of time before he finally suffered a martyr's death.

THE COVENANTS:

THE DIALOGUE CONTINUED.

C.—GOOD evening, Br. Grim. At our last you ran the title to the inheritance promised to Abraham down to Christ, and there, if I understood you correctly, you make the promise to cease in that line. What do you do with the kingdom from that point? for there are many prophecies relating to the kingdom yet unfulfilled. We venture to say there is not one individual who rejects the future *ages*, who has any self-constituted view of the prophetic word, or even a theory that is satisfactory to himself, if he would be honest before God, and confess the truth.

G.—That is strong language, and I think altogether uncalled for. A future age is one thing, but your interpretation of the future ages quite another. When you say there are many prophecies yet to be fulfilled in relation to the kingdom, will you please inform me which you refer to?

C.—There is the one in relation to the building of the temple in Ezekiel's closing chapters; surely that temple has never been built.

G.—I have examined that with some interest, and I might use your own language—I have never found a man who has a consistent view of those chapters. If you call it a prophecy, I call it a promise dependent upon certain conditions found in Ex. xliii., 9: "Now let them put away their whoredom . . . and if they be ashamed of all that they have done, show them (the picture of) the form of the house, and the fashion thereof." Here is the condition required of them in order that they may have the promise fulfilled.

C.—Don't you believe the promise will ever be fulfilled?

G.—No, for the reason that the time during which God made the promise has passed away. It was during the added or supplementary covenant marked by Daniel's seventy weeks. During that time they might have had all that God had promised them. There are certain things connected with this promise which cannot be fulfilled. We read in verse 19th of of this same chapter, "And thou shalt give to the priests the *Levites* that be of the seed of Zadock, which approached unto me, to minister unto me, saith the Lord God, a young bullock for a *sin* offering;" so also 24–27th verses. In arguing this question in Heb. vii., we read, "If, therefore, perfection were by the Levitical priesthood (for under it the people received

the law), what further need that another priest should arise after the order of Melchizedec, and not be called after the order of Aaron. For the priesthood being changed, there is made of necessity a change of the law." Here the writer argues the Levitical priesthood belonged to the law; and when the law changed there was a necessity for a change in the priesthood. And in chapter x. we are told that the offering and sacrifices were to cease when Christ came into the world to make an end of sacrifices by the offering of himself.

C.—What do you understand by prophecies, as you seem to make a distinction?

G.—I understand a prophecy to be an event that takes place, or is to take place, in which there can be no change or condition. I will give you an illustration. Num. xxiv., 17. "I shall see it (the destruction of Moab), but not now. I shall behold it, but not nigh: there shall come a star out of Jacob, and a sceptre shall arise out of Israel, and shall smite the corners of Moab and destroy all the children of Seth." Also Dan. ii., 29. "As for thee, O, king, thy thoughts came into thy mind upon thy bed what shall come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass." Then follows the history of the world. Now God just takes Nebuchadnezzar and sets him down at the end of the age, and asks him to look at the map of the world. We make our maps of the world after the history had been completed. In prophecy God makes the history of the world as it will be; or, in other words, he takes the prophet and sets him down at the end of the age and shows him the world's history in advance. Now there are no ifs or ands in the matter, for the prophet sees the thing done. The prophet saw five universal kingdoms, and nothing can change the programme.

C.—Is there nothing that man can do to alter the condition of the world from what Daniel saw in vision?

G.—No: if there could be any change then Daniel would not have seen it. You might just as well ask me if there can be any change in history of the United States that is past. If God had given us a history it would have contained the rebellion, and all the outgrowths. Prophecy is merely writing history in advance.

C.—Are not all the blessings promised Israel of the same nature?

G.—No. The most of them are promises based upon conditions; and according to my understanding of the Scriptures the blessings promised to Israel were confined to a space of time, marked by Daniel's seventy weeks. That time was fixed for the winding up of the blessings of the Mosaic covenant, or the added covenant, on account of transgression. Daniel is informed that "Seventy weeks are determined upon thy people (Daniel's people), and upon thy holy city (what for?) to finish transgression, and to make an end of sins (under that first covenant), and to make reconciliation for iniquity (under their covenant), and to bring in everlasting righteousness," (under the new covenant.) And, as we remarked at our last meeting, John the Baptist, Jesus and his disciples, came preaching the time is fulfilled; and Jesus informed them it was the time which belonged to their peace. Now any time between the utterance of the prophecy, and the rejection of Jesus as their King, God could and would have fulfilled all the blessings promised to them, but when they had filled up the measure of their iniquity the whole polity changed; and as the Jew in his blindness intended to build up their kingdom and polity without the use of God's foundation *stone*, Christ, He has overthrown the whole building and commenced the true house which he promised David he would build for him, Jesus Christ being the chief corner stone.

C.—One word before we part about Jesus at his death ceasing to be the heir of Abraham: What do you mean?

G.—I mean that the relationship between Abraham, David, and Jesus Christ, was a relationship pertaining to the flesh, or as we say, a blood relationship; and if Jesus Christ gave up his blood-life as a ransom for his people, no more to take it up, he lives now by the new relationship, being quickened by the Spirit of God, and now lives as the Son of God, and becomes the true heir of the land which God promised to Abraham's seed; for the land was not promised to Abraham in the flesh or in mortality, but in immortality for an everlasting possession.

C.—What then becomes of the kingdom?

G.—The kingdom is an everlasting kingdom, and as such Daniel saw it, and as such it was promised to David, and such it will be when Jesus receives it.

C.—Was it the same kingdom which was promised to Israel in the flesh or in mortality?

G.—As I understand it, it was not; that kingdom was but a continuance of the temporal kingdom over which David and Solomon ruled; but the kingdom which God promised to build for David's Son, far exceeded anything that David or Solomon ever saw, and was to stand as long as the sun and moon endureth.

J. GRIM.

PHILADELPHIA, Jan., 1869.

ELD. S. PARRY, Sandy Hill, N. Y., writes: The last few numbers of the HERALD OF LIFE have been quite "a feast of fat things;" especially your remarks on prophecy. Your views on the New Jerusalem are what I have long held as explained by the Revelator, "The Bride, the Lamb's Wife," in contrast to Babylon: both mystical cities. To show that your words have done me good, I enclose $10 to promote the cause.

NOT the rich, but the wise, avoid misery and become happy.

THE HERALD OF LIFE.

NEW YORK, FEBRUARY 3, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE VOICE OF THE "YOUNGEST DAUGHTER."

OUR paper had hardly left our office last week before the *World's Crisis* of the same date came to hand. We were glad we had not seen it before our remarks on "ADVENT CONFERENCES" were in print. Our strictures on those conferences were uttered none too soon, as will appear from the following, taken from the "REPORT" of one of these self-created bodies, which lately met at Bristol, R. I. The Report says:

A resolution touching the non-revival of the wicked dead being offered, it was *Voted*, That the old resolution touching this question, passed by this conference years ago, be re-read and reprinted, as the mind still held by this conference. The old resolution reads:

"*Resolved*, That without wishing to be dogmatical we, as a conference, express our convictions that a doctrine known as the 'Non-resurrection of the wicked to life,' is unbiblical and untrue; and as such does not receive our approbation or support; but on the contrary does receive our disapprobation heartily expressed herein. Let us love those who do believe so, who give us good reason to believe they are Christians by a well ordered life and a godly conversation."

This resolution was very modest, merely a kind of "advisory" beginning. Our views are only "unbiblical and untrue" according to their "convictions." Had it been only the expression of individuals, as such, no harm would be likely to result from it. But it is a self-organized conference, as "unbiblical" as they suppose our views of a future life are. It was the entering wedge to further action at a latter day; and that day has come. This self-created body now moves forward. This late conference now speaks "great swelling words," as the following preamble and resolutions show. The Report says:

The interests and prospects of the Advent National Camp-meeting came up, and after some remarks a committee was chosen to draft a resolution, or resolutions, embodying the suggestions which had been made, to be submitted to the conferences for their acceptance and adoption. The committee reported the following resolutions, viz.,

1. Whereas, the large tent whose banner was "No life out of Christ," did devote its time, energy and talents almost wholly during our National Camp-meeting at Springfield last August, to controvert the Scriptural hope of a "resurrection," "both of the just and unjust," and to argue and discuss their no-life notions contrary to the principles of campmeeting management embodied in the Preamble and Circular letter adopted by the A. C. Association, Aug. 26th, 1864, and,

2. Whereas, silence is inexcusable on the part of true believers when, under such circumstances, the gospel hope is publicly, openly, and constantly assailed, to the detriment of babes in Christ, brought on to the campground to be nourished in the things of God, and,

3. Whereas, a peaceful, harmonious, and profitable meeting is impossible in view of such strife and controversy, Therefore,

1. *Resolved*, That this conference do petition the camp-meeting committee to remove such source of strife by requiring the "Life and Union" tent, so-called, to drop the advocacy and discussion of its favorite theme at our National Camp-meeting, and uniting upon the great theme of the "Kingdom at hand," work for the good of all, and,

2. *Resolved*, That, if this reasonable and Christian request be refused, said tent be requested to separate from us—as Lot from Abraham—all claims to camp-meeting property being amicably and justly settled.

These resolutions were unanimously adopted.

The numbers preceding the Whereases and Resolutions we have affixed for the convenience of reference.

"1. Whereas." This contains several inaccurate statements. 1. No time was spent in the tent named "to controvert the Scriptural hope of a resurrection." Just the reverse of this is the truth. We contended earnestly that the hope the Bible holds out is that of a resurrection from the dead. 2. We did not "discuss" our views "contrary to the principles of camp-meeting" agreement, at the meeting at Springfield, Mass., last August. As to the "Preamble and Circular letter adopted by the Advent Christian Association, Aug. 26, 1864," we had nothing to do with it, and never had. It was something which took place when camp-meetings were held at Wilbraham. The meetings at that place ceased forever at that place in 1867, and the believers in "No future life out of Christ" were then invited to unite with those who did not accept our views, and to aid by our efforts and money in procuring and fitting up a new camp-ground in some other location; and our opposers themselves had some of our brethren appointed on the committee for that purpose. The brethren holding our views paid several hundred dollars to that object. It was expressly understood that we were to be considered at perfect liberty to promulgate and discuss our views in our tent, "whose banner was, 'No Life out of Christ,'" without its being considered any breach of good faith to those differing from us. The Preamble and Circular of 1864, of which this "whereas" speaks, was made null and void by the new arrangement at Springfield: and these brethren, at the late conference in R. I., start their building on the sand; and will, most likely, find "the rains descend and the winds blow" in such a manner that their "house will fall," and its sandy foundation be swept away.

"2. Whereas." This is a dictatorial assumption of power to decide on the character of our preaching. They affirm that "The gospel hope is publicly, openly, and constantly assailed" by us. We can hardly allow ourself to give expression to our view of the character of this usurpation of authority over our faith. Who made them "lords over our faith?" Who gave them authority to sit in judgment on our teachings and to condemn us as heretics? If they have such authority, let them show their credentials. Do not our friends see this "Youngest Daughter" is fast coming to maturity? Well for us all that she thus early shows her true character; far better to meet her in an open field than in hidden places.

"3. Whereas." The tent spoken of had "a peaceful, harmonious, and profitable meeting;" and Br. Grant was invited to preach in it, and we think he felt very peaceful in doing it; and we are sure all of us enjoyed his ministration; if others who kept away from our tent, or only came there as spies, felt it was "impossible" for them to have a "peaceful" time, we know of no one to blame but themselves: and we would suggest that they hereafter remain at home and pray till they learn to possess their souls in patience. We now come to

"1. Resolution." Little need be said on this resolution. It speaks for itself. It petitions the camp-meeting committee to put a gag in our mouths, and dictate to us what we shall do in the matter of obeying God. Yea, more: they ask that committee to violate their pledge to us that we should have unrestricted liberty to preach in our tent and carry on our meeting there according to our own views. Yes, brethren of that committee, you are asked to violate your pledge to us and to God in this matter. Dare you do it? We do not believe you can be guilty of any such perjury, even if the beautiful Youngest Daughter does entice you to such a crime. She may plead her youth, and petition you to consider her unrest, and lack of peacefulness while believers in "Life only in Christ" are "sitting in the King's gate." We can assure the young lady, we have an "Esther," who has some influence at court, and the "Youngest Daughter" may yet find her gallows, erected for us, will bear her own weight.

"2. Resolved." This resolve appears very modest. We were only "required," in the preceding resolution, to shut our mouths, and "obey men rather than God;" and now, "if this reasonable and Christian [!] request be refused" (what then? why) "said tent be requested to separate from us—as Lot from Abraham," etc. This is extremely modest: they are Abraham; we are Lot! There is a saying somewhere in the Bible, like this, "He that exalteth himself shall be abased." We have no doubt that saying is true. If these brethren are determined that their dictation shall be enforced, or a separation shall take place, they may take the responsibility; the believers in Life only in Christ went on to the camp ground at Springfield, of right, and with a full understanding that they surrendered none of their rights of promulgating their faith, not only in their own tent, but anywhere else, when not interfering with the public preaching on the stand; and they did not violate their part of that agreement. If our opposers are dissatisfied with their part of it, they can "go out from us," if they choose; but they should not suppose we are to be driven out by threats, or bought out, except by our own consent. If they are the Abrahams, it might do them good to study his character. Abraham was willing to "go to the right hand or to the left," and allowed Lot his choice. See Gen. xiii. These Abrahams seem determined to choose for us, Lots, that we shall not have any place on the camp-ground: they are, however, very kind; they will not thurst us out till "all claims to camp-meeting property is amicably and justly settled." But what if there cannot be such a settlement? Must we be compelled to sell out, or be sent empty away? So the dictatorial resolutions would seem to imply: and "These resolutions were unanimously adopted," saith the Report.

A few more Advent conferences, we trust, will put the Lord's freemen on their guard against any connection with these "Youngest Daughters." We ask you to read again our strictures on these conferences, in last week's issue.

"WISDOM SHALL DIE WITH YOU."

IN the *Advent Herald*—an "orthodox" paper—an attempt is made to put our views of the resurrection of Christ at war with Jesus' words. The following is its wise effort:

MATERIALISTS VERSUS CHRIST.

"Jesus answered and said unto them, Destroy this temple [he spake of the temple of his body]; and in three days I WILL RAISE IT UP." John ii., 19–21.

"There is nothing in the Bible to warrant the idea that Christ raised himself from the dead. Such a view is a virtual denial of his death." *George Storrs, in the Herald of Life, Nov. 4, 1868.*

"We find no proof that Christ raised himself. Such an idea is absurd."—*Miles Grant, in the World's Crisis, Feb. 21, 1865.*

If we were disposed to retaliate on our cotemporary we might head our article, "ORTHODOXY AT WAR WITH THE HOLY GHOST." Orthodoxy will not question but that the apostles and prophets "spake as they were moved by the Holy Ghost"—or Holy Spirit. Now, which shall we believe, the *Advent Herald's* construction of the words of Jesus, above quoted, or the testimony and construction the Holy Spirit puts on those words? Orthodoxy itself ought to tremble at the presumption of taking the explanation of that text out of the hands of God's Spirit.

Let us look first at the prophecy. "THOU wilt not leave *my* soul in hell" (*sheol*), etc. Will the orthodox *Herald* tell us who saith this? Was it not, according to their own theory, the Messiah—the Christ? Who, then, is the "THOU" whom he addressed? Was not that THOU the person who was to bring the Christ out of sheol—the death state? If the *Herald* is right in its construction of John ii., 19–21, then the text Psa. xvi., 10 should read, "*I* will not leave *my* soul in hell," etc. But, unfortunately, the text cannot be tortured to read according to their view of the subject. The person to be raised speaks of another person who shall raise him out of *sheol*—the state of the dead; and that other person he calls "THOU;" so it was not himself.

Peter, on the day of pentecost, quotes this text from Psa. xvi., and says, "This *Jesus* hath GOD raised up, whereof we all are witnesses." Acts ii., 32. See the connection. Again, Peter says, "Ye . . . killed the Prince of life, whom GOD hath raised from the dead; whereof we are witnesses." Acts iii., 14, 15. Further, "Peter, filled with the Holy Ghost, said, Ye rulers of Israel . . . Be it known to you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom GOD raised from the dead," etc. Acts iv., 10. Again: "The GOD of our fathers raised up Jesus, whom ye slew and hanged on a tree," etc. Acts v., 30. Yet more, "GOD anointed Jesus of Nazareth with the Holy Ghost . . . whom they slew and hanged on a tree; *Him* GOD raised up the third day," etc. Acts x., 38–40.

Next let Paul speak: "Though they found no cause of death in him [Jesus], yet they desired Pilate that he should be slain . . . but GOD raised him from the dead." Acts xiii., 28–30. "We declare unto you glad tidings, how that the promise made unto the fathers, GOD hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he [GOD] raised him up from the dead, now no more to return to corruption," etc. "But he whom GOD raised again saw no corruption," etc. Acts xiii., 33, 34. Again: "The times of this ignorance GOD winked at, but now commandeth all men everywhere to repent, because . . . . He will judge the world . . . by that man [Jesus], whom he hath ordained; whereof he [GOD] hath given assurance unto all, in that *He* hath raised him [Jesus], from the dead." Acts xvii., 30, 31. Let us hear Paul further: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart [that he raised himself from the dead? Is that it? The *Advent Herald* says, Yes; but did Paul say so? No: he saith, 'if thou shalt] believe *in thy heart*' that GOD hath raised him from the dead, thou shalt be saved." Rom. x., 9.

But again Paul saith, "GOD hath both raised up the Lord, and will also raise up us by his own power." 1 Corth. vi., 14. "Knowing that he which raised up the Lord Jesus shall raise us up also by Jesus." 2 Corth. iv., 14. Still another: "Paul, an apostle (not of men, neither by men, but by Jesus Christ, and GOD *the* FATHER), who raised him [Jesus] from the dead." Gal. i., 1. Once more: "What is the exceeding greatness of his power . . . which he wrought in Christ, when he raised him from the dead, and set him at his own right hand," etc. Eph. i., 19, 20.

The construction the *Advent Herald* has put on the language of Jesus is buried so deep beneath the avalanche of truth that it bids fair never to be "raised up again;" but we will heap up a few more "smooth stones" for a monument, that all who pass by shall understand how and where it is buried. "Like as Christ was raised up from the dead by the glory of the FATHER," etc. Rom. vi., 4. "To whom also it [faith], shall be imputed [for righteousness], if we believe on him who raised up Jesus our Lord from the dead." Rom. iv., 24. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii., 11.

"If Christ be not risen . . . we are found false witnesses of GOD, because we have testified *of* GOD that *He* raised up Christ: whom he raised not up, if so be the dead rise not." 1 Corth. xv., 14, 15. "Through the faith of the operation of GOD, who raised him [Christ] from the dead." Col. ii., 12. "Ye turned to GOD from idols to serve the living and true GOD; and to wait for *His* Son from heaven, whom *He* raised from the dead, even Jesus, which delivered us from the wrath to come." 1 Thess. i., 9, 10.

Thus Paul, by the teaching of the Holy Spirit, has set the seal of commendation on the notion, promulgated by the *Advent Herald*, that Jesus raised himself from the dead; and we will now let Peter speak once more to cap the monument. "Who by him [Christ] do believe in GOD who raised him up from the dead, and gave him glory, that your faith and hope might be in GOD" (1 Pet. i., 21), and not in the speculations of men.

We do not think we need enlarge on this mass of testimony till the *Advent Herald* can bring at least one positive text that saith Jesus raised himself up from the dead. May we not well ask, if the orthodoxy of our exchange is not at war with the Holy Ghost, when it flings to the wind the mass of positive testimony that GOD the Father raised up Christ from the dead? Is there no way to explain John ii., 19–21, without assuming that Jesus taught that he would raise himself from the dead?

Our language, in the HERALD OF LIFE of Nov. 4, 1868, is opposed to the idea "that Christ raised himself from the dead." We have now shown by a mass of inspired testimony that GOD the Father raised Jesus from the dead. Is that the same as raising himself? If so, please substitute Jesus or Christ in any or all the places where it is affirmed GOD, or the Father, raised him from the dead. Take one example, viz., 1 Corth. xv., 15: "Yea, and we are found false witnesses of Christ, because we have testified of Christ that he raised up Christ; whom Christ raised not up," etc. Take any of the other texts we have presented and see where the *Advent Herald's* orthodoxy would lead. Try the experiment all through, and behold how you "fall into the ditch" at every step.

Let it be distinctly understood, in none of our remarks, now or last November, have we touched, or intended to touch, the question of what theologians call his "*divine nature*." We have spoken only of "the *man* Christ Jesus." Paul saith "there is one God, and one Mediator between God and men, *the man* Christ Jesus." 1 Tim. ii., 5. Whatever else Christ Jesus was, he was *perfect man*. You may say he was also God, or the Son of God, or what you please; but he was perfect man, or he could not ransom his brethren. It was on manhood the divine law had its claim, and manhood must magnify that law and make it honorable. The Christ, therefore, must be possessed of perfect manhood, or of a perfect human nature, so as to be "tempted in all points like as we are," and by a perfect obedience magnify the law, or vindicate its claims on humanity, and thus vindicate justice in taking the life of the transgressor. Having vindicated the law by a perfect obedience, showing that its claims were just and righteous, he, by the appointment of God, his Father, voluntarily submitted to death, the legal condition of all Adam's race, thus meeting the law in its highest claim on humanity; and also vindicating the law in its highest claim, God having pledged himself to raise up the Christ—the anointed—from the dead, by his Spirit; so that though Christ was put to death in the flesh, he was quickened by the Spirit, or made alive by another life principle than that of blood: he is now "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom i., 3, 4. His blood-life he never took again. To affirm he did, is to say, He took back the offering and sacrifice he made by shedding his blood, and hence "there is no remission of sins;" and our High Priest, though gone into the Holy of holies, has no offering there to present. Such a view makes void the atonement, and Christ died in vain.

But he did enter on his high-priesthood, presenting "his own blood" in the Holy of holies, and therefore had not taken it back as a principle of life. He hath the power of an endless life by having been quickened by the Holy Spirit, and has thus become the head of a new creation, the believers in him having become partakers of the same Spirit which quickened Christ into life from the dead; and he being the head, the power of an endless life is in him, and hence he has become the resurrection and the life to all that believe on his name, and receive from him life from the dead at the last day: He being now head over all things to his church, who are his body, and will live from the dead because he lives, and has all power in heaven and in earth given into his hands to consummate all the purposes of love to his body; and death is to be unlocked by him for all who are made partakers of the divine nature, having received it from him, the God-given fountain of eternal life; for, "this is the record, that God hath given unto us eternal life; and this life is in his Son: he that hath the Son hath life; and he that hath not the Son of God hath not life." John v., 11, 12.

We return to the declaration that Christ did not raise himself from the dead. "Himself" includes something more than the *Advent Herald* intimates. It insinuates that if Christ raised his "body" that is the same as raising "himself." Does our exchange really believe his body was himself? If it answers, No; then the raising his body does not prove he raised himself. We ask it again: What was himself? Do you say, as orthodoxy generally does, "The soul is the essential man?" Very well. Did his soul die? "O no, say you. Very well, again. Then if he raised his "body" he "did not raise himself," you being witness. So, in fact, you have admitted that whatever the raising of his body or temple might mean, it did not mean to raise himself; and thus, though you threw a stone at us, you have broken your own window and left ours unharmed, according to your own theory.

We conclude our remarks in the language of Paul: "Now the GOD of peace, that *brought again from the dead* our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen." Heb. xiii., 20, 21.

Now, Br. *Herald*, be a little more cautious in selecting the stones before you make war on us, and charge us with being "versus"—*against* "Christ." Be sure you understand yourself, if you do not understand us. We wish you a safe deliverance out of all the evils of error; and be assured, we feel none other than a spirit of brotherly kindness toward you, widely as we differ from you in some things. We wish you all prosperity in winning men to Christ and to life eternal.

INQUIRIES ABOUT CHRIST.

I would like to know your views with regard to the personality of Christ; the nature of the relationship of the Son to the Godhead bodily. If he be not God, one with the Father, how could God give his glory to another? What is your view of John i.? I am somewhat puzzled at some expressions in the HERALD on the subject; even a short time since, you say, Christ is not an angel, but superior to them. Do give us an article on that subject.

B. A. B.

REMARKS BY THE EDITOR.

WE are always glad to give light where we have it; but we have seen, heard, and read so much on the great controverted question, "Who is the Lord Jesus Christ?" that we have become settled that none of the contending parties—whether Trinitarians, Arians, Unitarians, or Socinians—know anything about it, so far as their theories are concerned; and they are all striving to do that which our Lord and Master has plainly said is one of those things which is not revealed, and therefore cannot be known, and yet each of the contending parties assume that they do know; and so put themselves "in the seat of God;" for Jesus saith, "No man knoweth who the Son is but the Father." Luke x., 22; and Matth. xi., 27.

We may be met, in relation to these texts, by the opposing parties, with "home-made Scripture." They quote it thus: "No man knoweth who the Son is but the Father, and he to whom the Father revealeth him." Will these parties turn to those texts and see if they can find their reading? We know they cannot. The whole verse, Luke x., 22, reads thus: "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is but the Son, and he to whom *the Son* will reveal him." Matth. xi., 27, is in nearly the same words, and expresses the same thing; both show that the knowledge of "who the Son is" is confined to the Father alone; and that *no man* knoweth this secret.

After laboring for years on the puzzling theories of the different contestants, and looking over their contests in the church for long centuries past, and seeing the fruits and bloody persecutions which had attended these controversies, and contemplating the spirit of proscription and the uncharitable spirit that has been produced by them, some ten years since we became settled that all these contending parties are at war with each other from a disregard (whether ignorantly or not, God knoweth; we do not) of the words of our Lord Jesus Christ; they wish to know, or profess to know what he said, "No man knoweth but the Father." Their controversy is with Christ himself, and is an assumption (whether wilful or not we know not; God knoweth), of knowledge belonging to the "Father" alone. Hence the fruit of such controversy has been, to fill the church with a spirit of hatred and persecution, instead of love and good will to all who accept Christ as God's appointed Redeemer and LIFE-GIVER.

As to ourself, we have no test theory on this question. We have an *opinion*; but opinion is not faith; and hence we have hitherto never put our opinion in print. It is much easier to give an opinion than to prove

who the Son of God is; for that "No man knoweth." Hence, there is no evidence by which to demonstrate that the opinion is correct. We have not the slightest objection to giving our opinion, so far as we are personally concerned; yet if it is given, how many would at once seek to enter the arena of controversy on the subject; and we have long since determined that we will never state our opinion on the question and allow ourself to be drawn into controversy about it for the reason that "No man knoweth who the Son is but the Father," and therefore to state an opinion as to who he is, and attempt to defend it for truth, would be to act in disregard of our Lord's words, just as all Trinitarians, Arians, Unitarians, and Socinians are doing, and have done for centuries past; for they all pretend to know who the Son is, and just what relation he holds to the Godhead.

Now, perhaps our inquiring friend will be more "puzzled" than ever. Very well; we can help him out of it, if he will follow our direction, so that his mind will be at perfect ease on the whole subject, as ours is. It is simply this: Receive every inspired declaration of the Bible concerning Jesus Christ, unquestioningly. "But how shall I reconcile *this* declaration with *that* which seems to speak opposingly?" you ask. We answer: Do not attempt it: let both stand, and receive them as they read, and allow no man to put a construction on them to alter, or to attempt to harmonize them, as they will call it. Remember this question of *who* the Son is, is the great mystery of the Bible; and because it is so, and no man knoweth who he is, therefore receive whatever inspiration saith of him, and leave the explanation with "the Father," if he ever chooses to make it." Perhaps he never will, any more than he will explain his own self-existence. Be content, then, and not strive to be "wise above what is written." Receive Christ as having "all power in heaven and in earth given into his hands;" so that, by the Father's appointment, "He is able to save unto the uttermost all that come unto God by him." Let alone all those sectarian and anti-sectarian speculations as to who the Son is, as they gender not only inexplicable "puzzles," but strife, hatred, separations among Christians, and destroy love, and thus make us unlike God, and so unfit us for that pure and holy society which is to be established in the kingdom of God. Pursue this course, friend "B. A. B.," and you will find rest on this subject that is impossible to find in any of the labored and laboring theories in Christendom, which have so long rent the body of Christ, been the reproach of Christianity, and shed the blood of martyrs.

May "the grace of our Lord Jesus Christ, and the love of God, and the communion [*koinovia*—the fellowship] of the Holy Spirit, be with you all. Amen." 2 Corth. xiii., 14. "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship [*koinovia*] of the Spirit . . . fulfil ye my joy that ye be like-minded," etc. Phil. ii., 1, 2.

Beautiful Thoughts.

Many beautiful thoughts are connected with this life, though it be full of toil and sorrow. In the depths of affliction, of temptation, or poverty, it is a beautiful and consoling thought to consider that an individual, who now sits at the right hand of our heavenly Father, can be touched with the feeling of our infirmities. He was once acquainted with poverty; a wanderer in this vale of tears, not having where to lay his head. He was tempted in all points like as we are, and, hence, in this respect, he can most feelingly sympathize with us in our most trying hours.

With the *scenes of nature* there are associated many beautiful thoughts. I love to linger on the banks of the limpid stream as it goes dashing along, generating joy to the beholder, and adding life and beauty to the vegetable world—but faith beholds a stream, far more beautiful to contemplate, that flows through the paradise of God. Angels gaze upon its pellucid waters, and cherubims upon its golden shores chant the praises of Jehovah. The human mind is lost in contemplation of the scenes immortal glory which lie "just over there." Here we sing, inquiringly, "Shall we gather at the river." But there one triumphant song of gratitude and praise, like the "voice of many thunderings," will roll up in the presence of God, and be re-echoed from the strains of golden harpers. What are the beautiful thoughts of earth compared with these scenes? The scenes of earth are within our comprehension, but it will be when we are made partakers of the divine nature that we shall be able to even form a partial idea of the glory and beauty of the future.

Again, it is a beautiful thought to realize that there is "*a life in the future*," and that the future life is a *gift* of God. What glories centre around this thought! How the *love* of God—(his whole character)—clusters in glorious rays about this! I never saw it so fully as I have in my recent consideration of the Divine plan of redemption. Only the purified—the spotless—the *children of God*, will have part in this life in the future. How desirable that we seek the friendship of one who can confer such a gift! Said this Life-giver, "ye are my friends if ye *do* whatsoever I command you." "Blessed are they that *do* his commandments that they may have right to the tree of life."

But there is still another beautiful thought connected with the future life. The first moment of realization will be in the midst of those glorious scenes just mentioned. The first moment of consciousness will be immortality; the first sight will be one of glory. And all will be *enduring*. Here death robs us of our dearest and most beautiful objects. The impress of decay is marked upon everything. But there, in the beautiful home that Jesus has gone to prepare for his followers, everything will bear the stamp of immortality.

How *good* the Lord is to place the full realization of all these within the reach of dying mortals, and how *just* he is to deprive man of even the sight of the glorified state who will continue a rebel to the most righteous law-giver that it becomes his privilege to obey! William H. Spencer.

Rochester, N. Y., Jan., 1869.

Opposition To Truth.

by wm. w. doughty.

Opposition to truth manifests itself among religionists who have no desire to know truth from error; who do not have a searching spirit to find out what God has in store for those who love him, and the time when they are to receive it. Some old theory that they have been taught to believe from their childhood, no matter how corrupt it may be, or how much it dishonors the Lord, seems to satisfy them. If the fathers believed such and such doctrines and were Christians, so can we believe them and be Christians. Such logic is used by some individuals. This rule might work very well if the Lord was not continually revealing truth to his church adapted to their spiritual wants. This we know He is doing; for we read, "The path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. iv., 18. And in the time of the end, "many shall run to and fro and knowledge shall be increased." Dan. xii., 4. Hence men could entertain principles of doctrine, years ago, which they cannot now entertain and be justified; for doctrines that have been preached in the past have been proved by the Scriptures of truth to be false, and men cannot hold to false views of God's purposes and plans, knowingly, and be honest. Hence it is the duty of every one who professes to love God to study and investigate, instead of opposing every view that is presented, though it may be new to him. We read that the "Bereans were more noble than those of Thessalonica in that they received the word with all readiness of mind, and searched the Scriptures daily to see if those things 'which the apostle preached' were so." Acts xvii., 11. Their nobility consisted in searching, instead of opposing what they heard.

We will find it is a great deal better to search than to oppose. Jesus told the Jews to search the Scriptures; for in them they thought they had eternal life. All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; 2 Tim. iii., 16, 17. How men have suffered physical persecution for preaching present truth, because they had a disposition to search to find out what truth was. The Apostles suffered martyrdom for preaching Jesus' death and resurrection, because it was present truth in their day, by those who profess to love God.

This spirit is now manifested toward those who are preaching present truth to a perishing world, who are dying without hope of a future life, instead of being immortal to suffer endless torments. Those who advocate this doctrine are called infidels; but this does not stop the progress of truth. The Lord will have it preached in spite of all the opposition it has to meet with. The time has come when His name and character shall no longer be dishonored as being a God who would torment his enemies to all eternity. "God is love," is the testimony of holy writ. 1 John iv., 16.

This stands in defiance of the God-dishonoring theology of endless suffering. "I have set before you life and death," says Jehovah. Deut. xxx., 19: not life in happiness and life in misery; for "the dead know not anything," Eccl. ix., 5. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi., 23. How completely the Scriptures of truth annihilate the natural immortality doctrine, and show that man is mortal and perishing, going out of life without hope of recovery only in and through Him in whom God has deposited a future life, viz., through Christ the Life-giver; and if any man climbeth up some other way, that is, by being possessed of an immortal nature, having endless life independent of Christ, such is a thief and a robber. Thieves, because they take that which does not belong to them; and a robber, because they rob Christ of the glory and honor that belongs to him as the only name given under heaven whereby man can have life. "I am the way, the truth, and the life," John xiv., 6. Man is not possessed of immortality. "Shall mortal man be more just than God?"

Job xiv., 17. We are admonished by the apostle to seek for glory and honor and immortality, by patient continuance in well doing. Rom. ii., 7. Why seek for that we already have? It is a gift to be sought for by well doing, and to be obtained in no other way; and to be bestowed at a given time, viz., at the resurrection from the dead, "at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality; so when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, O death, where is thy sting, O Grave, where is thy victory." 1 Cor. xv., 52, 55.

The admonition the apostle has given to seek for immortality is proof enough that we do not possess it naturally; and if we do not possess it naturally, what will become of those who do not seek for it? live forever without it? that cannot be, for their living forever depends upon their being immortal. So we conclude that those who do not seek for it will perish like the beasts, as the Scriptures plainly teach. Psa. xlix., 20; and furthermore, if those who seek for it are not to put it on till the resurrection at the last day, it also proves that they are not in possession of it, and will not be until that time arrives, so religionists may sing as much as they please.

> A charge to keep I have,
> A God to glorify;
> A never dying soul to save,
> And fit it for the sky.

That does not prove it. "The soul that sinneth it shall die," saith the Scriptures. Ezek. xviii: 4. Hymn-book theology to the contrary notwithstanding. If we would have life let us believe on Christ, the only name given, by which we can have it; and when He comes the second time, without sin or a sin offering unto salvation, when the saints of all ages shall put on immortality, when sin and those who have rejected the offers of salvation shall be swept into oblivion, we can then sing unto the Lamb that was slain, "Thou art worthy to take the book, and to open the seals thereof, for thou wert slain, and hast redeemed us to God by thy blood out of every nation, and kindred, and tongue, and people, and hast made us unto our God kings and priests, and we shall reign on the earth. And every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, shall be heard saying, blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. Rev. v., 9, 13,

Lynn, Mass., Jan., 1869.

Shall be Turned into Hell.

"The wicked shall be turned into hell," etc.—Psa. ix., 17.

This text is one of a number of passages of Scripture that is relied upon by some, and perhaps by many, of those who hold to the resurrection of both classes. The present rendering of the Hebrew *shoov*, as it is found in the text, is not accepted; but as that term is frequently rendered return, they would have the text read "The wicked shall return to hell;" or, "The wicked shall be turned back into hell." Thus, at the judgment, hell delivers them up, and after the judgment they are returned to hell.

Against this view the following paragraphs are urged. Some wicked persons will be alive when Christ comes, and it is certain that they cannot return to a place that they were never in. There is nothing in the text or context that indicates that the Psalmist has reference to any other than the wicked who may be alive at the judgment referred to.

Again: when John had seen death and hell deliver up the dead which were in them he witnessed the casting of death and hell into the lake of fire. After that, those whose names were not found in the book of life were cast into the lake of fire—mark, they were not returned to hell. Our opponents insist that when death and hell deliver up the dead; that all the wicked as well as the good are made alive. Then the judgment follows, after which death and hell were cast into the lake of fire; and whosoever was not found written in the book of life was cast into the lake of fire.

How is it possible to return them to hell, which we are told is the grave, when hell or the grave is destroyed in the burning lake? Some of our opponents think to rid themselves of this transparent error by adopting the view that the wicked shall be returned to hell or the state of death. To what death will they be returned? Of course that from which they have just been delivered, that is, what is called the Adamic death. Certainly they were not in a lake of fire, hence they cannot be returned to that: and our opponents would hardly entertain the idea that sinners could die the Adamic death twice. Taking either view of the case, insurmountable difficulties appear.

The wicked who have died have returned to dust: that was the divine penalty for transgression. Those others who may be found alive at the coming of Christ will die but once also. In both cases eternal death is their end.

F. H. Burbank.

New York, Feb., 1869.

From the "Inquiring Friend."

Niles, Mich., Jan. 16, 1869.

Dear Editor: I have read and reread with much interest, your very kind reply to my inquiring letter of Dec. 29, 1868. Your response is clear and to the point.

I am earnestly in search of the truth, and having had some difficulty in reconciling that expression—"dying thou shalt die," I thought it proper to solicit an explanation in the Herald of Life, thinking that perhaps others would be glad to read the explanation also. It is entirely satisfactory to me, and I doubt not it is to any who have read it, who have experienced the same difficulty. With many wishes for the spread of this glorious gospel in its *true* light, as the result of your labors, I am very truly your friend and brother in Christ. Harlow A. Cross.

Letters and Extracts.

From Wm. R. Warner.

North Cambridge, Mass., Jan. 25, 1869.

Br. Storrs: Of course everybody must have some reason for not receiving the simple truth. The drowning man grasps at a straw: so will these believers in inherent immortality grasp at anything that looks as if it might buoy them up. Anything for a shield when you get them in a tight place. Here is the reason given me by three Bapist ministers in Cambridge who believe with the poet that our children go,

> Where day and night, without respite,
> They wail, and cry and howl
> For tort'ring pain which they sustain
> In body and in soul.
>
> The pious Father had now much rather
> His graceless son should lie
> In hell with devils, for all his evils
> Burning eternally.
>
> There must they lie and *never die*,
> Though dying every day;
> There must they dying ever lie,
> And not consume away.

What an idea, who would think that any thinking man or woman would ever have believed such a barefaced improbability, who?

But I come to the defence of this doctrine by the D. D.'s.

After confessing there was a great amount of evidence for annihilation, much more than they ever expected to find, they persisted that the terms used in relation to the end of the wicked can have a different definition and still be honest in the translation. That death does not mean death, as we understand it; that a thing can perish and still exist; that anything can be destroyed and still remain in existence.

I cannot conceive how any stronger terms can be found or used to show us that wickedness and sin come to an end. "The wages of sin is death." "O let the wickedness of the wicked come to an end." "The day that cometh shall *burn them up*." "Correct me—not in thine anger, lest thou bring me to nothing." "They that forsake the Lord shall be consumed."

They can understand when Jesus said of his people, "They shall never perish:" but cannot understand that the wicked perish; but they tell us how they go on, in progression in sin and crime, to all eternity. Those who were with Jesus and learned of him did not give his words this sort of a definition. No for Paul says, If the dead rise not, then they *also* which are fallen asleep in Christ are *perished*." Peter says of the wicked, "These, as natural brute beasts, shall utterly perish in their own corruption." David says, "Man that is in honor and understandeth not, is like the beasts that perish."

This is what prophets and apostles understood by the term perish. Wicked men will perish like the beasts, or as the beasts. Again, how can the words "burn up," which are so often applied to the end of the wicked, have any other meaning? Psa. xxi., 9, "The fire shall devour them." Mal. iv., 1, "The day that cometh shall *burn them up*," Psa. xcvii., 3, "A fire goeth before him, and *burneth up* his enemies." Matth. iii., 12, "He will *burn up* the chaff." Heb. xii., 29, "For our God is a consuming fire." The same can be said of all the other terms used to describe the end of the wicked.

How plain and easily understood are the truths that Jesus declares, that flesh is only flesh, and not spirit; that a spiritual is not man's original nature; but in order to possess this a man must be "born again" by the Spirit of God: and so agrees all Scripture, that "the first man is of the earth, earthy:" and "if ye live after the flesh ye shall die:" for, they are "sensual having not the Spirit." Let us believe and search "the word of God, which liveth and abideth forever;" whose terms are as unalterable as the laws that govern the universe.

May we never look to men for interpretations who make the word of God of none effect by their traditions.

From D. Hawks.

Andes, N. Y., Jan. 26, 1869.

Br. Storrs: I send $1 to help issue the the tract on the devil. I think it highly important to know how near his satanic majesty keeps our company, and what relation the unregenerate bear to him, in order that we may be prepared the better to resist him; for I have learned by experience that, if our adversary is near, and we are not aware of the fact, we are more apt to be off our guard and more likely to be overcome by him.

But if we were assured that he was at our heels, we would be more likely to watch and pray lest we should enter into temptation.

The doctrine of No life out of Christ is so much like God, so sublime, and inspires me with such a feeling of gratitude, love, and joy, that I cannot help believing it true. I was taught in my youth that God had prepared a place for the wicked, of hell-fire and brimstone, where He would torment them to all eternity, which caused me to shudder and have hard feelings toward God. But since I have seen and heard your views, and searched the Scriptures to see if these things were so, I found that the doctrine of No life out of Christ was in harmony with the holy Scriptures, the spirit and inspiration of God; and so like God's attributes and character, as revealed by His Spirit, and gives me such joy, peace, and comfort, that I firmly believe it true. As Paul has it, The wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord." You and I, and all others who hold views different from the orthodox churches, must expect persecutions, scoffs, and frowns, from professors as well as non-professors. But I can say, as Moses did, I had rather suffer affliction with the people of God, for truth's sake, than to enjoy the pleasure of sin and the honor and popularity of the world for a season. All I want to know is, Is it truth? Then go ahead, and count it all joy that I am counted worthy to suffer reproach for the truth's sake. I will close by wishing you a long and peaceful life, that you may be the means, through God, of opening the eyes of many to the truth, as it is in Jesus, and doing much good in the world. I feel grateful to God that he put it into your heart, and gave you the moral courage to come out from the sects, and proclaim what you believe to be truth. May you still be spared to be the means of opening the eyes of many, is the desire of your sincere and grateful friend.

From W. H. Whitman.

Galesburg, Ill., Jan., 1869.

Br. Storrs: In the new Christian Hymn Book, No. 291, we find a verse reading as follows:

> "I'll go to Jesus, though my sin
> Has like a mountain rose;
> His kingdom now I'll enter in
> Whatever may oppose."

The above verse is not in accordance with the plain teaching of Peter. In 2 Peter i., he exhorts those "that have obtained like precious faith with us" apostles, to add to their faith, courage, knowledge, temperance, patience, godliness, brotherly kindness, and charity, so they might have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

The testimony is plain that the kingdom is to be entered into some time in the future. And it is also plain that they were not now in the kingdom. Paul exhorts the disciples, "to continue in the faith, and that we must, through much tribulation, enter into the kingdom of God." Acts xiv., 22. That Paul expected to enter the kingdom at some future time is plain to be seen. "Flesh and blood (man in a mortal state) cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. xv., 50. The saints in a mortal state cannot possess the kingdom: for it is incorruptible. It will never end. Luke i., 33.

It will not pass away nor be destroyed. Dan. vii., 17. The saints will come in possession of the kingdom when Jesus comes in the clouds of heaven. Dan. vii., 13, 14, 22. The saints then will have a life that will never end, and will be qualified to inherit a kingdom that will never end. Paul says, "Who delivered us from the dominion of darkness, and changed us for the kingdom of the Son of his love." Col. i., 13. (Diaglot.) Paul still speaks of the kingdom as future; contradicting the hymn book. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James ii., 5. The brethren to whom James wrote were heirs of the kingdom; and it was to them a thing of promise. To advocate that the kingdom was set up on the day of Pentecost is to do so without one single positive text to sustain it. The kingdom now is in a scattered condition. The King is in heaven. The associate rulers are yet in a mortal state in the earth, and scattered over it. The subjects of the kingdom are a hiss and a by-word, scattered among the nations of the earth. The territory of the kingdom is trodden down of the Gentiles, and will continue to be, until the times of the Gentiles be fulfilled. When Jesus returns from heaven, all the above-named elements will become combined: and the kingdom organized that will never pass away, or be destroyed. The kingdoms of the world, then, will become our Lord's, and he will reign through the age of ages. His laws, when sent out, will produce the effect spoken of in Micah iv. What a difference there is between the Christian Hymn Book, and the Bible on this subject.

Some time ago, we heard a preacher speak on the second coming of Christ; he did very well for one of his party. But when he got through the chorister sang a hymn containing the following lines:

> "If heaven be thus glorious, Lord,
> Why should I stay from thence?
> What folly 'tis that I should dread
> To die and go from hence!
> Reach down, reach down thine arms of grace
> And cause us to ascend,
> Where congregations ne'er break up,
> And Sabbaths never end."

They sung it was folly to dread to die, and go from hence. Then they called on Jesus, in their song, to reach down his arms of grace (death) and cause them to ascend where congregations will never break up, and where their Sabbaths will never end.

Now, if the song is true, the preaching was false. For if the congregations never break up in heaven, and the Sabbaths never end there, then Christ and the saints will certainly continue there through all eternity. And the second coming of Christ is all a hoax. And the last verse of their song still makes the idea stronger:

> "Jesus, my love, to glory's gone,
> Him will I go and see. [That is when they die.]
> And all my brethren here below,
> Will soon come after me." [When they die.]

Now, if all the brethren, one by one, goes to Christ as fast as they die, in the name of reason what is Jesus coming back here for?

All he has to do is to reach down his arm of grace (death) and bring them home. Death, though, (their arm of grace) is to be destroyed. 1 Cor. xv., 26. How are such preachers and people to be enlightened? We hope and pray that something may turn up, that will cause them to see their errors, and turn away from them.

From Clamor Franke.

Cincinnati, O., Jan. 27, 1869.

Br. Storrs: I am just in receipt of the Tracts "God is Love," and hasten to send you the money for them. Enclosed please find $5. I shall lose no time to distribute them. They are worth their weight in gold. Gold, do I say? No. Sordid gold is far too mean an estimate and too low a comparison of the value of this sum of all truths, "*God is Love*," as brought to view in these pages. Who, with such a picture of love before his eyes, can withhold his heart from this God of love? O man, who art thou that thou despisest the riches of his goodness, and forbearance, and long suffering; not knowing that the goodness of God leadeth thee to repentance?

And who that has tasted of this heavenly gift of love, can feel otherwise than be persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord?

> O for this love let rocks and hills
> Their everlasting silence break,
> And all harmonious human tongues
> The Saviour's praises speak.

Yours in bonds of love.

J. H. White, Lewistown, Ill., writes: We wish our paper continued. We cannot well do without it. It is all the gospel preacher we have, and we prize it much. We were first made acquainted with the Life views through the preaching of our dear old western veteran, Br. Lewis; and having read the Bible for ourselves, we were not long in seeing that these views were more in accordance with its teachings than the opposing theory. We set ourselves to studying the Scriptures. The result of which was, we embraced the Bible truth of "Life only in Christ." Thus we renounced the traditions of men. We can now look upon God as the God of love; which we could never do while we believed the old endless torment theory. I praise the Lord, that we were ever brought into this true light of the gospel. We have much opposition, and every means are used by ministers of the old theory to keep us from spreading the glorious truth. They tell the people it is dangerous to read our tracts and paper; that the worst kind of infidelity is taught in them. Some of the people have minds of their own and are not afraid to read for themselves and are glad to get our tracts. I think numbers are already convinced of the truth of the Life views; but are not strong enough boldly to take their stand on its side. I think the tract cause is doing much good, and we shall try to help it on, this year, by some pecuniary aid.

B. A. Brennan, Washington, D. C., writes: I take pleasure in sending you the inclosed one dollar, as my subscription for the first quarter of the present volume. I will—God helping me—send you a like sum every three months. I hope to be able to show you how much I love the Herald, its Editor, and the truth he maintains a conflict for. I wish you could make the noble sheet more self-sustaining. Could you not change the size to a quarto, print in Brevier, etc., let the outside be for advertising; that would pay costs, and leave a margin that would enable you to extend the free distribution. The sum now so nobly subscribed to sustain the publication of the Herald, might then go to the Tract fund. When shall I review the amount of money acknowledged, and the number of tracts sent forth; then, the apologies from the many who are willing but unable to pay even the bare prime cost, I wonder how you can do it. But God is with you; and may He ever sustain you. May you be strengthened from on high, is the present prayer of your unworthy brother.

Appointments.

W. Meriden, Conn., Feb. 7.
Hartford, Conn., Feb. 14.
Geo. W. Brown.

Cooper Institute, New York, Feb. 7.
W. S. Campbell.

Hartford, Conn., Feb. 7.
Springfield, Mass., Feb. 14.
F. H. Burbank.

Cooper Institute, New York, Feb. 14.
Wm. Stuart.

Business Matters.

One Dollar each from—H. J. Smith, W. Doughty, D. Hutchinson, J. Thomas, J. C. Clarke, Adelia A. Neal, R. G. Clarke, Lavinia M. Doughty, Ann C. Mayo, B. A. Brennan, H. J. Sweetland, Joel Smith, J. W. Merrill.

Two Dollars each from—P. Macomber, G. W. Kemp, Moses Dame, J. Byington, Geo. Ferris, Sarah B. Young.

Five Dollars each from—T. J. Harris, "G. N. J," thank you, Clamor Franke, on tract "God is Love," F. C. Upson, on pledge, J. Smock.

Various Sums—H. N. Hazard, $1 50; G. N. Lemard, 50 cts.

Pledges for Tract on the Devil.

C. W. Lyndall	$1
Wm. Doughty (Paid)	1
D. Hawks (Paid)	1
H. Drown (Paid)	1

Parcels sent since last week.

B. A. Brennan	by mail
S. Merriatt	"
G. Ferris	"
S. B. Hill	" "
Noah Mayo	" "
J. B. Bolster	" "
S. M. Ely	" "
J. Buttalph	" "
J. W. McCagg	" "
Minos Miller	" "
H. Drown	" "
And to twenty-four others	" "

To Correspondents.

Melissa A. Sawyer. Money not received, but we have credited you the amount.

Poetry.

UNDER THE SNOW.

UNDER the snow my loved ones sleep,
 Under the drifting snow;
Heeding not if I smile or weep:
Angels the while their vigils keep,
  As they sleep
  Under the snow.

Under the snow my treasures lie,
 Under the sheltering snow;
Nor mark how the changing years go by,
Or the swifter moments as they fly,
  While they lie
  Under the snow.

Under the snow there is quiet rest,
 Under the friendly snow;
To each weary heart and throbbing breast
Is the sweet repose supremely blest,
  As they rest
  Under the snow.

Not always enshrouded in gloom and night
 Will my precious treasures lie;
There hastens a morning fair and bright,
When my loved ones will waken and greet my
 sight;
  My loved ones
  Under the snow.—AUNT LOUISA.

Children's Department.

MY LOVED ONE.

DEAR CHILDREN: I once had a little girl—my only daughter, and I loved her very dearly. She was not a perfect child, for she had faults like other children, but she loved her mother, and was uncommonly conscientious and obedient, and I do not know that she ever deceived me or told an untruth.

I think she gave her heart to the Lord when she was very young, and tried to serve him. I have now a little letter that she printed (for she was not old enough to write), and sent to me from school by one of her young companions who lived near us, and was coming home. In it she told me how dearly she loved me, and how happy she was, for she was trying to be good and love the Lord, so that she might be ready to meet him when he came, and live forever in his kingdom. Can you wonder that I was very happy with my dear child?

She was spared to me and grew up to be a young lady. If she was a comfort to me when a little child, she was certainly so when she became older. She relieved me of many of my cares and was always my nurse when sick, for my health has been poor for many years. She opened all her heart to me, keeping no secret from me, and seeking my advice on every subject, and I had always in her one to sympathize with me and cheer me under all my trials. Perhaps I leaned upon her too much, for my heavenly Father saw fit that she should be taken from me and laid in the cold grave.

For many long months she was sick; and although it is very hard for young people to be confined, and shut away from their companions, yet she was always patient and cheerful. She dearly loved her friends, as they did her, and it was hard to give up all her bright hopes of happiness, and her life too, and yield to the power of death. But the blessed Saviour, whom she loved, did not forsake her, and she calmly and peacefully fell asleep in Jesus.

The time has seemed very long since she left me; and sometimes it has seemed as if I could never learn to live without her. Often when I have thought of writing to you, I have felt so sad I could write nothing interesting. How glad I am that Jesus is coming in a little while to wake up all the dear ones who sleep in him, and give them a home where they will never suffer or be sad or die again. Then we shall find our dear friends and never be separated again.

Maria was very fond of children, and all the children who knew her loved her. After she died several little children came in to look upon her pale face. At first they were afraid to come near her, but when they saw me sit down by her and smooth her hair, and they saw how pleasant she looked, and I told them that she was asleep, and in a little while would wake up again, they lost all their fear, and came up and put their little hands upon her cold face, and her hands, which looked like marble, they were so white. They were surprised when I told them that she, or her soul, had not gone to heaven, for their parents had told them she was there. How much easier it is to believe the truth, that she will lie in the grave until the resurrection.

As I sit at my window I can look upon the spot where my dear child is resting in her lowly bed, and it makes me long for the day to come when the dead will live again.

On New Year's day, a time when so many were made very happy by visiting and receiving presents, I sat and looked at the falling snow and thought of Maria and my dear parents, and a loved sister, and other friends who have died. A few of my thoughts I wrote out and will send them to you with this. Before I close I wish to urge all the dear children who read this to give your hearts to the Saviour and obey him, and then if you should die before Jesus comes, your friends can have the blessed hope of meeting you when "the voice of the archangel and the trump of God" shall awaken all who sleep in Jesus.

AUNT LOUISA.

"PLAYING LIKE A CHRISTIAN."

I HEARD of two little children, a boy and a girl, who used to play a great deal together. They both became converted. One day the boy came to his mother and said, "Mother, I know that Emma is a Christian."

"What makes you think so, my child?"

"Because, mother, she plays like a Christian."

"Plays like a Christian?" said the mother. The expression sounded a little odd.

"Yes," replied the child, "if you take everything she's got, she don't get angry. Before, she was selfish; and if she didn't have everything her own way, she would say, 'I won't play with you; you are an ugly little boy.'"

"THESE KINGS."

AN EXPOSITION BY JAMES W. SMITH.

CHESTER, PA., Jan. 3, 1869.

IN Dan. ii., 44, we find that in the days of certain kings the God of heaven will set up a kingdom that shall not be destroyed. It is of the utmost importance to every believer in the second advent of Christ to know who "these kings" are. To all who love the Lord, and his second coming, I offer a few thoughts on this important subject.

"These kings" are admitted by all to be a part of Nebuchadnezzar's image; and therefore to find out who they are we must begin with the history of that image. And we find the image divided thus:

The "head of gold"—Nebuchadnezzar.

"The "arms and breast of silver"—Medo-Persian.

The "belly and thighs of brass"—Macedonian.

The "legs of iron"—Roman Empire.

The "feet and toes,"—"iron and clay"—Not developed yet.

It is clear that the image consists of five parts, and represents five different powers. But it has been the rule heretofore to divide the image into only four parts, thereby confounding the legs of iron with the feet and toes, which are of iron and clay. There is evidently as much difference between the "iron" power of Rome, and the feet and toes of iron and clay, as there is between the brass and silver, or the silver and the gold. There is no difference of opinion that the first four divisions of the image are all dead and gone. The Roman Empire ended the day when it was divided into "ten horns." To talk about eastern and western Roman Empires now is simply nonsense; there is no such thing now.

When the stone cut out of the mountain without hands strikes the image, it smites it on the feet and toes; but if the "ten toes" represent the first ten horns of the Roman Empire then our Lord ought to have come long ago. But our Lord has not come yet. But those ten horns of Dan. vii., 7; and Rev. xiii., 1, are all defunct. And the "stone" out of the mountain has not struck the "image" yet, because our Lord has not yet come Therefore we must look for the "feet and toes" in the future.

This feet and toe power is being developed just now. And judging from what I read, there are few aware of the fact. It is not generally known that Italy, the home of the iron power of Rome that ruled over all the earth, was, after the fall of Napoleon Bonaparte, at Waterloo, divided into ten States. And these ten States of Italy are exactly the ten toes of the "great image" we are considering. Here are the States as given by Hugh Murry, a historian.

1. The States of the Church.
2. Tuscany.
3. Lombardy or Austrian States.
4. States of Sardinia.
5. Naples and Sicily.
6. San Marino.
7. Modena.
8. Lucca.
9. Parma.
10. Monaco.

All these States have obtained their liberty except the States of the Church, and these cannot be free without destroying the Pope.

Daniel says of this iron and clay power, that it will be partly strong and partly broken. Nevertheless, there will be in it of the strength of the iron. And the iron party shall prevail over the clay party. But there is a want of union between the iron and clay. Now, is this not a fact with Italy at this moment? Italy is divided, but hopeful of success in the end. Had it not been for Napoleon III. the Pope would have been driven out of Rome before now. And though quiet seems to reign at present, let no one suppose it will be always so. The Pope has got to go. He will be overthrown in spite of all the powers of the earth. Garibaldi has recently written a letter to the patriots of Bologna, in which he says; "I shall believe that our people wish to effect their freedom when I see the shop of Saint Peter converted into an asylum for the indigent, and the vial of Saint Januarius broken on the tonsure of the buffoon and sorcerer. Come what may. I shall indeed die wretched if on the day when you fight for the liberty of Italy—a day not far distant, I hope—I should be unable to follow you, at least in an ambulance." This is the spirit and feeling that will in a little while destroy the "Mother of Harlots." Now turn to Rev. xxii., 12, and here we find that there are "ten kings" that "have received no kingdom as yet, but receive power as kings one hour with the beast." The Italian patriots claim that Rome must be the capital of the new Italian kingdom; and their watchword is, "Rome or death." But whether they will succeed in this or not cannot at present be determined. But one thing is certain that when these ten states of Italy—the ten horns of Rev. xvii., 12—and the ten toes of the great image obtain their freedom, their reign will be short—a "short space"—"one hour." It may be observed that the power which these ten horns obtain is not their own. They do not get it by their own strength. They "receive power one hour as kings," consequently it is given to them. And Italy could not be to day what it is, had it not been for France and Prussia driving out Austria. This, and the doctrine of non-interference, or political neutrality now observed by the powers of Europe, has opened the door to Italian freedom, and gave also to the French Emperor leave to reign. It is an historical fact that at the close of the last century and the beginning of this one Great Britain interfered with all the nations of earth, and nothing could be done but what she allowed. She waged war for twenty years on republican France; and for no other purpose but to restore the Bourbon family to the throne, and banish Napoleon I. to St. Helena; and it cost her six hundred million pounds sterling of a national debt, and its interest for over seventy years; which would be about two thousand millions sterling money, or ten thousand millions of dollars. The four great powers of Europe, Russia, Austria, England, and Prussia, pledged themselves after Waterloo, that the name of Bonaparte should never occupy the throne of France. And they agreed, if it should be necessary to carry out the agreement, to bring all the force of the contracting parties into the field to prevent a Bonaparte from ever reigning in France. But a few years only pass away, and contrary to all expectation, "the beast that was, is not, and yet is," comes on the stage in its third and last form of existence. And strange to say, that England, who killed it, was the first to shake hands with it when it was resurrected from the dead.

Mr. Alison, in his history of Europe, speaking of the close of the French war, says, "War wore itself out; a contest of twenty years duration at once drained away the blood and exhausted the treasures of Europe. The excitement, the animation, the mingled horrors and glories of military strife, were followed by a long period of repose, during which the social passions were daily gaining strength from the very magnitude of the contest which had preceded it. . . . The nations were chained to peace by the immensity of the sacrifices in the preceding war: All governments had suffered so much during its continuance, that, like wounded veterans, they dreaded a renewal of the fight."

Here, then, is the reason for the present neutrality, or policy of non-interference. And for this very reason Napoleon III. gets leave to reign. And for the same reason Italy will be yet permitted to free herself. Because the nations are "like wounded veterans; they dread a renewal of the fight." I have mentioned this to introduce Rev. xviii. The whole of this chapter is taken up with the destruction of the "Mother of Harlots." The time was when she could command the nations of the earth to obey her mandates; but, alas, she has not a friend on earth to help her, if we make France an exception; and even France will abandon the "buffoon and sorcerer;" and that before long. Take the tenth verse and the seventeenth, and substitute the words neutrality, or non-interference in national contests, for the words "standing afar off," and it is impossible to mistake the signs of the times.

The conclusion therefore that I come to is, that the ten States of Italy are the ten toes of the "great image," and also the ten horns of Rev. xvii., 12. That the city of Rome will be destroyed; and that these ten horns will receive power one hour, a short time; that these two horns will make war with the Lamb and be overcome by him. What sort of kingdom these "ten horns" are going to make, I will not try to define, perhaps it will be an infidel kingdom. These "ten horns" are the last of all the prophecies of God. There is no more to arise after them; they are at the very close of time, as is also the "feet and toes" of the image; both will end at the same time. I have believed this for twelve or thirteen years, and I see no reason to change my opinion as yet. I may not live to see it, but I hope I will. May God give grace, wisdom and understanding to all who love the appearing of our Lord Jesus Christ. Amen. And amen.

THOUGHTS ON NON-RESURRECTION.

"For this purpose the Son of God was made manifest, that he might destroy the works of the devil."—1 John iii., 8.

FROM this text it is assumed, that as death is the work of the devil, if God does not raise all the dead the works of this enemy will not be destroyed. While hearing, a short time past, on this strain, it came to my mind, Can the devil raise the dead? It is admitted on all hands, that he has not power to give life, even to an insect. When the magicians of Egypt could not bring even the lice, they said "This is the finger of God." Very well, then, if God brings into life the untold multitudes who have rejected his counsel against themselves, and have fallen under the power of death without having its sting removed, which is sin, it will not be through or by means of the great Ransomer. It is written, "Seeing there is wrath, beware lest he take thee away with a stroke, and a great ransom shall not deliver thee." Again, in Proverbs: "He that being often reproved, still hardeneth his neck, shall suddenly be destroyed, and that without remedy." All the cases referred to include not only those who have died, but also those who may yet die impenitent before the revelation of our Lord Jesus Christ from heaven.

Now let me refer to the saying of Jesus to the Jews: "If ye believe not that I am He, ye shall die in your sins; and whither I go ye cannot come." Would not some of our modern teachers remind the Master, that they surely must come where he is to hear sentence, and be condemned and sent away in Gehenna's fire, to die again?

Now we see what this class of teachers are driven to. It makes no difference what dispensation men have lived under; if they sinned without law, they have perished without law; and that righteously; for there is no unrighteousness with God, the Creator of all. This part, then, of the wicked are turned back to the dust.

Now, there will, according to the word of God, be a large crop of tares in the field, alive when the Saviour comes. If we can ascertain what disposition will be made of these, it will throw light on the subject of those already disposed of. "He shall send his angels and they shall gather out of his kingdom all things that offend, and them that do iniquity." Now, I think I begin to hear prayers: "O Lord we have been preaching that thou wouldst raise up all the tares of former generations: we cannot say they are now doing any harm, or that it is possible, in their present condition, that they ever can do any harm; but it would harmonize so nicely with our preaching to have them resurrected and put through Gehenna; O do, and defer not." Might not the answer be, "Those are already ashes under the saints' feet; and as it is not suffering, but the state or condition, viz., *death* that is the wages of sin, therefore when these living ones are as effectually returned to dust as those now in death are, there will be nothing in the way of my saints inheriting the kingdom prepared for them from the foundation of the world. Do not flatter yourselves that I will make myself a tyrant, and put myself under the necessity of destroying my own works! Persist no longer in such petitions, lest I mete out to thee that which thou hast measured out to others."

Now, if no one can raise the dead but God, who brought from the dead our Lord Jesus Christ, that great Shepherd of the sheep; and he does raise all the wicked to life, and there is no power, after the resurrection, of evil, or of the devil, will not our good God, who styles himself "Love," have to destroy his own work?

This old tooth is getting defective and very loose; it is only a compromise with the old eternal torment theory, and like its mother, is held up as a motive to repentance and a preparation for the kingdom of God. They seldom pretend to answer any objections. Let us all be true and faithful the little while.

F. WINANS.

CHICAGO, ILL., Jan. 18, 1869.

THE YEAR 1869.

ALTHOUGH fourteen years have passed, yet it seems but as yesterday to us, since we looked with earnest expectation to the time now present. Placing our confidence at that time in certain interpretations of Daniel's prophetic dates, we confidently expected to be clothed with immortality ere 1869 dawned upon the world. Still we are here possessed of a flesh and blood body. What means this disappointment of interpreters and those who confide in them? It means that we are not to put our trust in man. Poor, weak, frail man, of what account is he? We often feel our own weakness and naturally enough lean upon the first staff that we can find, even though it be but feeble man. Yet, how often disappointment overtakes us, in such cases. We find that God alone is sure. In Him we can trust, and Him alone. Men may approach us with an air of self assurance, and thrust their claims upon us for our confidence, yet time, with its unrelenting hand, soon dispels their claims into thin air.

In the year 1843 a great excitement was created by William Miller, relative to the immediate ending of the prophetic periods. Thousands were converted to Adventism by this means, and thousands were disappointed in their hopes. Since then, there have been numerous interpreters who have undertaken to give the world correct expositions of these dates, some of them, too, with a good deal of egotism, as if it were impossible for their computations to fail. Alas for those who rely upon them, however, for disappointment seems to be their only lot. One, on whom we had relied for years, has, like all who have preceded him, proved his utter incompetence to interpret the periods of Daniel and Revelations. Writing in 1851 he said, "when the next fifteen years are passed, the numbers of Daniel, and of John's apocalypse, will have all come to an end." Eighteen years have passed and still the end has not come, thus proving, conclusively, that he, with Miller and others, is unable to interpret the much talked of dates.

Relative to the prophecy of Daniel it was said by the angel, "Go thy way, Daniel, for the words are closed up and sealed till the time of the end." . . . none of the wicked shall understand, but the wise shall understand." Dan. xii: 9, 10. It was claimed by the writer last referred to that we were then living in the time of the end, and that he, and those who believed with him, were the wise who should understand. Now, one of two things is apparent, either we have not reached the time of the end when the wise shall understand, or else the claims of this interpreter to being one of "the wise" are false, seeing that time has shown us he did not understand.

In view of these repeated failures, how careful ought we to be, not to place too much confidence in the interpretations of man. We ought, at least, to profit by past experience, and we doubt not when the time comes for the fulfilment of Daniel's prophetic dates, and those of the Apocalypse, we shall not be left to conjecture, but the evidence will be so plain that no mistake can possibly be made by those who believe the Word of God. The prophecies of the past have been fulfilled so minutely and literally that a child, even can read the prophecy and the history of its fulfilment, and not fail to connect the two. So we believe it will be in reference to all unfulfilled prophecy. We have no confidence in the attempts made by many to press certain historical events into their service for the purpose of showing a fulfilment of prophecy, when it is impossible to discover any similarity between the event predicted and the one pointed out as its fulfilment. God is not such a bungler as some would have us believe. That which he has declared shall come to pass, and not something else. Let us learn to wait with patience, then, the appointed time, even as the husbandman waiteth for the harvest.

Now, that we have entered upon a new year, our first thought is, what may we look for in the political world? Time alone can tell. God knows, but we do not. The year passed has witnessed great changes in Papal strongholds, and Eastern Europe has been agitated in one way or another. Turkey, with her code of reforms, is trying to maintain her rank among the nations, and, if possible, to take a step in advance of her former position. Her trials are great, however, owing to the conflicting religious elements which exist in her dominions, and her inability to control them. Russian agency is secretly sapping the foundations of Turkish supremacy in the provinces over which she now maintains but a slight hold. Russia, with a giant hand, is also reaching out into Asia, and seizing, one after another, the independent states of that country. What this year will witness, we cannot say, but it is probable, that with the prestige she has already obtained in that country, she will succeed in aggrandizing most of what remains. That those Asiatic tribes are destined to become the vassals of the great Northern Bear, we verily believe, and we think the work of subjugation will continue, and perhaps be rapidly prosecuted during the present year.

The spirit of reform has seized the masses of Europe, and we look for important changes in consequence. England is agitated to its centre; and Spain, proverbially slow, has just shaken off from the throne the last of the Bourbons; Austria has consented to grant to the people certain conciliatory measures, and the infection is spreading to other countries.

Not only is the political world in a state of agitation, but the earth itself seems to respond in earthquake throes to the terrible doom that awaits the rebellious nations. Never was there a time in the history of the world when earthquakes were so frequent or disastrous as now. Everything seems to point to God as the only source of safety. The earth may reel, and nations fall, yet if God is our friend we need not fear. He has promised to save us, and his word is sure.

In conclusion, brethren, allow us to remind you of the great end of life—to so live that we may be sure of obtaining the crown. The temptations of this life are many. There is a constant appeal made to the "lust of the flesh, the lust of the eye, and the pride of life." We must meet these and overcome them. Let us not forget the simplicity and humility of our great pattern—Christ. When the year 1869 closes, and we take a retrospective view of our labors, may we be able to say with the Psalmist, "Judge me, O Lord, for I have walked in mine integrity; I have trusted also in the Lord, therefore I shall not slide. Examine me, O Lord, and prove me; try my reins and my heart, for thy loving kindness is before mine eyes, and I have walked in thy truth." Amen. W.—*Herald of the Coming Kingdom.*

GO AND DO LIKEWISE.

EMELINE T. HOBBS, Cambridgeport, Mass., writes: If you can furnish me with "Campaign Documents" gratuitously, I will circulate them faithfully.

NOTE BY THE EDITOR.—We have complied with your suggestion and sent you $2 worth. We have sent off several hundred dollars worth "gratuitously;" and shall continue to do so as far as possible with the funds we have to work with; but we want to know that they are used with care, and not wasted on such as will not read them. Those who will distribute them in this way we will be glad to furnish with more or less of these "Campaign Documents" gratuitously; but we expect you to do all you can to help keep up our funds to print more.

We have just added a new tract to the list of the "Campaign Documents," viz., the Sermon "GOD IS LOVE," to which is added a short article on "LOVE," and a "REMINISCENCE" of the Author of the tract. Price $2 per 100: the postage to be added, which is about twenty-six cents.

ELD. JOHN CRAIG, Westford, Mass., writes: I am still doing all I can to spread the glorious news of no future life out of Christ. As a general thing, common sense men admit it is the most reasonable view of the character of the God of love. I greatly wish I was able to get a parcel of the "Campaign Documents." But sickness, death, and other privations keep me poor. Yet I love the cause of truth so much I cannot keep silent. I wish to do all I can to spread the light. Take courage, Br.; this glorious Life truth will yet "leaven the whole *lump*"—the church. O, may the light and truth shine forth in its fullest glory through the columns of the beloved HERALD OF LIFE. May the lovers of truth do all they can to spread this light far and wide; and may there be a rich harvest at the appearing of our LIFE-GIVER.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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NON-IMMORTALITY OF THE SOUL.

BY DR. JOHN K. FINLEY.

WE will next proceed to examine the case of the thief on the cross, which is regarded by many, who only look at one side of the question, as being so plainly in their favor that it is vain to attempt to get over it; and any effort to evade the force of it is looked upon as quite presumptuous. We admit that if the existence of a spiritual entity, such as the soul is claimed to be, had been proved, it would be reasonable to explain it as our opponents do. Let us see, however, if it is not, with greater reason, capable of a satisfactory explanation according to the life views and the analogy of the Scriptures.

1st. The request, "Lord, *Remember*," indicates a desire for something in the future, and that might be overlooked or forgotten.

2d. Remember *me*, not my soul, but *me*, myself. Does this not carry on the face of it, that whatever constituted the thief in his own proper personality, was the subject of the petition. It certainly contains no allusion to the soul, nothing that implies that he had or thought he had a soul that would consciously exist after *he* was dead.

3d. When thou *comest*, not when thou goest away, but evidently when he should return from where he was going, after his death and resurrection.

4th. Into thy kingdom. Archbishop Whateley says it would be more proper to render it "*In* thy kingdom." Either rendering, however, refers to the same event. No one will deny that Christ taught his followers, both didactically and by parables, that he was going away to receive the necessary power and authority, and would return to inaugurate, or set up a kingdom, and that the time when this would take place would be when "The Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory." This shows clearly the period of time when the thief asked to be remembered. I believe it is generally conceded, I know it is by many of the orthodox teachers, that the thief had been converted some time before this meeting with Christ on the cross, and that he understood that Christ taught the fact of his intention, at a future period, to return for the purpose of reigning on the throne of David, and his request had reference specifically to that time.

Christ having plainly taught his followers this great fact, and the thief understanding and believing it, it follows naturally that the reply of our Saviour would be in accordance with these circumstances. "And Jesus said unto him, Amen;" translated, "Verily, I say unto thee to-day," or as the Syriac has it, "this day thou shalt be with me in paradise." That the word paradise, a Persian word, meaning a garden of delights, was in the future when our Saviour made this promise, and will be in his future kingdom, we learn from the following passages: "Rev. ii., 7; "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Now refer to Rev. xxii., 1, 2: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the *tree of life*, which bore twelve manner of fruits," etc. Here we see the tree of life was in paradise and in the New Jerusalem, consequently paradise is, or will be in the New Jerusalem, the seat of the throne of David, which will be the throne of Christ in his kingdom.

Revelation is a political book, giving an account of the efforts made in various ways to prevent the establishment of the kingdom of Christ by the Roman Empire in its civil and ecclesiastical forms, and the final triumph of Christ, and the setting up of his glorious kingdom after the destruction of his enemies. When the throne of this kingdom is erected, as symbolized by the descent of the New Jerusalem, we find the tree of life, and of course paradise in this kingdom. This, then, is the place where our Saviour promised the thief to be with him, and it is even yet in the future. But it will be asked, How is this to be reconciled with the statement that he was to be with Christ in paradise to-day, or this day on which the promise was made? I answer, by putting the comma after *this day*, instead of after thee, and the harmony of the whole translation, as well as of the whole Bible, requires that the comma should be so placed. Some of our readers may not be aware of the fact that the Greek was written without any stops or points at all, and the collocation and pointing had to be made according to the harmony of the Bible and grammatical construction of the Greek language. The punctuation of the Bible was made in the eleventh century, and was made by persons who believed in the existence and immortality of the soul, and that when man died the soul went immediately to heaven or hell. We should, of course, expect that the punctuation would be arranged so far as possible, to sustain, or at least agree, with their honest belief. We do not blame them for so doing, but we are not required to look upon them as exempt from liability to mistake. They were not infallible in their belief of what the Bible taught on all subjects, nor in the practical consequences resulting from their belief.

But we are told, and in a manner to make it appear ridiculous, that of course the thief knew it was "this day" when the Saviour made the promise. The objection shows great ignorance of one of the most common modes of expression in the Bible, and also of our own every day style of address. How common it is to hear a public speaker, or even in ordinary conversation to hear the expression in relation to some event which the speaker is sanguine will take place, "I tell you *now*, such or such a thing will occur." In one book alone of the Old Testament, Deuteronomy, this form of expression occurs nearly forty times. Deut. xxx., 11: "This commandment which I command thee *this day*, it is not hidden from thee." Verse 15, "See I have set before thee *this day* life and death," etc. It is not necessary to quote all or many of them, but I will refer to one which is strictly analogous to the passage we are considering. "I denounce unto you *this day*, that ye shall surely perish." Now place the comma after you, as is done in the case of the thief, and it will read: "I denounce unto you, this day ye shall surely perish," making the threatening to be inflicted on this day, instead of the denunciation, and thus changing the meaning of the whole passage. That the Saviour and the thief did not go to heaven on "this day," is evident from what he said to Mary after his resurrection, three days after his death: "Touch me not, for I have *not yet* ascended to my Father. But it is still more evident, if further evidence was needed, from what our Saviour said to the Jews. John viii., 21, and onward, referring to the time when he should go to heaven, he says: "Whither I go ye cannot come;" and to his disciples he said: "As I said unto the Jews whither I go ye cannot come, so now (or this day, or at this time), I say to you." The context in both places shows that he referred to what should take place at his ascension; for he immediately tells his disciples not to be troubled by this, for "I go to prepare a place for you; and if I go and prepare a place for you, I will *come again* and receive you unto myself, that where I am ye may be also." This, too, is in full accordance with every promise he ever made to his followers. They were to be recompensed at the resurrection of the just, which was to take place at his return from heaven, when they should be brought from the dead, and "be forever with the Lord;" and the apostle tells all Christians to "comfort one another with these words," not with a promise, or any intimation that their souls were to go to him in heaven when they died. Now is it—I will not say likely—is it possible that this thief would be taken to heaven when neither his beloved and faithful apostles, and all others of his disciples would be debarred from entrance until after their resurrection?

THE COVENANTS:

THE DIALOGUE CONTINUED.

C.—Good evening, Br. G. I am glad of another opportunity to converse with you on the subject of the Kingdom of Christ. I think you have placed yourself into a dilemma that you cannot easily get out of.

G.—Ah, what is that? pray tell me.

C.—You traced the title of Jesus to the inheritance from Abraham, through David, in that line down to Christ at the first advent, and then when Christ died, you say Abraham's seed terminated in the flesh so far as the royal heir was concerned.

G.—Yes, you have answered correctly, and I do not see the great difficulty of which you speak, but allow me to ask you a few questions in order to help me out of my difficulty, for if I place you in the mire alongside of myself I may possibly place my hand upon your shoulder and you may be the means of helping me out. Do you not preach and believe that Jesus Christ, as well as yourself, at death laid down his blood (animal) life never to take it up again? and do you not teach that when Paul said, "flesh and blood cannot inherit the kingdom of God," he merely taught the doctrine that the animal man, or life, cannot inherit the kingdom? Now, please inform me if the animal (natural) life is forfeited, what relationship there is between a resurrected Christ, in the spiritual life, and Abraham in the animal life.

C.—Well, I never thought of that before; you do put some strange questions. But do you not believe the animal life was forfeited, and that it must be rendered up at death never to be taken up again?

G.—That is not the question, what I believe; and I do not mean to allow you to answer my question by asking me another.

C.—Paul said, flesh and blood could not inherit the kingdom of God. He did not say, flesh and bones could not inherit the kingdom. It may be quickened by the Spirit of God.

G.—It seems to me that is begging the whole question; you might as well dispense with the flesh as the blood, and say blood and bones quickened by the Spirit can inherit the kingdom. I suppose the Apostle intended to say, that the animal man, in his present mortal state, cannot inherit the kingdom of God; and that agrees with your teaching that the blood or animal life is rendered up, and man must live by some other nature in the world, or age to come. Is it not so?

C.—Yes, we teach the blood life of the whole race is forfeited, even Jesus laid down his blood life, and now lives by another principle.

G.—Please inform me how David, of whom it is said that Jesus was his Son according to the flesh, becomes the shoot or outgrowth from Jesus; for it is said that Jesus is the *Root*, and offspring of David.

C.—I confess you have the advantage of me now. That has always bothered me to understand how it could be.

G.—Can you inform me, then, how an Ethiopian, being in Christ, can be of the seed of Abraham, and an heir according to the promise? Surely you will not claim relationship according to the flesh for the African. He is not even of Isralitish origin. How then is he coming in for his share of the inheritance?

C.—Well, you do ask some queer questions. I cannot see the drift of your questions. I cannot see the point you are driving at.

G.—Never mind the point. Answer my question.

C.—There is no relationship according to the flesh.

G.—Very well; then we are agreed so far. Now for the principle. The seed to whom God promised the land and the kingdom, was related to Abraham and David; and yet it was the Root out of which Abraham and David both sprang, and also the Ethiopian. Jesus is the Author of Eternal life, the *Germ*, from which all spring; the Father of the everlasting *Age*. Yes, even Abraham's and David's father; and when God promised Abraham that his seed should inherit the land for an everlasting posession, it was the faithful seed Christ, to whom the promise was made; and this seed was to come through the line of Abraham and David; they generated Jesus Christ according to the natural man. Jesus was the branch and offshoot of Abraham and David, and the animal Life of Abraham and David, and Jesus went down into the grave. But before He went down into the grave, He had earned by obedience the life-giving or quickening principle; hence he says, I lay down my life, and I take it up again. And he comes forth the great regenerator; the *root* out of which Abraham, David, and all the faithful, spring again into life. Does he then come up the son of Abraham? I answer, No, not according to the flesh; but in the language of the Apostle, "And that he died for all, that they which live should not henceforth live unto themselves but uuto him which died for them and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known *Christ* after the *flesh*, yet now henceforth know we him no more. Herefore if any man be in Christ he is a new creation." 2 Cor. v., 15, 16.

It is this new creation of which Jesus is the head, the true Israel of God. And if any man be in this Christ, he is a new creation; begotten again by the same Spirit as Abraham, Isaac, and Jacob, and Jesus were. The crown royal then went down through the line of Abraham and David in the flesh, until it came to the true seed, Christ; and with him went down the last of the royal seed according to the flesh; and He came up, not the seed of Abraham according to the flesh, for that never could germinate, but he came up the seed of God, "according to the spirit of holiness, by the resurrection of the dead." Rom. i., 2.

C.—But is he not the seed of Abraham in any sense?

G.—As Abraham was the father of the faithful, or the father of all the faithful, Christ in that sense is the seed of Abraham; and yet, if it were not for this incorruptible seed in Jesus, even Abraham would never have been generated from the dead.

It was the purpose and plan of God to have an incorruptible seed, and an incorruptible kingdom; and this made Peter break out in the sublime language, when he said, "Blessed be that God and Father of our Lord Jesus Christ, who according to his great mercy has begotten us again to a hope of life by the resurrection of Jesus Christ from the dead; and to an inheritance *incorruptible*, and undefiled, and unfading, reserved in heaven for you, who are guarded through faith (by the power of God) for a salvation prepared to be revealed in the last times." Again he says, "Having been regenerated, not from corruptible seed (like Abraham's amimal seed) but from incorruptible seed through the living and enduring word of God; for all flesh is grass, (even Abraham's) and all its glory as the flower of the grass: the grass withereth and the flowers fall off, but the word of the Lord continues to the age. Now this is that word which has been announced as glad tidings to you." And also Paul, when he broke out in the following sublime language, "According to a Plan of the Ages which he formed for the Anointed Jesus our Lord." "To him be the glory in the congregation, by Christ Jesus, to all the generation of the Age of the Ages. Amen. Eph. i. Here we understand the Apostle to say of the congregation of ages past, made for Jesus the anointed, are all consummated in the coming age; which will be the age of all the past ages. For of that Age Jesus will be the head of all things to the Church. He will be the Alpha and the Omega. Yea, he will be all in all. We have protracted this conversation further than we intended, and think we had better leave it, and therefore we will take leave of this subject for the present. Yours, in hope of a part in the kingdom of Jesus Christ.

JACOB GRIM.

PHILADELPHIA, Feb., 1869.

DYING TWICE.

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die."—Ezek. xviii., 4.

THERE is nothing in this text that teaches the resurrection of the wicked; but those who hold to the resurrection of the ungodly often quote it and other texts in the chapter to support their theory. The 26th verse is frequently quoted with the 4th: it reads, "When a righteous man turneth away from his righteousness and committeth iniquity, and dieth IN them; FOR his iniquity that he hath done shall he die." Great stress is laid upon the words IN and FOR: and we are told that dying IN our sins is the first death, and dying FOR our sins is the second death.

That the prophet did not teach that the wicked die twice is evident from his prophecy. In the commencement of this chapter he says, "What mean ye, that ye use this proverb concerning the land of Israel, saying, the fathers have eaten sour grapes, and the children's teeth are set on edge. As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, IT shall die."

Can anything be plainer than the facts that Ezekiel was living under the law, and that he gave the Jews to understand that their sour-grape theory of children's being put to death for their parents, sins, and *vice versa*, was false. He declares unto them, "The soul that sinneth, it shall die. A case right to the point is found in 2 Kings, xiv., 5, 6: "And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father. But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin."

The language of the prophecy of Ezekiel is in harmony with these verses. "The soul that sinneth it shall die:" it shall be put to death. Dying in iniquity and for iniquity as taught in this prophecy means one and the same thing. This statement will be found to be a correct one by any who will read the third, fourth, and fifth chapters of Ezekiel, noting the application of the terms FOR and IN. Beyond the possibility of successful contradiction the dying of rebellious Israel in and for their iniquity, is placed very far this side of the second coming of Christ.

F. H. BURBANK.

NEW YORK, Feb., 1869.

FROM WM. W. DOUGHTY.

LYNN, Mass., Jan. 24, 1869.

BR. STORRS: Inclosed is $9; also the names of seven new subscribers to the HERALD OF LIFE. I feel much interested in the success of the dear HERALD, and have been ever since its birth under the old chestnut tree at Wilbraham; although I have not had the privilege of meeting with the dear children of God of like precious faith since that time; but have remembered them in my prayers that they may be possessed of the meek and quiet spirit, which is in the sight of God of great price: for unless we have the holy Spirit in our hearts we are in a lost condition: for, by this we are sealed till the day of redemption: and this Spirit will make us gentle; for the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law; and they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit let us also walk in the Spirit. Gal. v., 22, 25; for as many as are led by the Spirit of God they are the sons of God. Rom. viii., 14. Truly this is an exalted position to hold such a relationship to the all-wise Creator, when we realize that we are but dust, and are not deserving of the least of His blessings, all of them being unmerited. Life, although mingled with sorrow, is a great boon; for all that a man hath will he give for it. But how many are there that appreciate this blessing? But few comparatively. The majority act as though their life was their own, not considering they live on unmerited favor. What right have we to live even a moment? Have we purchased it? Nay, verily. When the Apostle was addressing the Athenians in relation to the UNKNOWN GOD, whom they ignorantly worshipped, he declared unto them, God that made the world and all things therein, seeing he is Lord of heaven and earth . . . neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life and breath and all things. Acts xvii., 24, 25.

So it is not by purchase that we live, but God's love and mercy that He continues our existence. Although the Lord has given us life, it is forfeited by transgression, so that we have no right to live; but He continues it; not for the sake of gratifying our own desires, but that we should seek him if haply we might feel after him and find him, although He be not far from every one of us; for in Him we live, move and have our being. Acts, vii., 27, 28. The invitation is, Come unto me all ye ends of the earth and be ye saved. Why not accept of the invitation before it is too late? Turn ye, turn ye, for why will ye die. Look to Christ, for he is the one that can save to the uttermost. Soon it will be too late. When once the Master of the house rises up and shuts to the door, it will then be too late. Accept Christ now, and when he comes with all his holy angels to reward his saints we shall be waked up, if asleep; and if alive we shall be changed from mortal to immortality, and caught up to meet him in the air; and so be forever with him. 1 Thess. iv., 17. Amen; even so, come Lord Jesus.

A SHORT SERMON.

BY D. J. E. TO A FRIEND.

"I am the Way, the Truth, and the Life."—John xiv., 6.

IN this announcement of our Saviour to one of his disciples, and the manner in which it was received, we are led to wonder many times at the weakness of faith and the doubt manifested on various occasions by the disciples of our Lord; after the many demonstrations of power they had witnessed in proof of his divine mission.

And yet, when we look at our Saviour, as he presented himself to the world; His humble and obscure origin, the lowliness of His birth and parentage; so unlike in every feature from the hopes and expectations which had been entertained by the Jewish people in regard to the promised Messiah, we are enabled to understand why it was that doubts continually arose in the minds of His disciples in regard to Him.

He had not been received by the learned and great of the Jewish nation, those whom it would naturally be supposed to be familiar with the prophets.

These expounders of the law and the prophets had everlooked, or else had not accepted, the plain obvious meaning of much that had been written, concerning the Heir to David's throne, the long looked for King of Israel. They were suffering under the bondage to the Roman power, and they expected that He who should come would deliver them; cast down their enemies, and exalt them to a higher position in the world than they had ever known.

But such was not the plan of the Almighty in sending his only Son into the world. Although God had chosen the Jewish nation in the early history of the world, and lavished upon them innumerable privileges and blessings, yet had they departed from Him and his commandments, many, many times; bringing upon themselves the wrath and judgments of a righteous God.

Therefore it was that God sent his Son into the world, to *save* the world: and not the Jewish nation only, but all, of every nation, who should accept and believe on the name of His Son, Jesus Christ. He was obedient unto death, though not subject to it; yet He tasted death for every man, that He might redeem those who were under the power of death. "For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." "Forasmuch then as the children are partakers of flesh and blood, he also himself, likewise took part of the same: that through death He might destroy him that hath the power of death, that is, the devil," or, accuser. "Wherefore in all things it behoved Him to be made like unto his brethren, that He might be a merciful and faithful High Priest, in all things pertaining to God, to make reconciliation for the sins of the people; for in that He himself hath suffered being tempted, He is able to succor them that are tempted." Heb. ii., 10, 14, 17, 18.

He was God manifest in the flesh: that is, the Spirit of God was in him. He was the personification of God, so that He could well say to the doubting Philip, "he that hath seen me, hath seen the Father also." "Believest thou not that I am in the Father, and the Father in me:" "believe this of me, or else believe me for the very work's sake."

We find that one of the strong bands which Christ threw around his followers was his intense and unchanging love toward them. He ever regarded them with tender compassion and pity. He was always ready to provide for them, and protect them; to forgive them at all times when they had wronged him.

In the example of Peter, who had professed such a strong attachment for his Master, that he would follow him even unto death, and afterward, when the trying hour came, and Jesus had fallen into the hands of His enemies, Peter turned his back upon his master, and denied, with an oath, that he had ever known Him. That one look, at this time, of the Saviour upon Peter, was enough to melt his heart, and caused him to weep bitterly over his sin and folly.

It was a severe lesson to him, and it is not probable that he ever forgot it; for by faith in his Master, and the grace given him, he became one of Christ's bold and fearless defenders.

It is a lesson for us also, that in all our ways, we should seek to please Him, that we may be united to Him by a living faith, and be as a city set upon a hill that cannot be hid; that at last we may hear from Him the bidding of welcome, to be partakers with Him in His everlasting kingdom.

God grant that you and I may ever be found with the wedding garment on, and be ready to meet Him at His coming.

FROM ELD. W. S. CAMPBELL.

PHILADELPHIA, PA., Jan. 28, 1869.

BR. STORRS: I attended a Bible class at Ninth Street and Girard Avenue, on Sunday morning. The subject, "The last days," was fully discussed in the most kind and delightful Christian spirit. It was instructive and profitable. It might be well to follow this course in many places. With prayers and singing and a topic of discussion, allowing all to take a part, with some wholesome limitations upon all, the interest would be better in many cases, especially where congregations are small, and composed mostly of believers, than to have a sermon. Or there might be a chapter read, and explanations by references, comments and experiences. Where there is to be a sermon in the evening this is well adapted.

In some places the brethren read a chapter and hold a prayer and conference meeting, speaking upon the chapter, if they please. This is well, and better than a dry sermon.

I have become satisfied that, where there is a service held in the evening, a morning service in which all can take a part, is much to be preferred.

A knowledge of the Scriptures, which will result from the study of them, is much better than mere exercising and telling over how we feel. Yet to speak often on the blessed hope is good.

In the evening I preached on the text, Phil. iii., 12.

FROM M. E. ROLLINS.

NEW YORK, Jan. 26, 1869.

BR. STORRS: I wish to write a few of my thoughts, to let you know how filled my heart is with gratitude to God and how much of the love of Jesus I feel, and how precious it is to contemplate upon the way that God has planned out for man's redemption, "No life out of Christ." I have been made to sing praises to God in the highest for some two weeks or more, by embracing the life doctrine, or, No life only in Christ. How glorious and beautiful God looks to me. He is truly a God of love; bless his holy name. I feel like pressing with vigor on, and I feel such an earnest desire for the salvation of sinners. I think the Advent churches ought to be up and doing. I feel like working in the vineyard of the Lord. O that the power of God might be felt in Cooper Institute. O for the essential baptism! It is deck hands that are wanted on board of the old ship of Zion; not lady and gentlemen passengers. Jesus, for the joy set before him, endured the cross, despising the shame, and is now at the right hand of the Father on high. I feel that this doctrine is the crowning one of all. I was told, it was the last days' invention of the devil; and that death inevitably followed; but as I had not become a graduate, I thought I would let the Lord lead; and so I let the blessed Spirit lead; and how sweetly I have been lead by the Spirit of God. Sometime since I was somewhat tired of serving the Master; but since I have embraced this blessed truth, I feel it is a pleasure to serve the Lord; and when I meditate upon the bright inheritance of the saints, not above in the stars or moon, but on the earth—"the meek shall inherit the earth"—it makes my poor heart glad, and to praise Him who has purchased me with his own blood, and will shortly redeem the purchase. We are not our own, we are bought with a price.

Death truly is an awful sound to those that

have not God. Never to be ransomed from that state. O I feel more and more like serving the Lord. Some might say, "O, that is no penalty." But to those that rightly appreciate life, it is a terrible penalty. The non-resurrection of the wicked dead, and the unconsciousness state of men in death, are precious truths to me, and I owe it to Br. Bishop as an instrument in the hands of God, with much prayer and study on my part, of enlightening me.

As I have said, if I do not become a graduate, and let God lead me, He will lead me into all truth; for the path of the just is as a shining light, shining brighter and brighter until the perfect day.

Now if these are "the last days' invention of the devil," the non-living again of the wicked dead has been a wonderful cure-all for me. Why, I feel like serving God. It has put new energy in me. If I was out of Christ, I would seek for pardon immediately. But, by the way, How many devils are there? Some people have a number down in hell, putting departed souls through a course of lectures! How thankful I feel that my eyes have been anointed with eye-salve, so as to see God in his infinite goodness and mercy. O that we may lay hold on eternal life. If you sow to the flesh, you shall of the flesh reap corruption; and I cannot see how the wicked dead are going to be raised incorruptible; for Paul says, "the dead are raised incorruptible."

I am fully persuaded that they who are accounted worthy to obtain that world, and the resurrection from the dead, shall not die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection. Praise the Lord. Here is something peculiar to the righteous only. It seems to be a spirit of revenge to bring the wicked up to be punished. Why not let them be? If we have the spirit of Jesus, we will not want them brought up. He prayed, Father forgive them, for they know not what they do. And so will all the martyrs when the archangel sounds the last trumpet, and they come forth. They will not wish those who put them to death to suffer. O no: it is too revengeful for me. O that I may be accounted worthy to obtain that world. Pray for me, that I may be faithful, always abounding in the work of the Lord. Yours in the bonds of divine love, and in hope of eternal life at the appearing of our Lord Jesus Christ.

The Tobacco Antidote.

Without Money and Without Price. In our Anti-Tobacco labors, we see thousands whose WILLS are paralyzed by tobacco, who struggle to be free, but give up in despair. They need an *Antidote* for an insatiable appetite. Resolution must be armed and Hope inspired. We have such, and gladly publish it to every sufferer and to the world.

To such as are utterly stupefied by the drug, and such as revel in saliva and smoke—glorying in their shame—we make no appeal; but to such as "groan, being in bondage," longing to be free, we say, "Here is our Antidote, friend; try it. We ask nothing for it."

1. Make the most of your *Will*. Drop tobacco, and resolve never to use it again in any form.

2. Go to an apothecary, and buy ten cents' worth of GENTIAN root, coarsely ground.

3. Take as much of it after each meal, or oftener, as amounts to a common quid of "fine cut" or "cavendish."

4. Chew it well, and swallow all the saliva.

5. Continue this a few weeks, and you will come off conqueror; then thank God, and thank us.

REASONS.

1. Gentian is a tonic, bitter in taste, and will do much to neutralize and allay your taste for tobacco.

2. Gentian is a nervine. It will brace up your relaxed and flabby nerves, and save you from the "*awful goneness*" under which victims agonize.

3. Gentian, for a short time, is an innocent *substitute* for the quid or pipe. It employs the mouth, beguiles attention, and gives a helping hand to a drowning man.

Despise not our antidote. Money-making men give us to understand, that, should we fill millions of little boxes with Gentian, mark them "TRASK'S INFALLIBLE TOBACCO CURE," price one dollar, we should soon fill our empty coffers, and become a millionaire.

We shall do no such thing. We shall continue to spread tracts over the nation, showing that tobacco tends to ruin the body and the soul, and ruin nations; and beg enslaved men to try our Antidote—*Resolution, Gentian*, and the *Grace of God*. Thousands will try it and be free.—*From Rev. George Trask.*

CHARLES H. SUTTON, Manayunk, Pa., writes: The HERALD is very good. I agree with yourself that self-constituted organizations are not conducive to a free investigation of Bible truth, nor vital Godliness. "Sanctify them through Thy truth; Thy word is truth," said He who spake like no other man. "The truth shall make you free," is the experience of the true believer in Christ. May we ever seek to know the truth and abide in it, is the prayer of yours, in Christ.

HIRAM DROWN, Coventry, Vt., sends $3 for tracts, etc., and writes: I rejoice in looking over the HERALD OF LIFE to see what is going on by the books and tracts that are published in the HERALD office. My prayer is that this work may increase, and I trust that God will send laborers into His vineyard. I will do all I can to spread the work. May God bless all the brethren engaged in it.

THE HERALD OF LIFE.

NEW YORK, FEBRUARY 10, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not. he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Two and Two Make Five.

Is the above statement correct? Is it not a palpable error? Would any sound mind receive it for truth? Is the following statement any more correct in theology, than the above is in mathematics?

> Jesus Christ has come and revealed truths never otherwise to be known, and yet his professed preachers and papers still deny these most central truths. Of all the truths which He came to teach, these are the chief: Man is a sinner and doomed to endless misery. I am his God and his Saviour. I suffered and died for his Salvation. I offer him, with regenerating grace, a new birth, new creation, everlasting life, solely on the ground of accepting Me as the Redeemer. If you reject Me you must forever die.

This extract we have clipped from *Zion's Herald* of Jan. 21.

"Man is doomed to endless misery."

"If you reject Me you must forever die."

Are we to believe Jesus Christ taught two such contradictory theories? Did He who was "the wisdom of God" utter such palpable contradictions? One or the other of these statements must strike a reflecting mind as untrue; as palpably so, as that "two and two make five." Either man is not doomed to endless misery, or he will not forever die.

"Man is doomed to endless misery:"

Therefore, he cannot "forever die."

Or thus:

Man will "forever die:"

Therefore, he is not "dooomed to endless misery."

Are we to receive such statements as the above extract contains as "most central truths" in our Lord's teaching? We need say nothing of other points in the extract, except to ask, where did Jesus Christ ever say, "I am his [the sinner's] God?" Where did Christ or his apostles ever say or teach that "God suffered and died?" Mind, we do not ask these question for disputation, because Jesus has said, "No man knoweth who the Son is but the Father." But our Br. of *Zion's Herald* may have some information from the "Father" on the subject not known to us mortal creatures. He speaks as if he had; but we dare not trust his assertion till he gives us the evidence. Such "most central truths" should be as undeniable as that the sun is the "central" power of our solar system. All we desire is the plain statement of the word of God that Christ taught himself to be the God of the sinner; and as such, suffered and died. Observe, we do not dispute your assertion. We only want the texts that say it as plainly as you do.

A Noble Confession.

The Methodist Quarterly Review, for January 1869, has some remarks on the annihilation of the wicked which contain, in fact, one of the most noble confessions from our opponents that we have ever seen. They are an honor put upon our views we did not soon expect to see from so high a source. After giving a quotation from a writer in the *Christian Advocate* of this city, a man of high standing in the M. E. Church, which concludes with these words,

"Who would not prefer the dungeon to the cord, the rack to the guillotine? Death is the greatest punishment man or God can inflict. Eternal life in death is preferable to eternal annihilation." *The Methodist Quarterly* responds:

> "Now did we believe this, that annihilation is more terrible than eternal misery, we should consider the greatest difficulty in Christian theodicy to have attained a solution. The most terrible of all punishments for sin is attained without the slightest pretext for a charge of injustice upon the divine Inflicter. No one can claim a moment of future existence as a right, or its withdrawal as a wrong. God can justly, at his pleasure, drop any being into instant nothingness. And now, if this be the most terrible of dooms, then God can inflict it, or permit it, for sin great or small, and the most captious caviller can utter no complaint. Universalism could not charge this theory with injustice, nor orthodoxy charge it with immoral tendency in lightening the penalty of sin. But for our individual part we would infinitely prefer the brief 'guillotine' to the eternal 'rack.'"

We call this "a noble confession," not because the author of it indorses our views, for he does not; but it is an admission, in the first place, that the doctrine of eternal misery is the greatest difficulty in Christian theodicy; and in the second place, if annihilation is as terrible as the writer in the *Advocate* says, it is a punishment that can be inflicted without the slightest pretext for a charge of injustice upon the divine Inflicter, by any party concerned.

Here then is a noble confession. Coming as it does from a mind of long experience and a Christian minister of high standing in the M. E. Church, it is a cheering indication of abatement of the misrepresentations of our views which we have so long endured from some men in high places in that church and in other "orthodox" churches.

It is, at least, an admission that our view of the punishment for sin removes from all classes, whether saints or sinners, all pretext for a charge of injustice in the punishment, on the score of severity. Our respected Br. Editor thinks, for himself, he would prefer annihilation to eternal misery; and this latter punishment he admits is the greatest difficulty in Christian theodicy; yes, even more, that this difficulty has never had "a solution:" and he does see how sweetly and uninterruptedly the stream of justice would flow over every mind, if the doctrine of the literal extinction of the life of the sinner were true.

It is our happy lot to live in this pure stream which at once magnifies the justice and love of God, and opens up to our view the accomplishment of the prophecy of Rev. v., 13. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb forever and ever." Here is no theological hell song. That place, if it ever existed, is annihilated, with all its imaginary torturing engines. "The wages of sin is *death*." Rom. vi., 23. That death is eternal; all survivors join in the above song: and sin and sorrow are ended forever. Amen: Alleluia.

A Question.

> What is the meaning of John iii., 5, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." I do not believe water baptism is essential; but what did Jesus mean by being born of water. That is a mystery to me.
>
> H. D.

IT is a "mystery to" us that any thinking person should overlook our Lord's own explanation of these words in the verse following. Why must a man be born again? Because, "That which is born of the flesh is flesh;" (and all births of the flesh are of *water*, as any midwife or mother knows; therefore is perishable and cannot inherit the kingdom of God, which is an eternal inheritance: therefore "ye must be born again;" for only) "that which is born of the Spirit is spirit," or spiritual. There is a begetting first in both cases. A child is never born of water, i. e., of the flesh, till it is first begotten. So no man is ever born again who is not first begotten by the Spirit, with the incorruptible seed, the truth of God. By the Spirit and the truth the incorruptible nature is formed, and is in an embryotic state till the resurrection, at the last day, when it is developed into a new life, or is born of the Spirit into an incorruptible and immortal state, and lives in the kingdom of God; and is a child of God, being a child of the resurrection. Luke xx., 36.

An Earnest Lady.

A TRACT has been sent us from St. Paul, Minn., purporting to be "Published by a Lady," entitled "Semi-Sadduceeism Exposed," etc. Whether she is related to the OLD LADY of Babylon or not, we cannot say; but her language sounds very much like it. Her object is to "prevent" the spread of the doctrine of "No life out of Christ;" or of, No future life without a resurrection from the dead. This doctrine she calls "Semi-Sadduceeism," and affirms the believers in it "cannot produce *one* text in the New Testament which teaches it." Suppose this assertion were true, is she willing to stake her doctrine of an "immortal soul" on the finding of "one text in the New Testament which teaches it?" We will go a step further—If she can find one text in the Bible, anywhere, that saith, "the soul is immortal," or that man's "spirit is deathless," we pledge ourself to travel all the way to Minnesota, and on our knees confess to this "Lady" our great error in ever having promulgated the doctrine of "No future life out of Christ;" and that such life is only conferred on the saints by a resurrection at the last day, or a change to immortality, if alive when that last day comes. If she cannot find one text in the Bible affirming "the soul is immortal," is she willing to confess her error? We will help her to one that comes nearest to her view to be found in the Bible; it is this, "Thou shalt not surely die." Gen. iii., 4. The author of those words she may determine for herself.

She quotes the texts, "No man hath ascended into heaven, but he who came down from heaven, even the Son of man which is in heaven;" and "If Christ be not risen, then they also who have fallen asleep in Christ are perished;" both of which she summarily disposes of, and then adds, "These two (texts) are all the New Testament text which it is pretended teach the doctrine."

We do not like to attribute to a "*Lady*" either ignorance or deliberate falsehood; but if the author of such a statement had been a man we could not avoid the conclusion that he was a great ignoramus, or else uttered a known falsehood. But a "Lady" cannot be supposed to merit language so severe applied to her, so we are compelled to conclude, that "as the serpent beguiled Eve through his subtlety, so" this good "Lady" has been "deceived" by too much confidence in some pretended theologian who had not the manliness openly to show himself, but follows the illustrious example of the supposed author of the text "thou shalt not surely die."

But as the publisher of the tract before us is a "Lady," and for aught we know its author, we will let her off by simply suggesting to her that it would be much more to her credit not to meddle with things "too high" for her; and a few years more of careful study of the views and arguments of those she professes to oppose, and calls "Semi-Sadducees," may at least develop in her a more "meek and quiet spirit, which is in the sight of God of great price." 1 Pet. iii., 4.

We close these remarks by giving our readers one example of the wisdom and understanding of the author of the tract. To prove us wrong, among other matters, the following utterance is made:

> Peter taught that Christ was once "put to death in the flesh," but was alive or "quickened in Spirit, by which he went and preached to the Spirits in prison, which sometime were disobedient." He tells us why he did it. "That they might be judged according to men in the flesh, but live according to God in Spirit."

This quotation may give our readers an idea of the knowledge and accuracy of the author of the tract. It is open to the severest criticism, clearly teaching the doctrine of preaching the gospel in the theological hell, and the possibility of deliverance from eternal torments. But we forbear, to spare the "Lady."

A Generous Offer.

WE propose to give the remaining numbers of this volume, which now is thirty, to any *new* subscriber who will send us one dollar immediately, and will add as many back numbers as we can supply. Those who send the dollar will be entitled only to so many numbers as will be issued after the money is received. This is essential to be understood, because we never print many copies more than we have subscribers. Hence those who send immediately will be likely to get from thirty to thirty-five numbers; while those two or three weeks later will diminish from thirty in the ratio of the number of weeks. Let the friends of the paper see what can be done in this matter. Just give one day to a trial and expect a good result. Will it not be well for all, who can, to send the paper to some friend on the above offer? We are sending out several hundred more papers now than in any previous year. Let us have a few hundred more new subscribers on this liberal proposal. We trust we shall.

Campaign Documents.

WE are still sending out thousands of these truth tellers, and shall send out thousands more, rapidly as possible, and as funds will permit. We have denied no one who has called for them, whether they have sent funds or not. But we must judge for ourselves whether we can send as many as the applicant asks for, if he sends no funds. We have sent out hundreds the past ten days, in sets, to more than a hundred different individuals and paid the postage on them, as the law requires. Shall we continue this work? If so, we must have funds.

Our friends will see that we have five works in our list of Campaign Documents; and we think to add "Man's Nature and Destiny;" the "Atonement;" and the "Doom of the Ungodly" to the list, making eight in all, putting these three at the same price as the others of 24 pages: i. e., two cents each. Then the eight together can be had for 20 cents. Add to this, four cents for postage, and how can any lover of these truths do better than to furnish a set to a friend or acquaintance? While we give more or less to those who ask, it is manifest we must have additional funds. Donations are acceptable; but *sales* of the works also help to replace our stock of them. Let all do something, who can.

A Statement and Queries.

[The following was sent us from Chicago, Ill. The writer is unknown to us, but indorsed as "a most excellent man" by Br. A. B. Van Doren of that city.—ED.]

IN the WATCH TOWER occurs this expression: "To have an idea of personal existence we must have both material and form; it may be of a texture as pure and impalpable as light; but, a material there must be, however subtile.

If the resurrection be a rising to life out of the grave or sheol, the dead who rise again must be in existence there. But what intelligent idea can we form of the Christian in death? there appears to be three main theories of this, viz.,

1. The orthodox: that the real man (the soul) leaves the body at death, and, returning for, unites to it.

2. That the real man is synonymous with the organization of bones, blood, and flesh, that are now possessed: so, to bring up the same man, you must bring up the identical atoms that made him.

3. That the natural man is truly and *only* flesh and blood; but that the new man, or spiritual man, is not flesh and blood, and he only has a restoration to life.

The first of these, at this time, needs no comment. But of the second, or *mortal* resurrection class, Eld. Grant says (in substance), There is nothing entering into any man's composition but flesh and blood: for, he said, the Holy Spirit is "*no substance*" but "*something*." He evidently looks upon it as a real *nothing*; and consequently there is nothing of substance in a Christian, in life or death, more than a wicked man. The resurrection with him is a rising from the dead of all who have borne the human form: although some of lower order of living souls may be better, or more intelligent.

The "Christadelphian" expects up only those who have put on Christ by commersion—the *just*, and the *unjust Christian*. Both see nothing in a man in Christ, other than sensible, gross, tangible matter.

Eld. Grant logically argues that the very same atoms must come up to make the man of his theory: while Dr. Thomas, followers as rightly say, the Christian's identity lays in *his character*: but that this is a real *nothing*, and that the Christian in death is "*nowhere*." A form does come forth from the dust, but it is "other dust;" and this new dust there and then receives the imprint of the character, which at death was completed and caught up to heaven, and has existed in the mind of God as a *record* merely. These resurrected ones are new men with a superadded unsubstantial character.

Of these views, it seems evident, that the dead are truly *nowhere*; if they are not in sheol, they were certainly put in their graves, and they are to come out. So they must be there, if anywhere.

But to the question of identity in death. Neither of the above views seems to be logical or scriptural, for reasons. But the view above from the "WATCH TOWER" seems to open a way out of the dilemma scripturally and rationally. Understanding it thus: that the Christian commenced *to be* at the impartation of a *germ*, or begotten seed; and embryotic spiritual substance; a babe or new man in Christ Jesus; growing up as character, develops into a perfect man; in sheol existing in true identity, but *inactive, asleep, dead*, until awoke by the sound of the trumpet and the impartation of life at the second coming of the Saviour; arising as it (neuter) went down, a spiritual being, an etherial, sublimated or refined organization, hid then from sensual sense, but manifest now in another and more glorious, and incorruptible body, and power to make itself seen and felt.

Is not this the true view of the just ones in death? The queries involved are:

1. Is the Holy Spirit, imparted to natural men, *anything* or *nothing?*

2. Does it constitute the *basis* of the Christian character or substance?

3. Does it dwell with true Christians, but leave false ones in life?

4. Does it remain *intact*, barring animation in death?

5. Is the resurrection predicated of anything save this very spiritual man?

RESPONSE BY THE EDITOR.

"1." It is a vitalizing reality where received.

"2." It does, and is the only substantial element in such.

"3." It most certainly does.

"4." Yes.

"5." It is not. "If the Spirit of him that raised up Jesus from the dead *dwell* in you, He that raised up Christ from the dead shall also quicken your mortal bodies *by* his Spirit that dwelleth in you." Rom. viii., 11. Nothing else will ever give life from the dead to any man.

Intolerance.

I DO dislike the spirit of intolerance, so often manifested among the professed followers of Christ, and exhibited toward each other on account of the different views entertained by them concerning the doctrines of the Bible. It does not seem so stramge to see this spirit manifested among mere *worldling professors*, whose religion is nothing more than a mere cold-hearted mixture of sacred things with the elements of this world; for they have only the *form* of godliness, the outside show, without the great vital principle, the *spirit* of Christianity, to accompany it. They do not know, by experience, much about the Christianity of the Bible, and therefore are left, in a great measure, to the guidance of their own poor human reason. Such people, being destitute of the principle which cements the hearts of true Christians together—namely, the principle of Christian love and forbearance—are ever ready to condemn all who take the liberty to think for themselves, rather than subscribe to articles of faith contrary to their honest convictions of truth. These would-be lords over God's heritage are very apt to over-estimate the responsibility which rests upon them, and seem to think the prosperity of the church depends in a great measure upon their vigilance and zeal in ferreting out heretics and pulling up tares; or, in other words, in proscribing and condemning those who differ from the established creed in matters of faith.

It does not seem strange, I say, to see such people manifest a spirit of intolerance toward those who dissent from them in matters of faith; but to see brethren of a common faith, who have come out from all such human policy, and professedly baptised by one Spirit into one body; to see such people as these building again the things which they once destroyed, and adopting the intolerant policy of a God-forsaken, proud, nominal church, looks sad indeed. Such a policy is fast being adopted by various portions of the Advent body. How sad, and yet how just, have been the complaints uttered by these same people against the intolerant and unchristian spirit they had to encounter from their former brethren in the various churches, when the glorious doctrines relating to the second personal advent of Christ first began to be believed and advocated by them!

How these same people have rejoiced, in advocating what they considered to be truth, while enjoying that freedom of thought and utterance for the sake of which they severed themselves from their former brethren! How galling is the system which seeks to deprive the Christian of the right of free speech! and the yoke of bondage fits none the easier to his neck from being imposed by his professed brethren. On the other hand, how benign the system which guarantees to the Christian the right to think and speak according to the dictates of his own conscience, so far as human authority is concerned! These two systems are in open antagonism to each other. The first-named system is fitly represented by the anti-Christian power whose seat is at Rome; the second-named system is the one taught by Christ and his apostles.

When the Advent people first started out as a distinct people, they started upon the broad platform of *free toleration*. Upon that platform they have prospered, and have been blessed amazingly; and would without doubt have continued to prosper, had they still adhered to that divine principle. But alas! a feeling of distrust has for some time been manifested by certain portions of the Advent body, which is shown so plainly that it cannot be mistaken. It is manifested in their preaching, through their papers, and in various other ways.

One most prominent doctrine against which this uncharitable and intolerant spirit is manifested, is the doctrine of "*No future Life out of Christ.*" No stone is left unturned by the opposition to overthrow, if possible, this great cardinal truth of revelation. But although it is opposed, it continues to spread, and will continue to do so, notwithstanding the efforts made to arrest it.

I have noticed recently that several Advent Christian conferences, in different parts of the country, have passed resolutions against this truth, as if *it* was the cause of discord in the church. But the cause of discord comes from another source. When brethren get humble enough to be willing that others should enjoy their opinions as well as themselves, there will be no discord. When will professed Christians learn to observe this blessed precept, as laid down by our great Law-giver. "As ye would that men should do unto you, do ye even so unto them?" Until they do learn to observe this precept, there will be discord and strife.

May the Lord help all his children to have fervent charity one toward the other, and so to grow in grace that they may at least be found fit subjects to enter his glorious kingdom.

CHARLES C. TUCK,

BANGOR, ME., Feb. 1, 1869.

Sadness of Heart.

ALTHOUGH it is enjoined upon believers to "rejoice evermore, it is impossible, in this imperfect state, that our days pass without sadness and sorrow of heart; but it nevertheless does not necessarily exclude joy and rejoicing in tribulation. The Captain of our salvation was made perfect through suffering. He was a man of sorrow, and acquainted with grief; and it is enough that the disciple should be as his Master, not a stranger to sorrows, which arise from a variety of causes, and in some cases may be easily borne; while in others it bears hard and produces that sorrow which oft causes the flowing tear.

While reading in the last *Crisis* the doings of the Bristol (R. I.) Conference, I could but feel sad and sorrowful that our own familiar friends, in whom we trusted as truly Christian, which did eat of our bread, should lift up their heel against us, saying that the believers in the non-resurrection of the wicked dead, "Did, at the Springfield camp-meeting, publicly, constantly, and openly controvert and assail the gospel hope of the resurrection, to the detriment of babes in Christ."

Had it been an enemy that hated us, we could have borne these things without that sorrow; but it was from men our equals, our acquaintance, with whom we had taken sweet counsel and walked to the house of God in company, who said these things, (ignorantly, we trust) in their zeal for the Lord. These are hard sayings and accusations. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" and so I feel in this case (although I am not a public speaker) that these things are said of me; for my faith and sympathies are with those who believe and preach the gospel hope of the resurrection, through Jesus, of believers to life and immortality, while the wicked "remain in the congregation of the dead."

The question came up, What is the gospel hope, which we have to unjustly assailed? The gospel is always supposed to be good news, glad tidings of the grace of God, which have brought life and immortality to light. "The Scriptures, foreseeing that God would justify the heathen" (the Gentiles) "*through faith*" (unto the justification of life) "preached the gospel unto Abraham:" which good news, glad tidings, embraced an everlasting inheritance and blessings involving a resurrection through his seed, which is Christ. Paul tells

us, if we be Christ's (justified through faith,) we are Abraham's seed and heirs according to the promise. Now, without controversy or argument, it is evident that the gospel preached to Abraham embraced promises of good. Nothing else can inspire obedience and righteousness, or become the subject of hope; i. e., a good hope, or the hope of the gospel, which presents to the believer only, Life and immortality, with an exceeding and eternal weight of glory through a resurrection from the dead, by Jesus Christ, who is the resurrection (or Resurrector) and the Life. Says Jesus, I am the way; I am the truth, (or true one); I am the resurrection and the life." He that hath the Son hath life; he that hath not the Son hath not life. Without the spirit of Christ we are none of his.

Now, whatever, does not present to the believer something supposed to be good and desirable cannot possibly be a subject of hope: and inasmuch as the bringing into conscious existence an innumerable host, whose condition cannot possibly be bettered by that existence, but to suffer untold agonies and torture which cannot be of use to them, nor desired by one possessing the spirit of Christ, which is not revenge, but love and goodwill to all: therefore I say, it is impossible that such a thing can be glad tidings, good news, and constitute any part of the gospel hope.

Now, it is an undeniable fact, that for twenty years, the main body of Adventists have believed and preached that believers would be "raised in incorruption," the resurrection being the only door or birth to life and immortality, they being previously begotten by the Spirit of Christ, saying, "If the dead rise not . . . then they also that have fallen asleep in Christ are perished." But alas, how sad the thought, that because some see and teach the way so straight and the gate unto life so narrow that none but believers, begotten ones, have promise of, or ever will enter through that door, they now deny their former Scriptural position, and say that the good and the bad, the precious and the vile will all come forth, through that door, unto life in all their native corruption and deformity, not having a glorious body like unto the Resurrector, or him that hath begotten us, Jesus, the first fruits, and father of the everlasting, or resurrection age. How dishonoring to Jesus, our LIFE-GIVER!

Is it not such that we may understand the Bristol conference to say is "*The hope of the gospel?*" If such be the gospel hope, I am a stranger to it and ever wish to be, believing it impossible to come within the scope of an understanding Christian's hope; while it may be possible for a Christian to believe it against hope. If contending against such be the charge brought against us by the said conference, I think we may willingly and cheerfully plead guilty to it, having the spirit of our Master and his teaching on our side.

But the charge appears to embrace the "resurrection of the just," as being openly and publicly controverted and assailed by us (or the believers of the non-resurrection of the wicked dead), while it reads "both the just and the unjust. Charity prompts to believe that such was an oversight, but how it could be, and pass unobserved by those wishing to be governed by the spirit of Christ, is more than I can know, except the god of prepossessed opinion had so blinded their minds that they knew not what they did.

Again they say, "Their *notions* are detrimental to babes in Christ." Now, if the teaching that "*God is Love*," that his ways are just and equal, that He has no pleasure in the death of him that dieth, that He does not afflict willingly, that all His doings are in love and kindness, that His promises are great and exceeding precious to all that love, believe and obey Him; while the enemies of Jesus, who would not that He should reign over them, have no promise of a future life, and are left in death, as the love of God cannot bring them forth for any good, but only to suffer death again. While those babes are taught by us to cleave unto God, and walk in his requirements, that they may gain eternal life: I say, if these things are "detrimental" I greatly misjudge and plead guilty. Your Br. in love to all.

S. COOPER.

WINDSOR, CONN.

A BIBLE EXPERIENCE.

MARY H. MOSMAN.

FROM early life I have been a member of the Congregational Church, but for years, felt that I was not all the Lord called me to be. After devising and following every means possible to be brought into the right way, and finding my attempts ineffectual, I at last conceived the idea of breaking away from all opinions and prejudices, and with the Bible as my guide book and the blessed Spirit as my teacher, go forward. This being as I believed the course of the early Christians, would give me a like rich experience.

This called me first to give myself all away to God(I knew nothing of the doctrine of sanctification) and binding to my heart the promise, "My grace is sufficient for thee," commenced the life of faith—going out into God, not knowing whither.

I studiously sought to know all God's commands, and feeling that now all my powers were his, in every act sought his glory—living by the moment.

At times almost overwhelmed by the trials and temptations that pressed upon me, I should have sunk in despair had I not grasped some precious promise and carried it to God, and in all the faith I could summon hold it until lifted unto him; then the power for evil was baffled. At this time, I also took the vow, God helping me, I would never go around the first cross, or yield to the first temptation. God has been true to his covenant, and to His glory, I record that in ten and a half years, I have never consciously broken mine—

> "Oh, to grace how great a debtor,
> Daily I'm constrained to be."

I was now following the Spirit and Word, being led on to ground that made me marked in my singularity. Ideas I had never before conceived came to my mind. Comparing them with Scripture, I could see they were of God; therefore cherished. I was led to feel I must not commit sin, and that I should not, if I would abide in Jesus.

I saw that in the past I had suffered from the feeling that I was sinning when I had only been enduring temptation, not yielding to it, and should have counted it "all joy" to have been thus tested, that the Christian graces by exercise might gain strength.

I must now do with my might what my hand found to do. Whatever I felt Jesus would do, if in my place, asking not was it popular or otherwise. In doing everything for Jesus "as to the Lord and not unto men," I must cast off the superfluities of life. Forms and needless ceremonies, and mere conventionalities of life, passed by, as unworthy the attention of one who was given to the interests of the Kingdom. The language of my heart has been that of Nehemiah to Samballat, "I am doing a great work so that I cannot come down.

In caring for the body, I must partake only of those articles of food which we were taught were wholesome and nutritious, and would build it up for the Lord. I could no longer take an article merely because I loved it, for in thus doing I was serving self, and the motive for action sinful, because antagonistic to the Divine teaching, whether ye eat, or drink, etc., do all with the single eye to His glory.

I now took delight in denying self for Jesus, in whatever way thus exercised, and was thereby taken into closer companionship with Him.

I also became very strict in regard to my dress. The dollars were the Lord's and to be used sacredly for Him. Purchase only what He would if in my place and as became one saved by the purchase of His blood. Not a farthing for superfluous trimmings, so long as a soul remained unsaved. I should be as free from the world's fashions and views as the angels, only so far as necessity required me was I to partake of them—my comfort, or the positive good of my neighbor were only to be consulted. The old story of influence, for a time impeded my progress, but I was at last enabled to leave this all with God, and in all things give myself to be a Bible Christian. Included in the idle deeds, for which we were to give account, I felt superfluous stitches were reckoned, and therefore, reduced my wardrobe to as simple a style as possible. I instinctively shrank from singularity, yet if in following the Word I became so, I would through the assistance of Divine grace, meet it with a cheerful submission. Following this course has had the effect not only to crucify me unto the world, but also the world unto myself. The barrier thus placed between me and the world has given me more freedom in God, and I have thereby gained more power.

The friends of holiness have almost universally approved my course, so far as I could know, and have given me many a "God speed." The worldlings feel it is in keeping with my profession, and in accordance with the command of the Almighty, "wherefore, come ye out from among them and be ye separate." But the lukewarm professor is angered, and those whose views have been mortified by companionship with such, dislike it.

My plain style has often called forth words that were plainly not given in the spirit of Jesus, and that seemingly could not have been suggested had the individuals been earnestly seeking primitive piety and simplicity, for then charity would rule and they would allow me the freedom which the child of God has a right to enjoy. Here is where I feel the Christian lives below his privileges. "Why, as living in the world, are we still subject to ordinances?"

Thus I go on, my hours days and years pass on. I live in delightful communion with my God, and I feel that, although borne down at times by trials, yet I in soul ever rejoice in Him, and know the joys of the redeemed.

What I now desire is a richer baptism of the Holy Ghost, and that I may possess all the gifts of the Spirit, which it is my privilege to enjoy. I am led to believe we may possess all the early Christians did, provided we live as much above the world, and have our faith in as lively exercise.

My experience teaches me, that he who is "the same yesterday, to-day, and forever," is now ready to heal diseases. At times to enable us to do better work for Him, He gives us discerning of spirits; and to encourage us in the rugged way, He often lifts the curtain between us and the future and allows us to see our pathway, and yet in all this, I am only convinced of the existence of that power. For the greater advancement of the Redeemer's cause, I desire to be filled with it, that I may abound to every work.

The church is filled with skepticism on these points, and those who forsake all for Him, stand weak and intimidated before their spiritual foes, because we are not like the early disciples, armed with this power, to make our Jesus known and feared as still the living One and an Almighty power.

Will those who read these lines pray that I may know and possess all the gifts the Lord has for me; and that believers may again, if His will, be thus endowed; and as you raise the prayer, may your own souls be baptized, and you be enabled to go forth into the vineyard, with new courage, feeling that in Christ Jesus, the all-sufficient friend, you lack nothing, and God will bless your labors, and hasten the Kingdom.

O, God, glorify thyself and magnify the riches of thy grace, we ask for, in the name of Jesus—Amen!

SCHULTZVILLE, LUZERNE CO., PA.

—*Guide To Holiness.*

THE MORE SURE WORD OF PROPHECY.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.—2 PET. i., 19.

THIS text may be classed among those that are difficult or hard to be understood. The difficulty lies in this, that it seems to exalt the word of prophecy by the disparagement of the transfiguration previously spoken of; whereas the apostle previously referred to that as confirming what he and his fellow-laborers had declared concerning the power and coming of the Lord Jesus. To those among whom they had gone preaching the Gospel, they had related the miracles wrought by Christ as proof of His divine power, and the predictions uttered by Him and the ancient prophets, in regard to His future coming in a glorious kingdom. And lest any should say or think that they had followed cunningly devised fables in so doing, he declares what he and James and John had seen and heard in the mount of transfiguration. "We were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with Him in the holy mount."

The declaration immediately following this, that we have something more reliable, "a more sure word of prophecy," seems to create a discrepancy, for it gives rise to the question, than what is the word of prophecy more sure? And the answer must be, It is more sure than the narration previously given, of what occurred on the holy mount. In order to remove this inference, let us look at the passages in the original: *kai echomen bebaioteron ton propheetikon logon.* Here the Greek scholar will at once perceive a slight disagreement between the translation and the original. The definite article *ton* is changed into the indefinite, so that we have *a* more sure word of prophecy, instead of *the* more sure word. If now by a legitimate transposition of words, we place *ton propheetikon logon* before *bebaioteron*, the sentence will read: We have also the prophetic word rendered more sure. Besides, if the conjunction *kai* be translated by the word *there* or *therefore*, as it sometimes is, we shall have the connection of the text with the preceding context more clearly shown. It will then read: "We have therefore the word of prophecy confirmed, rendered more sure." The idea of the writer being that, however trustworthy the prophetical statements of a Messiah to come in glory and upon the clouds of heaven, may have been before, they are now corroborated; are rendered more reliable by that type, specimen or exemplification of their fulfilment in due time, which was given on the "holy mount." The proposed emendation of this passage removes the difficulty previously spoken of, and is, I doubt not, the true translation.

In counselling Christians to give heed to this sure word of prophecy, the Apostle employs a very beautiful and appropriate figure. He compares them to travellers along a dark and dangerous way, with a solitary lamp or torch to guide them. Travellers thus circumstanced, it must be presumed, will walk very circumspectly, giving earnest heed to the guiding light, and taking no step in advance, except as *that* indicates to them the path of safety. Our word is benighted. Darkness covers the earth, and gross darkness the people. To enable us to avoid the dangers which throng about our pathway, and to conduct us to a bright and happy home, we have one solitary lamp—the Bible. But, thanks be to God that one lamp is sufficient, if we give heed constantly to it. The biographical and historical records, the truths and precepts of the word of God, all shed light upon our pathway. These, doubtless, were not lightly esteemed by the Apostle. But the nature of his subject led him to speak particularly of prophecy as a guiding light. And, as taking heed to the "sure word of prophecy" implies a dilligent study of it, the Apostle's language is a rebuke to those who undervalue and neglect this part of divine revelation.

The Christians living in Judea did well in taking heed to the prophetic words of Jesus Christ, relating to the destruction of Jerusalem, for by so doing they escaped in time from the devoted city, so that none of them, as historians have testified, perished in the siege.

The disciples of Jesus, and those who have believed on Him through their word, have done well in giving heed to the words of the Saviour, forewarning them of persecutions which they should suffer for His name. Had they forgotten or neglected those predictions, the fiery trials unlooked for, by which they have been assailed, would have been grievous, and perhaps fatal stumbling-blocks to them. To prevent this, the warning words were uttered, "These things have I spoken unto you that ye should not be offended."

Christians also do well that they take heed to the words of prophecy uttered by Jesus Christ concerning deceivers, for He has told us that there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect.

If then the announcement should be made, that He is in the desert, or in the secret chamber, the remembrance of these words of the Saviour, "for as the lightening cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be," will be a sufficient safeguard against the imposture.

To give heed to this light which shineth in a dark place will greatly mitigate our sorrows, while we travel as pilgrims through this vale of tears. By the aid of this light we learn that the present unhappy condition of things will ere long terminate; that the present night of affliction and of sorrow will be succeeded by a joyous morning. This word of prophecy assures us that the now absent Saviour will come again "without sin unto salvation;" that he will bring order out of confusion, renovate the earth, and judge the world in righteousness; that His omnipotent voice will awaken the pious dead, and change the living. It becomes Christians, then, at the present as well as in the times of the Apostles, to be "looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." To those who are thus looking, and giving earnest heed to the sure word of prophecy, the glorious day will speedily dawn, and "the bright and morning star" will appear, filling their hearts with joy unspeakable.

H. J.

—*Prophetic Times.*

AFFLICTION.

A LETTER FROM A. BOYNTON.

To CHLOE LANKTON, and others of like circumstances: Dear children of our Lord and Saviour—With a deep desire to afford you some consolation, we have chosen the above as our subject. Consider first, then, that others have been and are afflicted. Eminent ministers, too. Paul was afflicted. He had a thorn in the flesh. This is a figurative expression. Suppose it was literal it would be very bad. Just think of a thorn constantly working its way into the flesh, deeper and deeper, the irritation, pain and inflammation extending wider and farther. Well might he pray for its removal, for with its continuance death seemed inevitable. How anxious he felt and how fervently he prayed. Did God hear? Yes; but not to remove the thorn! No, but by giving grace to bear it; to bear a pain, a sorrow, of which the thorn was a figure. How great then must have been the sorrow itself. But you see this great trouble in the flesh gave him great grace, or strong consolation in the spirit. So he was the gainer thereby, after all. And perhaps it was in reference to this very thing that made him say, "as sorrowful, yet always rejoicing." Jesus was "a man of sorrow and acquainted with grief." These were his companions all through life; yet he was not destitute of joy: the joy of his Father's favor he always had. It seems necessary in God's economy in building up the "new man" to shake, and often tear down by piecemeal the old or Adamic man. The strength and beauty of the new is seen the more as the old crumbles away. When earthly foundations fall out, faith becomes reality; and God's strength, our sufficiency. If by losing the use of one member of our body the others should be rendered doubly efficient, would we consider it really a loss? So if by suffering we are led nearer to, and made a richer partaker of the fountain of life eternal, shall we murmur? Pruning lops off the old branches, which only bore bitter fruit; but it gives room for the growth of the new scion, which yields "fruit unto holiness, and the end thereof everlasting life." Who then would complain of the gardener?

But, says the dear one, tossed from side to side, seeking rest and finding none, "My faith is weak and faint, and I sometimes doubt God's hand in the matter at all." Now, without going into the doctrine of cause and effect, or the violation of law and its consequences, or in advocating the doctrine that man has no business to be sick, we desire that you would consider and also believe with the heart, God's assurance and consolation as written by Paul, "*all* things shall work together for good, to them that love God." Rom. viii., 28; see also 2 Cor. iv., 17, 18. This blessed assurance, skeptics, cold formalists and doubting Christians would deprive us of; but let not go this promise of God, which is worth more than all the gold of California to the church of God.

It is the pure, simple utterances of God's *word;* not the sayings or doctrines of men, which stay up and fortify the Christian's mind. God's light is "pure, enlightening the eyes." The above promise, or general declaration of God's constant supervision over his people for their good, believed, leads one to seek to know, as far as may be, *how* these varied trials and afflictions work our good.

We have referred to this already, but would add, we judge the same law obtains here as in natural things. We see difficulties call forth effort, and develop quality or character proportionate. Our greatest men have attained their present position by fighting and overcoming obstacles. God wants us to be great; not here, but in the kingdom, to shine as the stars forever and ever. He knows what latent powers we have, and what position we can be qualified to fill in that world of light. And His work with us and upon us is as various as is our present condition or future destiny.

God is love, and he will open so much of his plans to his confiding children that they will see cause to love him more and serve him better in all their experience of his works and ways. Being the children of God by faith, through Jesus Christ our dear Saviour, it is impossible that anything should really harm us. Our life (future) is hid with Christ in God. This future life will be promoted, developed and perfected; for this is God's purpose which he purposed in Christ Jesus before the world was.

Do then, fainting one, sink into the everlasting arms; they will never fail thee until thy warfare shall be o'er, and thy reward given. As thy day is, so shall thy strength be; the greater thy pain the more abounding His grace; so shall his strength be the more realized in thy utter weakness. I am constrained to believe that we shall all have been so educated and brought forward to the immortal state that we shall all sing one harmonious song of *grace*: "By *grace* ye are saved."

> "'Twas grace contrived the plan,
> And grace hath marked the way;
> So when we reach fair Canaan's land,
> Grace, *grace* shall crown the day."

WEST BATAVIA, N. Y., Feb., 1869.

PERSECUTION—WHAT IS IT.

BR. STORRS: Our attention was called to the above query by reading a letter from Mary Gearld, in the HERALD of Jan. 6. She says, "We have been ridiculed and scoffed at, but not persecuted." Persecute, Webster says, is "to pursue in a manner to injure, vex, or afflict; to harass with solicitations." Now we are under the impression that God's people have not only suffered ridiculed and been scoffed at; but that they have in all ages been persecuted. The nearer we walk in the path laid down by Jesus and his apostles, the more we will be persecuted; and that, too, by those who claim to be "the church;" for persecutions hardly ever come from worldlings, unless they are instigated by professors. Who was it that persecuted Jesus and the apostles? Was it not those who claimed to be "the church!" And did not such extort Christ's condemnation before Pilate! But hear what Jesus says, when talking to his disciples: "Remember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted me, they will also persecute you." John xv., 20. Again, "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven." Matth. v., 10. It seem the kingdom is promised to the persecuted for righteousness sake. Brethren, do any of you expect to enter the kingdom without going "through much tribulation!" Acts xiv., 22. Paul says, "Persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus *shall suffer persecution.*" 2 Tim. iii., 11, 12.

But the Lord will deliver his "little flock" out of all persecutions. Now if such a thing should happen that the "church of God" will yet have to suffer persecution unto death, we must look to God for deliverance. But it seems to us that in the great trial in the last days the "little flock" the "one body" will be delivered out of it. Let us watch and pray for the coming of our Lord Jesus Christ—live in obedience to his holy law—then our vile bodies will be changed, and fashioned like unto his glorious body. Amen.

W. H. WHITMAN.

GALESBURG, ILL., Feb., 1869.

FROM GEORGE L. HART.

NEW BRITAIN, CONN., Jan. 4, 1869.

BR. STORRS: It is quite a long time since I have communicated with the readers of the HERALD through its columns; and I feel so much lack as a teacher that I almost neglect to fulfil my engagement; but I would do all I can to sustain our much loved organ of truth. I love the spirit of prophecy; especially that inspiring portion which treats of promised good. The question of Jerusalem's restoration is one of the blessed subjects of which God's sainted prophets have often spoken; and as the time draws nigh for God to favor her, those who are written in her become anxious, as did Daniel.

The years of desolation are soon to end. Hear David in Psa. cii. "Thou shalt arise and have mercy upon Zion:" [I do not spiritualize this; and from the following we are warranted in taking it literally. The ancient site of the city of David has been under judgment—executive—long. The sword is about to turn upon its desolators]: "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion He shall appear in his glory. He hath looked down from the height of his sanctuary, from heaven did the Lord behold the earth, to hear the groaning of the prisoners, to loose those that are appointed to death. To declare the name of the Lord in Zion and his praise in Jerusalem; when the people are gathered together and the kingdoms to serve the Lord." To this agrees all of Paul's prospective. Heb. xii., 22, speaks of the grand association to which by faith we are coming, even that which will be a glorious reality soon. But with the battle of shaking will the Lord fight those nations that have trodden down his people and land. Then shall a king reign in righteousness and princes of royal line shall judge, as Isaiah xxxii. declares.

The many days of trouble, the lamentation for the pleasant fields and the fruitful vines, are well nigh fulfilled in the long dark antichristian reign. But the "forever" of Isa. xxxii., 14 has an end: it reaches until the Spirit from on high is poured out upon the desolate. Then a long eternal day of righteousness and peace commences: "Zion, city of our solemnities; Jerusalem, a quiet habitation, never to be removed." There the river of God shall burst from regenerated earth to gladden the inhabitants, who no sickness shall know. The wilderness, the dark solitary jungle, the desert, shall receive the glory, and "they shall see the glory of the Lord." Isa. xxxv. And the ransomed scattered ones shall return. From the north, south, east and west shall they come, and sit down in the kingdom with Abraham, Isaac and Jacob.

Then it is that the age of glory commences. What God will find for priests and kings to do on the new earth, I am not fully satisfied. If Christ shall order it, it will be a blessed service; and if there are to escape some portion of the nations, to receive life in that coming age, it is well. My reason does not receive a shock at so wonderful a manifestation of love. God's ways can be equal, as He has ever shown. He knows to whom mercy will appear a God-send. Thanks to our God, this age is soon to be succeeded by another more glorious, when truth will not be covered with the rubbish which now encumbers. Oppression too shall cease, and the needy will be welcome to the earth's most glorious increase.

But this suffering age is not ended. The forlorn hope, as it were, is making its last attack upon the enemy's stronghold, and it will be successful: the saints shall take the kingdom. Watch; wait patiently till the trumpet of release shall sound its welcome note; then we shall all rejoice together. Yes, together a mighty throng of salvation's recipients. 'Tis no phantom of the imagination. Earth, beautiful, new-made earth, with its robe of transparent green, yet never fading, the gift of God. A home for His children is certainly to be realized.

My dear brethren, remember the words of Jesus: "He that is of the truth heareth my voice." He said, "I am with you even to end." Perhaps you think of the power of this association without remembering that, though clothed with power, 'tis a suffering Christ also: not in his glorified person, but in his ministrations through his delegates. Truth stands just as it did eighteen centuries ago. There are many judgment-halls, like Pilate's, in which conviction finds expression, and in perplexity like his, inquire, What is truth? Like him also, when answered correctly, will nevertheless deliver the Christ in you, and yourself, to the rabble who cry, crucify him; give us Barabbas. Yes, a murderer was then chosen, as *death* is now idolized, but the coming of the resurrection and the life is upon the execution block, with a multitude, headed by professors of religion, expecting to hear the axe fall, and that which has tormented them forever depart. But truth cannot die: it is eternal. If it fall seemingly, it is only to obtain a mightier power in its experience of resurrection. The King is coming, ye weary ones, to your joy and their shame. His voice, "I will come again," do you hear? Reader, 'tis in the catalogue of unfoldings that shall sound in its time louder than the ocean's roar when earthquake billows toss. I wait till "in his time," when "he will show who only hath immortality."

ELD. A. GUTHRIE, of Trumansburg, N. Y., is going to Fredericksburg, Va., for the benefit of his health. He says, "Any one wishing to inquire about soil, climate, etc., will direct their letters to me (enclosing a stamp) to the above place."

GOD LOVED ME.—Some years ago two gentlemen were riding together, and as they were about to separate, one addressed the other thus:

"Do you ever read your Bible?"

"Yes, but I get no benefit from it, because, to tell the truth, I feel I do not love God."

"Neither did I," replied the other, "but God loved me."

This answer produced such an effect upon his friend, that, to us his own words, it was as if one had lifted him off the saddle into the skies. It opened up to his soul at once the great truth that it is not how much I love God, but how much God loves me.

APPOINTMENTS.

W. ABINGTON, MASS., Feb. 14.
NEW HAVEN, CONN., Feb. 21.
W. S. CAMPBELL.

COOPER INSTITUTE, NEW YORK, Feb. 14.
WM. STUART.

HARTFORD, CONN., Feb. 14.
GEO. W. BROWN.

SPRINGFIELD, MASS., Feb. 14.
HARTFORD, CONN., March 7.
F. H. BURBANK.

BUSINESS MATTERS.

One Dollar each from—W. H. Holton, P. Bitner, R. M. Cooper, C. Hoyt.

Two Dollars each from—L. R. K. Bishop, H. Loveland, J. G. Benton, Mrs. A. S. Libby, E. Townsend.

Five Dollars each from—E. Brown, C. H. Sutton, pledge paid.

Various Sums—Dr. E. C. Balcom, $3; A. W. Bradford, $10, pledge paid; Mrs. R. W. Peirce, $10, pledge paid; D. J. Ellsworth, $10, pledge paid; W. S. Olmsted, $20 on pledge; A. Chandler, $10; J. Kemp, on pledge, $50.

Parcels sent since last week.

J. C. Wheeler........................by mail.
A. D. Tagert, M.D.................. " "
H. Loveland.............................. " "
N. H. Hitchcock........................ " "
Mrs. R. W. Peirce..................... " "
Dr. C. C. Barker....................... " "
W. Lewis.................................. " "
W. P. Shockey.......................... " "
E. Brawn.................................. " "
Lizzie P. Bush.......................... " "
A. Chandler.............................. " "
And a set of Campaign Documents
to 80 others............................ " "

TO CORRESPONDENTS.

S. E. Hoffman. Money received.

Poetry.

SIGNS OF THE TIMES.

BY ELD. J. PARRY.

MANY a man has eyes and ears,
And yet he knows not where he steers.
Lost in a fog of misty doubts,
He cannot find his whereabouts.
The chart of this world's history,
To all a tangled mystery,
And few indeed can comprehend,
When, where, and what will be the end.
Some fancy the millenium near,
And long to see its dawn appear;
Yet still, the wicked bear the sway,
And put far off the judgment day,
Drive, Jehu-like, the downward road,
And only yield to fashion's code.
Signs of the times how few do know,
And thus avert the coming woe;
But like the world before the flood,
They cover up their tracks in blood,
Follow the peace and safety cry,
And little dream destruction's nigh;
The warning cry they still despise
Of Christ's appearance in the skies
To execute the vengeance due,
And then create the earth anew.
His enemies he will destroy,
And all his saints will shout for joy.
When all the dead in Christ shall rise
To meet their Saviour in the skies
And realize the second birth,
To reign with him upon the earth.
His kingdom spread from shore to shore,
Till sin and death be known no more.
To know, to feel this day is near,
Our weary waiting souls will cheer.
We watch, we wait, we hope, we pray
To see the signs of that bright day;
And every day, and every year
These signs become more bright and clear
To those who use their eyes to see,
What God has said shall surely be.
Forerunner of that blissful day,
When earth and heaven shall flee away,
And a new heaven and earth shall rise
To cheer our hearts and bless our eyes,
In travail pains, the groaning earth
Approaches near the hour of birth.
The mountains shake, the tempest roar,
Old ocean's waves invade the shore;
Men's hearts are failing them for fear,
And dread the day of judgment near;
Yet still the peace and safety cry,
Strives hard to thrust the warning by—
All things continue as they were:
Why should we borrow needless care?
The *would-be-wise* have fixed the day,
So confident of no delay;
And have so often been deceived,
All former fears are now relieved.
Who now regards the midnight cry,
Or thinks the day of doom is nigh?
The pride of intellect and birth
Has raised the feeble sons of earth;
Like those of old, to gain a name,
By building Bable towers to fame:
All monuments of pride and show,
Whose only terminus is woe.
The perils of the latter day,
Are speeding swiftly on their way,
While self love, boasting, lust, and pride,
O'er our abandoned cities stride.
Hotbeds of crimes of deepest dye,
That call for vengeance from on high.
Lovers of pleasure more than God;
Regardless of his chastening rod.
Religion dwindled to a form,
And by the world exposed to scorn.
Shorn of the power she once possessed,
To wrapt the soul in perfect rest.
To pomp and pagantry the slave;
And earthly honors only crave.
Man's day has nearly run its course;
Its progress still from bad to worse.
When shall that better day begin,
To rid the world of death and sin?
When peace and righteousness shall reign;
The end of sorrow, guilt, and pain;
The day of Christ, our coming King;
Of which the sacred poet sings,
In strains of rapture, joy and praise,
That blessed hope, that day of days.

J. PARRY.

SANDY HILL, N. Y.

Children's Department.

A CHARMING SKETCH.

GOD'S NO.—"Mother, did God ever say no to you?"

Arthur had been sitting quietly by the window with his book in his hand—not reading, but thinking very earnestly—for some minutes, when suddenly he startled his mother with that question.

Mrs. Morrow looked a little astonished at first, then a grave, sad smile came over her face, and she answered, "Yes, dear, a great many times."

Arthur seemed only half satisfied. "Why, mother, I don't see; how do you mean?"

"What made you ask the question, Arthur?"

"Why, you see, I was walking home from school, to-day, and I came round by Dr. Edward's place to see the flowers; everybody said they looked so beautiful after the rain. And when I came up I found little Alice Reed standing close against the fence, with her with her curly head between the railings, looking at the flowers as if she were almost hungry for some of them! You know her, don't you, mother? Poor Mrs. Reed's little girl, who lives in the old tumble-down house around the corner."

"Yes."

"Her father gets drunk so often, and don't do any work; they are very poor. Well, when I stopped and stood by her, she looked up at me and said, 'Oh, isn't it beautiful?' and her eyes shone so. Then, just for fun, I said, 'Alice, why don't you live in such a fine, big house, and have such fine flowers?' She shook her head and answered, 'Because God says no.' It sounded strange; I couldn't understand her at first; and she looked as if she felt perfectly willing to let other people have pretty things and do without herself. I have been thinking about it ever since; wasn't it queer for a little thing like her to say?"

"It is just what we all ought to learn to say, Arthur, and say it with just that little girl's faith and quiet content. We should be much happier if we did. It is very hard sometimes because we are apt to think we know what will make us happy, and to forget that God loves us so well, and always does what is best for us."

Arthur went and sat down by the side of his mother and said, "Mother, please tell me how God said 'no' to you."

"He said it many times, my boy, before I learned that it was his tender, wise voice speaking for my good. I worried and was impatient at crosses and disappointments; but oh, how much brighter sorrow seemed when I once learned that God wrapped it as a covering around his love, that I might open, with the hands of faith, my treasure!"

"Once, Arthur, I had a little daughter, of whom I was very proud. I said to myself, I will teach her everything good and noble; I will take such care of her; and by-and-by she will grow to be a comfort and a pleasing companion to me,' but God said 'no.' He took away my darling, and disappointed my desires.

"The next time that God's 'no' broke in upon my joy, was when your dear father died. I felt the sorrow coming, and I prayed that my boy might have a father spared to train and guide him as he grew to manhood. But God said 'no' again; and oh, it was hard, at first, to feel that it was the voice of Love speaking! It was so dark, I could not see the wisdom and the mercy of such a trial, for God knows best."

Arthur's head sank lower, and his tears fell fast as he listened.

"Again I said to myself, 'We will not leave the old house, though there are only us two; we will keep the pleasant rooms and the beautiful grounds just the same: and as Arthur grows up he shall learn to love the trees which he planted and the vines which he trained.' But God said 'no' to me. The handsome house had to be sold into other hands; and we came away from the place we loved so, to a more humble home. But God has been very gracious to us; we have been very happy here—you and I, Arthur. Poor Mrs. Reed and little Alice have wants and sorrows that we know nothing of."

"But mother, it seems to me that there are some people whom God never says 'no' to; at least they seem to have everything they want."

"Ah, we cannot tell, my boy; only God himself can see into every heart and understand the secrets of every life. Sometimes His 'no' is spoken very low, and only one in all the world can hear it—and that may be one whom we count perfectly happy and wanting nothing."

"Does God ever say 'no' to me, mother?"

"Yes, but sometimes you do not recognize it as His voice. God has been very good to you; but he has began to speak his 'no' to you in slight things so as to prepare your faith and patience for the greater trials which must come in after life. Last week when you had planned a pleasant excursion with the boys—and were anticipating so much joy—it stormed for several days, and you were disappointed. You only kept saying, 'It's too bad! I don't see what it rained for just at this time!' and you were so unhappy that it grieved me to see you. Now, you should remember, that it was the voice of a kind God, refusing you a pleasure because He knew it best that you should not have it; and you should have said calmly and contentedly, as little Alice did, 'God says no.'"

"But mother, it is so hard—don't you think it is—to be always contented with everything that comes?"

"Yes, Arthur, we are like little children, who reach out and cry for pretty things which they cannot have because mamma says 'no.' We reach out our hands for some pleasure and we say, 'Oh if I can only have that I shall be so happy!' but God knows better. He puts out his hand and takes away the object we long for and His loving voice says 'no.' And oh, Arthur, if we could only learn to lay our heads upon his bosom—as a little child rests on his mother—and to feel peace and trustful, sure that all things will work together for our good—how much happier we should be!"

Arthur looked up into his mother's calm face, and felt that she, at least, had learned to cast all her care upon Him who careth for us! And he resolved to try and learn the lesson too. Will you my young friends? Youth is the time to begin; before the evil days come, anchor yourself fast to God by faith. Learn to feel that whatever God sends is the best for you and whatever God takes away is best for you not to have. Remember that "God in cursing giveth better gifts than man in benediction"—that is, God's no is more full of love and tender mercy than the sweetest blessings of the most generous earthly voice? *Selected.*

FROM R. CADWELL.

CORTLAND, N. Y., Dec. 21, 1869.

BR. STORRS: I see in the last HERALD, Br. Z. Campbell has noticed my interest in the article the "Living Soul," by expressing my fears of error being taught in it.

And also, the point of mistake as to the meaning of Pope's "couplet" in the sense in which he used it, and would be understood to teach in it. Our fears and doubts, in this respect, have all been removed by Br. C.'s excellent response.

And among the many good things in it, I cordially and gladly accept this one, "The Creator and his works are separate and distinct from each other."

And it may be right, here, to correct error and misapprehension in myself and Br. C., and consider one point a little further.

And also, the desire (somehow) to call the attention of Br. C. to the article. In doing this (having only looked on the face of my text) I expressed myself more hastily and positive to Br. Storrs (not knowing he would publish my remarks: it is however all right) than I should perhaps, otherwise; in which, we wish to stand corrected, as may be seen in Br. C.'s reply. We considered—at first sight—Pope taught in the sentence quoted, the duality of parts in the Divine Being. As "whose" *body*, is the body and soul of nature; and in this sense, God was *all*; and *all* was God. But on the point of "body" I was mistaken, I think, and on the other "God the soul," I supposed some might take it to teach the soul entity of man to be the child of God as a part of his spiritual nature. But on the first point, Pope says, "all parts" of nature embodied, are nature's body as "one thing, and God another." But adds, "God the soul of this body."

Now I have a right to the literal meaning of his words (if proper,) and without explanation; and I do not recollect as any modification of sense was given in the article. Now on this point, it would be only to acknowledge the truth, that the realm, or body of nature contains a vast multitude of creatures having life, or soul, besides angels and men. Well, God is this soul, and this soul is God, either way. This may be thus, in a modified sense, many ways. This gives nature's parts a life or soul—at least as a *whole*, but no *individual soul*, from the great soul. This would be confounding God with his works; would it not? Br. C. may say, yes, if my construction of it is right. Well, certainly, I do not see how to avoid it. But I shall try to do so, for the sake of the Tract, and with Br. C.'s explanation I am very anxious to see it. And I hope it will be found to consider the personal life of Jesus and the saints eternal life principle, and if best, of angels also. A Lover of the Truth.

STEPHEN BENTON, MIDDLEBURY, Vt., writes: I prize the HERALD OF LIFE next to my Bible. It has thrown great light on the sacred pages. I am straitened for funds, but send $1 now and hope to send more ere long. Pray for me, that I may be kept by the power of God unto the day of redemption. It seems hard to live all alone amid a multitude of churches and professors of religion, but shunned by them. But so it is; yet I would not give up my views of the blessed word for the highest seat in the synagogue. There has been a "Praying Band" here from Troy, composed of fifteen, who have added numbers to the church. I think they were paid $150. This week there is a "*Spiritist*" convention, working wonders with the dead. My prayer is, that having found the better way, we may be found walking therein, and be accepted through him who gave himself for us. How glad I would be to hear the word of life from some good brother on the Lord's day.

NOTE BY THE EDITOR.—Try and hold fast whereunto thou hast attained, and fear none of those things "of human invention with which you are surrounded. The excitement of *animal* feelings, whether by saints or sinners, will soon die away, and their last end, most likely, be worse than the first. Sanctify them through Thy *truth: Thy word* is truth." So said Jesus, as He prayed. If men will use their own devices, and "sow to the flesh, of the flesh" they will "reap corruption."

J. C. WHEELER, North Turner Bridge, Me., writes: I wish to make a confession to the brethren and sisters scattered abroad. It is this: From an unceasing study of the Scriptures I have been led to the conclusion that there is "No life out of Christ;" and eternal life only has He to impart. He gave up the blood or animal life to the claim of the law. For this faith I have received much opposition; but the greater part of it comes from a class who do not think for themselves, but let others think for them. But I feel it my duty to be ready to give a reason of the hope that is in me to every man that asketh it of me. Feeling thus called on, I have for the last few months endeavored to present the light; and it has been with good success. I have been much blessed by seeing many embracing the light on this subject, saving them from the "strong delusion" of these last days; otherwise they would be "left to believe a lie, that they might be condemned because they believed not the truth." Men and women are striving for light and truth. The call on every side is, "Come. give us a reason of your hope." When such request is complied with, O what thankfulness is expressed for the light received. Shall I forbear to proclaim this truth? No, never. Your prayers and sympathies I desire, that I may be useful in the good work of winning sinners to Christ. Your Br. in hope of a resurrection from the dead, or a change if alive when Jesus comes.

JOHN SMOCK, Tom's River, N. J., writes: I send $5 for the precious HERALD OF LIFE. I love it much; there is such a oneness between it and the blessed Bible. We go to church and hear the preaching of the day in the nominal churches, and where is the comfort? There is none to me. In the closing remarks by a minister in this place he said, "We should all have a great desire for the coming of Jesus; and not only desire it, but look for it and pray for it; like as if a dear friend, being far away, should write us a letter telling us he was coming to see us. How glad we should be: so of the coming of Jesus. But how? At the communion table—in the class room, and in the social gatherings." This seemed to me like descending from the sublime to the ridiculous. Such teaching is insulting to our Father. First speak of a literal fact, the coming of Christ; and then bury our only hope so deep that it cannot be found. Such is the preaching of the present day.

SAINTS JUDGE THE WORLD.

1 COR. vi., 2, 3, "Do ye not know that the saints *shall* judge the world" . . . . "know ye not that we *shall* judge angels."—HALSTED renders the above as follows, "Not know ye that the *angelous*, announcers (teachers) we condemn? Not know ye that the holies the world condemn?" Archbishop Whately speaking of the first six verses of this chapter says, that "though the words of our translation would not lead the reader to suppose so, the apostle is not speaking of something that is to take place hereafter, but something already begun and actually going on; for the sense," says he "is, according to the reading of the best copies of the original, not 'the saints shall judge the world,' not the 'world shall be judged by you,' but 'the saints judge the world:' the world is judged—is being judged by you." He then says, "A more reasonable interpretation of these verses seems to be that adopted by some of the most ancient divines, who understood the apostle to mean by the word which we translate *judge*, the same as condemn. Any one who takes the right course, by so doing condemns, in the New Testament language, judges those who with equal opportunities choose the wrong. This was the case with the Corinthian Christians, or saints, who by embracing the gospel, judged, in this sense, their unbelieving neighbors who had rejected it. It is in this latter sense, evidently, that our Lord speaks of the men of Nineveh rising in judgment against that generation and condemning it, because they repented at the preaching of Jonas; and the Queen of the South because she came from afar to hear the wisdom of Solomon; their conduct would be a condemnation of the unbelieving generation who rejected one greater than Jonas and than Solomon."

W. H. H.

"DEVILS BELIEVE."

JAMES ii., 19. "Thou trustest that God one is—exists. Well doest thou: but the divinities, gods, goddesses, *genii*, they trust—they trust, give credit to, believe, rely upon, impersonal for, men trust, people trust. The stress is on 'God One:' thou trustest, etc., that 'God one exists:' and to give the other branch of the verse, 'but they trust,' etc., (i. e., people trust) the divinities; [i. e., many gods of superstition.) This gives the natural and appropriate sense."—*Halsted.*

It was not the poor devils that believed; but the deluded, bewitched people that believed in devils or idols, and were more zealous and consistent in their worship of many gods than some Christians are in the worship of the one true God. James made the comparison for the purpose of stirring us up to greater diligence and to strengthen our faith in ONE God.

W. H. H.

A WOLF IN SHEEP'S CLOTHING.

A GOOD MAN, THINK YOU?

AND why do you think so? Because God blesses his labors? because he gets up a revival or an excitement, and souls are converted? Is this a safe criterion by which to judge? God blesses his own truth, though delivered by the wicked.

Was not Judas the apostate, and betrayer of our Lord, numbered with the apostles, endued with miraculous gifts? Doubtless he preached the gospel with power, and may be souls were converted to God under his ministry; and yet, this same Judas was a wicked man, a "devil from the beginning!" Are there not many at the present day in sacerdotal garb, preaching with flaming zeal and apparent success, like Balaam or Judas, who are manifestly false teachers, hypocrites, wolves in sheeps' clothing? "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal? And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." From the above passage of scripture, and from many others, it is evident, that splendid abilities, extensive learning, admired eloquence, and even exact knowledge in the mysteries of God may be possessed by proud, selfish, covetous, ambitious men. Moreover the powers or eloquence of angels, and all the imaginable gifts of miracles or prophecy, cannot demonstrate a man to be at all better than Balaam or Judas. 'If any man have not the spirit of Christ he is none of his.'

A good man, because he can preach, expound God's word with facility, because souls are awakened and converted! Indeed! suppose he can preach, pray, talk with angel tongue! have faith so as to remove mountains. Is not all a tinkling cymbal? God may, God does, often for wise reasons, best known to himself, bless the labors of wicked men, false teachers and hypocrites. He causes the wrath of man to praise him and restrains the remander of that wrath.

God blesses his own truth in answer to prayer, the prayer of his "little ones," the humble and contrite—though this same truth may fall from corrupt, polluted, infidel lips. Who more zealous and successful than Jehu in overturning idolatry, iniquity in high places, superstition and will worship? in fulfilling God's *special* purposes, [2 Kings x.,] was *he* a good man? Nay, but an idolater—he departed not from the sins of Jereboam the son of Nebat, that caused Israel to sin—he was a slave to lust, proud, dogmatic, vain glorious—"come," says he, "come with me, and see my zeal for the Lord." Have we not similar men at the present day, vain, dogmatical, hypocritical, even wolves in sheeps' clothing? *Beware!*

Again; who ever uttered prophecies more important, more glorious than the false prophet, Balaam, whom God rebuked by the dumb ass speaking with man's voice? see 2d Peter, ii., 16. "Such are false prophets, deceitful workers, transforming themselves into the apostles of Christ." "And no marvel, for satan himself is transformed into an angel of light—therefore it is no great thing if his ministers also be transformed as the ministers of righteousness whose end shall be according to their works." So it *was*, so it *is*. "Beware of false prophets!"—*Golden Rule.*

PRAYER ALWAYS ANSWERED.—Sometimes the answer is not in the shape we expected. The *Intelligencer* remarks:

When Augustine, a great champion of the faith once delivered to the saints, was a young man, his habits were very dissolute. When he avowed his purpose to go to Rome, his mother, Monica, prayed earnestly that he might be prevented, apprehending that in so corrupt a city he might be led on by surrounding temptations to utter ruin. Notwithstanding all her entreaties, her son went to Rome; and thence, on the recommendation of a friend, he passed on to Milan, and was there converted to the truth under the ministry of Ambrose. "Thou, O my God!" he says, "didst give her not what she asked *then*; but by refusing that, didst give what she was *always* asking."

High and low must meet on this ground if they would realize either the comfort or power of prayer. We must leave it to Him who "sees the end from the beginning," to decide *how* and WHEN our prayers are to be answered.

PROSPECTUS OF AN INTERLINEAR TRANSLATION OF THE SACRED SCRIPTURES.

THE undersigned has in preparation a translation of the Old and New Testament Scriptures, for the use of students of the Bible, and especially those who wish to make themselves thoroughly acquainted with the original languages in which the Holy Word was written—upon the following plan:

(I.) Above each word of the Hebrew, Chaldee and Greek texts will be placed an English equivalent, which shall render its fundamental meaning and grammatical function in such a manner as to enable any one familiar with English grammar to analyze every sentence of the foreign language.

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(III.) In order to enable the reader to pronounce correctly, in the first Greek Part, as well as in the first Hebrew, and in the Chaldaic, beneath each word will be noted its accent and pronunciation—the rules laid down by Webster being adopted as far as possible. In the subsequent parts, the pronunciation of words which did not before occur, will be given separately, in the margin.

The Hebrew and Greek alphabet, together with Webster's pronounciation key, will also accompany the first numbers.

(IV.) In order that the student may seasonably acquire a knowledge of the prototypes of the later (as well as the older), Hebrew and of the Chaldaic, the Books of Ezra and Daniel will appear immediately after the Third Part of the Old Testament. Thus the student may early become acquainted with the new element which was introduced into the later Hebrew.

(V.) A succinct Chaldaic and Hebrew Grammar will also be given, together with a synopsis of the Hebrew, Chaldee, Syriac, Arabic and Ethiopic Verbs and Nouns. This (of which in our Essay on Semitic Comparative Philology, published in the Bibliotheca Sacra, July 1862, we have already presented some outlines) will be published as an Appendix, and separasely paged, so that it may afterward be bound up with the "Notes," in a volume by itself.

(VI.) Specimen pages are herewith presented of the method by which we hope greatly to facilitate the study of these languages, and to render self-instruction not only possible, but comparatively easy. By such literal reproductions of these foreign idioms in his mother tongue, the student, guided and assisted by occasional hints supplied in the Notes, will gradually and almost unconsciously acquire a knowledge of the grammar of the ancient languages.

(VII.) The Text and Translation of the New Testament will be issued in seven or eight parts, that of the Old Testament in twenty or twenty-one parts. Each part will contain 160 large octavo pages, and 15 or 20 pages of the "Notes."

(VIII.) The whole will be published, by subscription, by A. J. TAFEL, No. 48 North Ninth St., Philadelphia, Pa., to whom all communications should be addressed.

DR. LEONARD TAFEL,
Philadelphia, Pa.

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NOTE BY THE EDITOR OF HERALD OF LIFE.

It gives us pleasure to publish the foregoing "Prospectus" and "Publisher's Notice." Such a work is much needed, and if faithfully and accurately executed will do more in diffusing Biblical knowledge than any previous work; but let it be done without respect to sects or parties. We have received two specimen pages: one of the Hebrew and the other of the Greek, and are pleased with the plan. "The Prospectus and Specimen Pages will be mailed to any address upon application to the Publisher." By all means send for it.

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

ON all books and pamphlets sent by mail, the postage has to be *pre-paid.*

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price $1. Postage 16 cents.

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MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—" the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, FEBRUARY 17, 1869. VOLUME VI.—NUMBER 19. WHOLE NUMBER 257.

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LITERAL FULFILMENT OF PROPHECY.

How Judah and Israel are to be delivered, is the next point to be taken up. The exact order in which the events are to take place, perhaps it is not possible to determine; but a general view of the subject we may arrive at.

Look once more at Ezek. xi., 14–20. Here the promise is clear and plain: it is the men who are Ezekiel's "brethren, even" his "kindred;" a similar expression to that of Paul, Rom. ix., 2, where he calls the "Israelites according to the flesh, my brethren, my kinsmen." The Lord is equally definite in addressing Ezekiel in the text before us; and the gathering, repentance, and subsequent obedience is clearly stated. Let us now turn to Ezek. xx., 33–38, "As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and *they* [the "rebels"] shall not enter into the land of Israel: and ye shall know that I am the Lord."

It seems there will be a great cutting off, in that day, of the posterity of Jacob, as there was after they were brought out of Egypt; nearly every soul was then cut off, over twenty years of age, that came out of Egypt; those rebels did not enter into the possession of the promised land, but died in the wilderness. Here, in Ezekiel, the prophecy declares that God, after he has brought them out of the countries where they have been scattered, will bring them into the wilderness, and plead with them there, and make them pass under the rod, etc.; a terrible time to those who remain incorrigible, like their fathers. Zechariah appears to speak of the same thing, chap. xiii., 8, 9. "And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God." This seems to show that the number of "rebels" will be a large portion of them, who are to be cut off preparatory to the remnant of Judah and Israel having actual possession of "the land wherein" their "fathers have dwelt." But when the rebels are purged out the Lord says, Ezek. xx., 40–44, "For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things. I will accept you with your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God."

This language shows, to our mind, that it is the literal posterity of Jacob, and while they are in a probationary state. They are brought into "the mountain of the height of Israel"—"into the country" which God promised "to give to" their "fathers;" "*there* shall ye remember—and loathe yourselves," etc. Thus their full repentance is marked as an event *after* they are brought into the land. This is still further presented in Ezek. xxxvi., 16–38. "Moreover, the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: and I scattered them among the heathen, and they were dispersed through the countries: according to their way, and according to their doings, I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land."

Thus far there can be no mistake that this is the literal posterity of Jacob; for they "are the people of the Lord" that had "gone forth out of his land;" which expression cannot be made to apply to Christians: this will appear further evident as we proceed. "But I had pity for mine holy name which the house of Israel had profaned among the heathen whither they went. Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went. And I will sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. *For* I will take you from among the heathen, and gather you out of all countries, and bring you into your own land: *then* [when? Clearly, *after* they are gathered—*then*] will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers: and ye shall be my people, and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. *Then* [after they are gathered] shall ye remember your own evil ways and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by."

Can any doubt that the "land" here spoken of is Palestine? "The new earth," surely, never "lay desolate;" nor has any such "sight" ever been seen by any "that passed by." Here is no room for a substituted people or land. Hear the next verse. "And they shall say, This land that was desolate is become like the garden of Eden: and the waste and desolate and ruined cities are become fenced, and are inhabited." The land *was* desolate—the cities were ruined; but, *this* same land, not another, is become like the garden of Eden—the desolate and ruined cities [were there ever such on the new earth?] are become fenced and inhabited. All is plain if applied to the literal seed of Jacob, and "the land *wherein*" their fathers have dwelt." The Lord goes on to say, "*then* [when? Clearly after the land has become as the garden of Eden—and after the ruined cities are fenced and inhabited—then] the heathen that are *left* round about you [not all cut off, but a remnant "of the nations" are "left," and they] shall know that I the Lord build the ruined places and plant that that was desolate: I the Lord have spoken, and I will do it." Then it is added: "Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them: I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord."

In Hosea, also, after having spoken of the taking away of the house of Israel, and declaring of the house of Judah—"Ye are not my people, and I will not be your God," and having spoken of "judgments" upon them, the Lord adds, chap. ii., 14, 15. "Therefore, behold I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt." This prophecy marks what people are the subjects of it—clearly, the same nation that "came up out of the land of Egypt." "And it shall be at that day, saith the Lord, thou shalt call me Ishi, [my husband] and shalt call me no more Baali, [my lord]." Then at the 23d verse it is added—"And I will sow her unto me in the earth: and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people, and they shall say, Thou art my God." And that there may be no mistake, it is immediately added, chap. iii., 4, 5. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."

THE OBJECT OF CHRIST'S MISSION.

BY DR. JOHN K. FINLEY.

IN order to understand the Gospel or glad tidings proclaimed by the angels at the birth of Christ, it will be necessary to state in few words the status of man after the fall. According to the orthodox belief, man when first created was endowed with immortality; by the fall of Adam, his representative, he lost, not his immortality, but his spiritual life, and became liable to eternal misery, as it is expressed in the answer to the 19th question of the shorter catechism of the General Assembly of the Presbyterian Church. "All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the *pains of hell forever;*" and that Christ's mission was to prevent his being consigned to the everlasting torments of hell, and to fit him for the joys, the society and employment of heaven. The destructionists believe that by the fall man was doomed to die, by which we understand literal death, loss of existence. "All the miseries of this life" were consequences, not penalties, and are often overruled for the best good of individuals suffering them. Christ's mission was to rescue us from the power of death, by a resurrection to eternal life or living existence. "God so loved the world that he gave his only begotten son, that whosoever believeth on him, should not perish, but have everlasting life." We do not believe that the miseries of hell constituted a part of the penalty of sin, and for the very good reason that it was not mentioned when the law was given as the penalty or any part of it; this is a pure assumption of orthodox teachers, who might with just as much reason or authority assume that the penalty was transportation to the moon, or any other absurd and unscriptural fancy.

The penalty was not suffering pain in any form, but the loss by death of the chartered privilege and right of unending life, clearly implied as the reward of obedience. The *process* by which the penalty is inflicted may be painful, and it may not be, and often is not painful. The most violent pains and intense sufferings are often experienced without terminating in death; and the penalty of sin in such cases is not inflicted. The penalty does not consist in suffering or dying but in death. "Dying thou shalt *die.*" "Dust thou art and unto dust shalt thou return." "The soul that sinneth, it shall die." "The wages (or, just desert) of sin in death."

There are certan great principles underlying all just governments, whether divine or human; involving the rights of subjects, and also the proper exercise of authority by the governing power. One of these rights, pertaining to every subject of a just government *is*, that the penalty for violating any given law must be clearly expressed, so that there can be no ground upon which a plea of exemption from its infliction may be urged; and on the part of the law-enforcing power that there may be no infliction greater than the law specifies. Another inherent right of the subject is, that so long as he obeys the law established by the rightful authority of the government, there must be no infringement of his lawful rights as a subject, but on the contrary there is an implied agreement that he shall be protected in the enjoyment of all his rights and privileges, or in other words, what is justly due to him as a good and obedient subject. Another well established principle of justice is, that when he has suffered the declared penalty, he is to be restored to all his rights and privileges, just the same as if he had never broken the laws. In human governments a man who has once broken the law, subjects himself to the suspicion that he will be more likely to break it again, than if he had always been obedient. This, however, is a consequence resulting from the fact that his fellow-men cannot know his true mind or heart, and cannot tell whether the suffering of the penalty has effected a reformation of his character, and whether he has sincerely determined hereafter to do right. This suspicion, however, does not justify any additional infliction. He has propitiated the law by satisfying its demands in suffering the declared penalty, and henceforth the law is again his friend and protector, for example: If I break a law, the penalty for which violation is imprisonment for a year in the State prison; and I suffer the specified penalty; when I come out of the prison, I am as justly free from any further punishment and as fully entitled to all the rights under the government and as justly entitled to its protection, as though I had always kept the law.

These principles are not arbitrary, but are inherent and essential to all good governments, human and divine. Let us now apply them to the government of God as related to mankind. He gave to Adam, as a representative of the human family, a law, and in the most distinct terms specified *death* as the penalty for violation. Adam wilfully and knowingly disobeyed the requirement of the law, and the penalty was inflicted. Adam then satisfied the claims of the violated law by suffering death, and having thus paid the penalty, the law had no further demand against him. He is as free from any further puunishment as if he had not sinned at all. But as has been most clearly and abundantly proved from the account given in the Bible, of his constitution, that he is possessed of nothing but a flesh and blood nature, when dead there is a final end of him, just the same as is the case of any other creature of flesh, and he perishes as to that nature forever; remains under the dominion of death; he "returns to the earth as he was before his creation, and the breath, or spirit of life, returns unto God who gave it to him at first. Had he been left in this condition without any further interposition on the part of God, he would now have been as effectually wiped out of existence, as if he had never been created.

It is necessary here to bear in mind one fact, that has a very essential bearing on the remaining development of the case, which is, that the penalty was simply death; not everlasting death, if it had been it would have been an effectual bar against any further proceedings in the case. The threatened punishment was positive, without any provision against its infliction, by substitution or prevention in any other way. But it being death, without specifying its duration, there was room left for interference in our behalf, and God in his Infinite wisdom and love, embraced the only means that could be devised for our relief. This brings us to the mission of our Lord Jesus Christ.

Now, what was the object of that mission? How was it accomplished? And here, let me ask, Did Christ come as our substitute? Most undoubtedly he did not, else we had not died at all. "A substitute is one person put in place of another to answer the same purpose." As for example: If I am drafted to serve in the army, and procure a substitute, who is accepted by the proper authorities, I am relieved from the necessity of going myself, by the substitute going in my place. So if Christ died as my substitute, in my place, there could be no demand for my death. It would be an act of injustice, according to the clearest dictates of reason, to put both me and my substitute to death. The admitted fact that the whole race have died, thus paying the penalty themselves, shows that Christ did not suffer his death as our substitute. This doctrine of substitution has been invented to supplement another human invention, viz.: The doctrine of eternal suffering as being the penalty of sin; and neither of them is supported by the teachings of the Bible.

The mission of Christ, then, was for a totally different purpose, and the facts of the case, as well as the plainly recorded statements of the Bible show, that His great purpose was to redeem or restore from the power or dominion of death after its infliction, not to prevent it. This is taught in the most express terms in various passages of the Scriptures. We will refer only to the 49th Psalm, 14th verse; speaking of the wicked the Psalmist says: "Like sheep they are laid in the grave; death shall feed on them, and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave, from their dwelling." The two latter clauses of the verse do not make very good sense, which is due to the orthodoxy of the translators, who evidently wished to avoid the true meaning, as *it* would conflict with their orthodox views. The margin gives the true rendering: "Their strength shall consume, the grave being a habitation to every one of them."

The next verse gives the contrast between the portion of the wicked and the righteous: "But God will redeem my soul or me from the power of the grave, for He shall receive me." Here the difference between the portion of the righteous and the wicked is clearly taught; the grave being the habitation of the wicked, while the righteous shall be redeemed from it, as the New Testament teaches us, by a resurrection. This Psalm explains the denunciation in the 17th verse of the 9th Psalm: "The wicked shall be turned into sheol or the grave, and all the nations that forget God." The righteous and the wicked are both turned into sheol, but the righteous shall be redeemed from its power, while the wicked remain under its dominion. Sheol translated hell in this verse, never means a place of suffering or misery, but is described "a land of forgetfulness." It strictly indicates not a place but the condition of all the dead previous to the resurrection of the righteous.

The law had no claims against our Saviour, for He never broke it. He kept it perfectly. "He was holy, harmless, undefiled and separate from sinners." But being a partaker of the fleshly nature, by his descent from the Virgin Mary, that nature was forfeited, inasmuch as he was a descendant of Adam, in whom all who possess his nature die. God had declared that Adam, our representative, should die—as the Apostle affirms, "Death hath passed upon all men, for all have sinned." Those who had not sinned by their own personal act, still by their connection with Adam forfeited this fleshly life, and died with him. "As in Adam all die," etc. Christ, however, was possessed of a spiritual nature by His descent from the Holy Spirit; and by virtue of this spiritual nature He triumphed over death, and arose from the grave; henceforth He lives by the power of this spiritual life, instead of the fleshly or animal life. As the Apostle Peter tells us, "being put to death in the flesh, but quickened (or made alive) by the Spirit." Christ, before entering upon His mission, obtained the right by a new covenant, termed the covenant of grace, entered into with God the Father, to impart this spiritual nature to all who should fulfil the conditions upon which it was to be bestowed. This spiritual life he implants within His followers in their present state of existence. They are said to be begotten by the Spirit. He now becomes the representative of His spiritual descendants, and they are made one with Him, and partakers of His destiny. He therefore assured His followers that "Because I live ye shall live also." And He illustrates the identity of their nature with His own by the beautiful figure of the vine and the branches: "I am the vine, ye are the branches;" showing that as the branches derive their life from the vine and are dependent upon their connection with the vine for their life, so were His followers dependent upon their connection with Him for their life. The Apostle Peter, referring to these promises and assurances of the Saviour, says: "Whereby ye are made partakers of the divine nature." Hence, when regenerated persons are called the sons of God, it should not be regarded as a mere figure of speech, but as expressive of an unspeakably great and glorious reality. "Now are we the sons of God, and it doth not yet appear (or is not yet made manifest) what we shall be, but we know "when He shall appear we shall be like Him." It is also by virtue of this divine spiritual nature in His children that they are assured of their victory over death by a resurrection from the grave in His likeness. He is the first fruits, they the harvest, and of course similar to the first fruits the difference being only in the time of gathering. Paul tells us, in full confirmation of these truths, Rom. viii., 11, "If the Spirit of Him that raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead shall also quicken (or make alive) your mortal bodies, by His Spirit that dwelleth in you."

This, then, was the great object of Christ's mission, to bestow in a new way, by a new kind of life, what the whole race had lost by Adam's disobedience—eternal life or immortality. He said to His disciples: "I am come that ye might have life, and that ye might have it more abundantly;" or, as the Syriac Testament reads, "That which is excellent." Undoubtedly one essential object of Christ's mission was to manifest the righteousness or justice of God, by yielding His innocent life to the claims of the law. God had sentenced all of Adam's posterity to death, and as he was one of them he acknowledged the righteousness of God in passing that sentence, by submitting His own life to the sentence. As the Apostle Paul tells us in Rom. iii., 25, "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness in the passing over sins that are past, through the forbearance of God. To declare (or make known) at this time His righteousness; that he might be just, and the justifier of him that believeth in Jesus." (I have followed the marginal reading, which is the correct one.) God having been just to the claims of His broken law, in that the sentence was inflicted in full, there was no bar in the way of justifying to eternal life, all who accepted it on the terms of the Gospel. Christ having propitiated the law, by giving up His own Adamic life to its claims, the law now was no longer in the way, and the propitiation is sufficient for the whole world, if they would accept the merits of Christ's righteousness to be imputed to them and received by faith alone. Those who go down to death rejecting the provisions of this divine plan, must remain under the bonds of death everlasting—"Shall not see life;" but the wrath or anger of God, which first consigned them to death, "abideth on them."

All those passages in various parts of the Old Testament which are urged in support of the doctrine of substitution, such as "He hath borne our griefs and carried our sorrows;" "He was wounded for our transgressions, he was bruised for our iniquities: The chastisement of our peace was upon Him, and with his stripes we are healed;" are easily and naturally understood upon the view here given from the Bible, of the object of His propitiatory sacrifice. To propitiate is "to appease one offended, and render him favorable." The law is now no longer our enemy but is appeased and is rendered favorable to us, because Christ has propitiated it in our behalf. It is no longer an enemy but a friend, through Christ's merits imputed to us by means of our faith in Him. Those passages quoted above, and similar ones, are made of plain import by the passage in Matthew viii., 16 and 17: "And he cast out the spirits with His word, and healed all that were sick; that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities and bare our sicknesses." The idea is clearly not he was made sick or infirm himself, but that He bare them, or removed them from us.

I think these views of the atonement are the true views according to the Scripture, and sustained by all the facts of the case. If the penalty of sin pronounced by God to be inflicted on Adam was eternal suffering or misery, it is plain there could be no redemption from it, for Christ could not have propitiated the law except by suffering the penalty; and even orthodoxy does not claim that he suffered that penalty. It is not strange that in the vain attempt to explain the atonement on orthodox grounds, there should be so much wrangling and so many conflicting doctrines as we all know there are. It has not been done, and never can be. Every attempt that has been made involves absurdities and impossibilities too great to satisfy any unprejudiced person.

ANOTHER SHORT SERMON:

BY D. J. E. TO A FRIEND.

"I know that my Redeemer liveth, and that He shall stand at the latter day, upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."—Job xix., 25, 26.

THESE were the words of the godly Job, as he looked forward to that far future day, when in the regeneration, by a glorious resurrection from the dead, he should be made a king and priest unto God, and reign with Christ on the earth.

We propose to examine the word of God, to see what proof can be brought forward to sustain our declaration; also, to see if it is in harmony with our text.

It will be objected that this has already taken place in the past; that Christ has indeed stood upon the earth in the latter days, and that Job, as is commonly believed, being in heaven, has witnessed his Redeemer thus.

We are of that number who believe that our Lord and Saviour will return to this planet again, and that His feet will indeed tread the Mount from whence He went away so many centuries ago.

That He will descend from heaven with a shout, and with the voice of the archangel, to call forth from the grave His sleeping saints, and Job will arise from his dusty bed, clothed with immortality and eternal life.

The question may well again be asked, in the days when so much of vain philosophy and traditions of men are taught, "How are the dead raised up? and with what body do they come?" It will be observed that Job declares that "Though worms destroy this body, yet in my flesh shall I see God." What does Job say? How does it agree with the popular theology of the day? Let us keep close to the word of God. Let the Bible be its own interpreter.

Hear what Paul says, "It is sown a natural body, it is *raised* a spiritual body. It is sown in weakness, it is *raised* in power." As we have borne the image of the earthy, we shall also bear the image of the heavenly."

What is the image of the heavenly?

This is a very important question, but we have the key to unlock the matter in the risen and glorified body of our Saviour; for, says the record, "He was the first-fruits from the dead—the first-born among many brethren." He is the sample of the harvest that is to be gathered at the end of this age and dispensation.

Although Christ went down into the grave, like others before Him, He did not remain for corruption, but on the third day He came forth from the tomb, fulfilling the declaration of the Psalmist, that God would "not leave His *soul* in hell, (or the grave), neither would He suffer his Holy One to see corruption." He was now possessed of a *spiritual* body, not a *spirit*, but one not unlike in form and feature to that which hung upon the cross.

When He appeared unto his eleven disciples, where they were gathered together, and they were affrighted, supposing they had seen a spirit, He said unto them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see: for a spirit hath not flesh and bones, as ye see me have." He, also, did eat with them; demonstrating without a shadow of doubt, that He was a tangible, corporial body.

With *this* body He went away; and, "This *same* Jesus, which is taken up into heaven,

shall so come in like manner as ye have seen Him go into heaven." "Wherefore, comfort one and another, with these words."

The declaration, "That flesh and blood cannot inherit the kingdom of God," plainly refers to this our mortal state. "But we must be born again," not of or by the flesh, but by the spirit. "For if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. "For if we have been planted together in the likeness of His death, we shall *be* also, in the likeness of His resurrection." "For God hath both raised up the Lord, and will also raise up us by His own power."

Thus we can see the importance of a vital union with Christ here in this present state. "For, if any man have not the spirit of Christ, he is none of His." Therefore it was that Job could hope in being made like unto his Master, and that he should behold Him for himself.

"He shall *stand* in the latter day upon the earth."

We might reasonably expect that such an important event to take place, would be clearly foretold by the holy prophets. Can we find such a prophecy? We can. Turn with us to Zechariah xiv., 4, and it declares, "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, toward the east and toward the west; and there shall be a very great valley," etc.

By a continuation of the chapter, we find it is to have its fulfilment in that great day of the Lord when He will arise to shake terribly the earth, and they that dwell therein.

From Z. Campbell.

Saybrook, Ohio, Feb., 1869.

Br. Storrs: Do not be discouraged. I owe for my paper and a dollar I pledged for the publication of the "Living Soul." It has been impossible for me to pay when due, owing to the scarcity of money. We have been passing through a hard time out here. It is hard to collect debts; and as I do not approve of sueing, as long as there is a prospect of getting it at any time without, so I have been able to collect but little. But I am earning something this winter, and I am sure of my money in March next, and I will pay up all. We are having a hard time here for winter wheat, and the present prospect is that next summer's crop will be light. Our little church here, once united and prosperous, is reduced almost to a cipher: the *mortal* resurrection having got into it and scattered it to the four winds. O, when will men cease the cry—"Up, and let us make gods to go before us." But thank God, the time will come (soon I hope) when divine truth will triumph over error. Strange what an influence some men hold over others. I have predicted but one thing more for Dr. T.; that "The prophet that Moses said God would raise up from among his brethren, is not Christ, but Dr. T." This, many of his friends are all ready to swallow.

These are indeed perilous times; but God will save his own people, and He only knows who they are. I have sent the "Living Soul" tract among my Campbellite friends; it is doing a good work. Many of them hereabouts have long since doubted the immortality of man, and some have boldly renounced it; some others are undecided. Many thanks to you for having sent the paper so long after the payment was due. May the Lord reward you in his coming kingdom.

Note by Editor.—The "Dr. T.," above referred to, is the father of the *mortal* resurrection theory; a theory which corrupts the truth of God to aggrandize its promulgators; but will ultimately bury its advocates, even if its author should announce himself that Prophet of which Moses wrote. There are several such claimants in the field, and they are all among the "many antichrists" of which John speaks, 1 John ii., 18, and they are among the signs of the "last times," and will lead captive such as are not rooted and grounded in Christ.

From I. S. Moser.

Brooklyn, N. Y., February 8, 1869.

Br. Storrs: How is it that those brethren, who say they have been driven out of the sectarian churches for believing in the Lord's coming and the destruction of the wicked, are striving to do the same thing to those who believe in the non-living of the wicked dead? Is there not as much Scripture to prove that they will live again from the dead? Why are they not willing to say with Paul, "Let every man be fully persuaded in his own mind," and "Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block in his brother's way." Rom. xiv., 13.

The doctrine looks plain to me; for the wages of sin is death, and death has passed upon all men to condemnation. It is the Spirit that quickeneth. The Spirit giveth life, and the wicked have not the Spirit of God; therefore they cannot have life from the dead. The Christian's hope is in the resurrection of the dead. But the wicked have no hope; and the Psalmist says, "Man being in honor, abideth not; he is like the beasts that perish; like sheep they are laid in the grave; death shall feed on them. But the upright shall have dominion in the morning. Their [the wicked's] beauty shall consume in the grave from their dwelling. But God shall redeem my soul from the power of the grave; for He shall receive me." Psa. xlix. Praise the Lord, O my soul. Amen.

THE HERALD OF LIFE.

NEW YORK, FEBRUARY 17, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Satan at Work.

It is curious how this old enemy works everywhere. Sometimes he gets into our types, or else in the type-setters or proof-readers, or the editor himself. We have been plagued with him a great many times and in many ways. Last week he made one of our correspondents to say *com*mersion instead of *im*mersion, and we expected some of our readers would resort to dictionaries and lexicons to find this new word. While the adversary was thus perplexing us, we happened to receive one of our favorite exchanges, *The Advance*, and, casting our eye over its editoral columns, we paused on the article headed "A Practical Truth," which was on "the personal existence of the devil." We, of course, were interested to see the skill of our much esteemed editoral brother to show the actual existence of a veritable spirit-devil or satan. We had not progressed far before we found *satan* bodily. Among the proofs of his existence *The Advance* says, "we read . . of his 'provoking David to *murder* Israel,'" etc. There, if any one says that was not the work of "satan" he must be callous to conviction! This announcement satisfied us satan was at the office of *The Advance* as well as at ours: so he can be in two places at once, though a thousand miles apart. But how do you know he was in the office of *The Advance?* Because, he made that paper to say, "*murder*," where it should have said *number*. That surely was a lie, and a great one, too; and who does not know that "satan is a liar?" That he should get into our good exchange's office, as well as into ours, was some comfort to us, on the principle that "misery loves company."

Having thus introduced our subject, we will make a few remarks on the text about satan's provoking David [not to "murder," but] to *number* Israel, and see how much evidence there is in the account to prove the existence of a personal spirit-devil. The record of the transaction referred to is found 2 Saml. xxiv., 1; and 1 Chron. xxi., 1. In the first text the account reads:

"The anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah."

The other reads,

"And Satan stood up against Israel, and provoked David to number Israel."

That our translators believed in a personal spirit-satan need not be doubted; but that they gave a correct translation of the words *stn* and *tsr* (*satan* and *tsorar*) in all cases, no man is obliged to believe. These two Hebrew words signify the same thing, viz., "an adversary, an enemy."

In one of the above texts, it is clearly stated that the Lord moved David to number Israel; though the translators, seeing a difficulty before them in relation to the second text, place in the margin (for the pronoun "He" in the text) satan. Thus, in fact, making (unwittingly) the Lord the satan. Which might be true for all the text itself would show to the contrary; for the term satan is a harmless word when truly understood; for "the angel of the Lord" was a *satan* (modestly rendered "an adversary" by our translators) to the wicked Balaam. See Num. xxii., 22.

Again: In the above texts, one reads, "moved David," and the other "provoked David." In both cases the Hebrew is *sooth*, which Prof. Pick translates, "persuaded, induced, excited."

The question now arises, Who or what induced David to number Israel? *The Advance* and all of that class of theologians say it was "Satan;" meaning, of course, a personal spirit-devil, or fallen angel. The texts say no more than that it was an *adversary*. We are at liberty to determine who or what that was. That it was not the Lord we will admit, for the sake of shortening the investigation; and beside, "the Lord is not tempted with evil, neither tempteth He any man." We look therefore for this adversary, this satan, somewhere else, and without any regard to the notions of our translators or their imitators.

We will remark, however, before proceeding, that the Hebrew word *sooth*, translated in one of these texts "moved," and, in the other "provoked" is the same word found in Job ii., 3 "Thou (satan) movedst me (the Lord) against him (Job) to destroy him without cause." So the theological "satan" had as much to do with the Lord as with David, if he is a spirit-devil, as they will have it. But we pass that now, to be considered at another time, and proceed to our main question, What was that "adversary" which moved or provoked David to number Israel?

That David was tempted to do the deed, none will deny. The apostle James tells us, "Every man is tempted, when he is drawn away of his own lust." Here is the basis of all temptation. But some men express great horror at the idea of lust being the inlet and cause of temptation. This horror arises from a misconception of the use of the term. Lust is only another expression for *desire*. True, it is sometimes used for carnality; yet this applies only when desire seeks gratification in an unlawful or forbidden way; that is, when it "draws away" from a legitimate gratification. There is not a natural desire of our animal nature but what our Creator designed should be gratified in a lawful manner and in a temperate degree. The sin is in giving way to a lawless or intemperate gratification of our natural desires. When we allow these desires to draw us away from God's established order of gratification, and "conceive" the design to gratify them in that way, "sin is brought forth;" then when the act "is finished it bringeth forth death." See James i., 13–15.

Let it be distinctly understood, then, that lust, or desire, is not sin in itself; it is the wrong use made of it that constitutes the sin. It is allowing ourselves to be "drawn away" by it to do a prohibited act that makes it sin. These desires are "adversaries" in the sense that they need constant watching lest they lead us astray: we must watch and pray lest we enter into temptation to an indulgence that is not in harmony with the Divine will. Thus our Lord Jesus himself, who "was tempted in all points like as we are," was "without sin," because however strong the desire to promote His mission, He would perform no miracle for mere self-gratification; nor shrink from any suffering or reproach, however much He might *desire* it, if His Father's will demanded the sacrifice. All His desires, however strong, were regulated by the will of Him who sent His Son into the world.

Desire, then, is an adversary, or satan; and is to be overcome by a strict regard to the will of God. Israel was to trust in the Lord for defence against all their enemies, whatever the number of their men of war were, whether few or many. David gave place to the desire to know how many men of war he had. That desire was the "satan" that "provoked," or *induced* him to number Israel, thereby showing that he did not, as he ought, trust wholly on God's word of promise to save whether by few or many. This was his sin, for which his heart smote him, after the desire had drawn him away from implicit trust in God for defence. It developed pride in the number of men he had.

That this view is the correct one in this case, is evident from the conversation between David and Joab, David's chief captain. The record saith, "David said to Joab and to the rulers of the people, Go number Israel . . . And Joab answered, The Lord make his people a hundred times so many more as they be; but my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel? Nevertheless the king's word prevailed against Joab . . . the king's word was abominable to Joab." See 1 Chron. xxi., 1–6.

Joab was wiser and more faithful to God in this matter than David; but David's desire or lust refused control, and became his satan, moving him in a direction that caused a great sin and did "*murder* Israel" by thousands.

Thus the theological devil or satan disappears from this transaction; the true satan or adversary is brought to light, and the two accounts are made to harmonize without doing violence to either, or giving infidels a chance to mock at the records of this transaction, as they justly may by the common notion of its being a personal spirit-devil that induced David to number Israel. His desire, or lust, to know how numerous were his arms of flesh, was the adversary that induced him to sin. And thus many sin in these days in numbering spiritual Israel, and are cursed with moral death for their pride of heart. They glory in their numbers, instead of trusting in the Lord. Their churches, their conferences, their synods, etc., become the rule by which they measure their power and their holiness. Their desires or lusts for numbers and power, by means of their own inventions, has led them to overlook the fact that is it "not by might, or by power, but by my Spirit, saith the Lord," that the real work of God is to be accomplished. Thus, while they can talk of the numbers they have enrolled in their ranks, moral or spiritual death is seen in all their hosts; and they themselves often lament the lack of that fervent, holy zeal which they once saw when they were few in numbers, so small that is was not desirable to count them, and they trusted in God and his truth to do the work. But they do not, like David, see their sin, and are not likely to repent of it, till it is too late, and God shall have destroyed them with a worse plague than that visited on Israel for David's sin in numbering the people. They lay all the blame of the evil among them on their theological satan, and see not that their own lusts are the cause.

Warsaw, N. Y.

Br. F. H. Burbank is expected to commence a course of sermons on the Life and Advent views next Friday evening, the 19th inst., at the above-named place, and continue over two Sabbaths and the week intervening. We regret exceedingly his absence from our office for so long a time, but the hope that the cause of truth may be promoted in that flourishing village has led us to consent to the repeated calls of Br. McCagg, of that place, for help, he being alone in the Life views there. We have pledged ourselves to see Br. Burbank's expenses met in this visit to Western N. Y. If any wish to help us in doing it, we shall be glad to hear from them. At present there is no one at Warsaw from whom help can be expected. Br. B.'s absence subjects us to considerable extra labor, and our friends must be patient if their business is not all attended to immediately.

We desire and pray that this effort for Warsaw may result in much good to the cause of truth. Let all Life-lovers pray for its success, and that men may be brought to the knowledge and acknowledgment of the truth thereby.

Rightly Named.

A Nut-shell Argument for Annihilationists. If all men sleep at death, then the man Christ Jesus was unconscious between His death and resurrection. If unconscious then, how could He take his life again as He declares He has power to do, and did do?

The above we clipped from *Zion's Herald*, of Feb. 11. We say it is "rightly named." It is "a nut-shell argument:"—"Something of little value." See Worcester's Dictionary. The text referred to is this, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John x., 17, 18.

The original word—*exousia*—here translated power, signifies also, "liberty, right, license, authority:" power "to do or not to do." Authority—commission: so the Syriac reads, "I have authority to lay it down, and authority to resume it again." Dr. Bloomfield, in his Critical Notes on the text, says,

"No one taketh it from me [by force]. We may paraphrase the passage thus; No one [not even the Father] compelleth me to die for my flock. I have of my own will undertaken to lay down my life for it. By the same will I shall return again to life."

What is there in all this that proves "the man Christ Jesus was" *conscious* "between his death and resurrection?" He had the right to dispose of his own life: if he dies, it is a voluntary act of his own. He received this right, authority, or liberty, from his Father. He voluntarily lays down his life; but before He does it, He chooses to take his life again, and his Father pledges to raise him from the dead. Jesus expresses his confidence in his Father's pledge by saying, "Thou wilt not leave my soul in *sheol;* neither wilt Thou suffer thy Holy One to see corruption." See Psa. xvi., 10: and Acts ii., 27, 28. Here the Christ recognises his Father's promise to raise Him up from the dead again; and He voluntarily lays down his life so trustingly in that promise as to enable Him to say, "I have authority to take it again." What was that "authority, liberty, or right" founded upon? Was it not on the promise of the Father that He would not leave "the man Christ Jesus" in "sheol; nor suffer Him to see corruption?" We need not repeat the many positive texts, we gave two weeks ago, showing that "God raised up Christ from the dead;" while not one text can be produced which says "the man Christ Jesus" raised himself from the dead; and we would caution all men, saints or sinners, to beware lest they come short of salvation by rejecting the fact, so clearly set forth in the Bible, that Jesus did not raise himself from the dead, but that God did it: "If thou shalt confess with thy mouth the Lord Jesus, and shall *believe in thy heart* that God hath raised him from the dead, thou shalt be saved." Rom. x., 9. Our salvation, then, may depend on our faith as to who raised up Christ from the dead. Let us beware of attributing this event to the wrong person.

"Christ took his life again" from His Father, into whose hands He committed it when He expired on the cross. See Luke xxiii., 46. The word here translated "spirit," is *pneuma;* signifying "life, breath." Jesus when he expired committed his life to his Father who had promised to restore it after three days, or before corruption should take place. Thus the "Nut-shell Argument" has turned out like the Catholic Priest's illustration of his church. Holding a "nut" in his hand, he said, "The Catholic Church is as sound as this nut;" and breaking it in the sight of the people, behold it was rotten at the core! Our readers can apply the subject.

Organized Churches.

To show our readers that our remarks on self-constituted bodies, a few weeks since, whether conferences or churches, were not the result of a momentary feeling at the present aspect of affairs among Advent and Life believers we republish the following, which appeared in the Herald of Life, 1866. Our mind is the same now as then; only, if possible, we are doubly confirmed in the correctness of those views, by the recent action of some of these self-styled churches and conferences.

CHURCH ORGANIZATIONS.

Mr. Storrs: Dear Sir:—I am in a strait betwixt two influences. I want to join a church; and as there is none here but Baptist and Methodist, I concluded to write to you to find out whether there could be a preacher sent here (i. e., located here) and establish a society. There are several men in Union and Delaware Counties, that hold the same faith as you; and I think a society could be organized immediately. However, if you think a minister can be obtained, I will visit my friends and know what can be done and report to you.

Also, I want to know all about your church organization. Have you a "Discipline," so-called? Have you a church hymn book? If so, the price. Is it better for a man that believes the doctrine set forth in your books and pamphlets, to remain outside of a church, than to join the Methodist or N. S. Baptist?

Yours, in hope of Eternal Life, W.

New Dover, Ohio, Jan. 22, 1866.

Response by the Editor of the Herald of Life.

We presume "W" feels as many others do who have been educated to think a man cannot live a Christian without joining some church. We, perhaps, differ from a large portion of those who have embraced our views of life only in Christ. We have never "organized" a church since we left the Methodist E. Church in 1840; believing that all who receive Christ, and are accepted of him, are by the "Spirit baptized into one body," and that is "the body [or Church] of Christ." Those thus baptized by the Spirit into the body of Christ, are "joined" to the Church, and constitute the true one. They may, or may not have what is called a "visible organization," but that makes them none the less or more a church. It is not an external organization that makes them such; but the internal grace which makes them of the body of Christ. The external organizations have deceived many souls to their ruin, we fear, by the persons supposing that, because they have accepted a place in them, by the rites and ceremonies of such organisms, they belong to the body of Christ; whereas, they remain ignorant of a true and living union with Christ, and rest in outward observances, which can never give them life eternal; they think more of what has been done to their *flesh* than of the inworking of the Spirit which raised up Christ from the dead, and by which only can any man be quickened into eternal life.

In relation to those who embrace the Life views, as held by us, we would say to them, as Paul said to the Corinthians, in another matter, 1 Corth. vii., 27, "Art thou bound unto a" church—Baptist, Methodist, or any other, with a name of human invention? "seek not to be loosed." "Art thou loosed from a" church,—Baptist, Methodist, or any other with such names? "seek not a" connection with any of them.

We have never advised a person, embracing the views we hold, to leave a church where he or she held a relation to it, merely because of having embraced these views, if said church would allow them to remain in peace. "Seek not to be loosed" from it. But do not put your light "under a bushel" for the sake of remaining in their body; for by so doing you sin against the light God has given you, and your light will be sure to go out; or, which is the same thing, your light will not shine, and others will not be benefited by it; and thus you will meet with loss, and dishonor the Life-giver. But if the church is willing you should remain in it as a free person, then remain, using kindness and love among them; speaking of your views frankly, but not forcing them upon others at improper times, or in an uncourteous manner. If this privilege is denied you, then leave them, or let them exclude you; in such cases a brother or sister is not bound to such church. Being free from such church, "in our judgment," he or she is better off not to attempt a union with another human organization; you will not find it any more tolerant than those you have left. In these organizations there soon arises some spirit that seeks to control and restrict the actions of its members, and they find they have left one organization to be enslaved by another. Make sure that you have received the Spirit of God, and are thus baptized into Christ; then stand fast in the liberty wherewith Christ has made you free, and be not entangled again in a yoke of bondage.

By these remarks we do not wish to be understood as opposing church organizations for such as cannot live without them. It is better to use crutches than not to walk at all; but such will be likely always to walk limping. A living, healthy man, with sound limbs, will be likely to lay aside crutches, or esteem them as a burden, rather than a help.

Live for Christ; seek the fulness of his Spirit, that you may be "filled with all the fulness of God;" and do not be troubled by your want of what is called a "church relation;" you are probably better off without it than with it. Remember, nothing can give you life save union with the Life-giver—the Spirit that raised up Jesus from the dead working in you. Therefore, grieve not the Holy Spirit of God by trusting in any device of man's invention; whether it be organizations or "carnal ordinances," however specious they may seem. Beware of losing the Spirit by the use of any human device. Trust in the living God: watch and pray, and wait for the Son of God from heaven; then will He organize his Church never to be dissolved or deranged.

P. S. Our "Discipline" is the Bible alone; and that is all the Creed we have, and we have no special "Hymn Book." Use for hymns the best you can find, and alter them to suit yourselves.

The Spirit of Papacy Revived.

The character of Romanism is far from being a pleasant picture to look upon. As an anti-christian power it strewed the earth with innocent blood, using the civil arm to enforce her ecclesiastical authority. But there was an underlying spirit which was the primal cause, and the possession of power to carry out those principles made Romanism the fearful character that history presents. Undoubtedly no stronger evidence exists of her apostate character than her claims of authority to regulate the faith of the Christian church. *Sectarianism* was the spirit controlling the civil arm; and history records the startling fact that over fifty millions of God's freemen have fallen victims to sectarianism. *This is the spirit of anti-christ.* How saddening to think that this anti-christian spirit—sectarianism—should still exist in the church of Christ, and should be the ruling spirit of the age! This spirit of antichrist is not now manifested in carrying men to the inquistion; it has not this power; but it shows itself in trying to control, as formerly, men's belief; to sit in judgment, and dictate to Christian men and women what they shall believe and promulgate. It is saddening we say, that such a condition of things should exist; but let us take warning that we do not imbibe this spirit of apostacy. It is the great whirlpool which will ruin the church.

We were overwhelmed with suprise at the spirit which has characterized the late Advent Conferences, and sadness fills our heart as we behold the *same* spirit manifested which they have so long, from the pulpit and the press, denounced severely inother denominations—the same spirit which marks an apostate Christendom. Proceeding upon the assumption that they have the *whole* truth in their possession, they proceed to sit in judgment upon doctrine, and shackle men in the promulgation of a Bible truth, which they are unable to meet in honest invetigation. We say this in all Christian kindness and love.

We need not repeat the resolutions which the Advent Conferences have passed against those who hold the doctrine of the non-revival of the wicked dead; and that life beyond the grave is only obtained by faith in Jesus Christ. Proceeding on the assumption that it is an error, is passing condemnatory resolutions a Bible way to meet it? Let them honestly meet the doctrine and *prove* it to be "unbiblical and untrue," before, as a representative body of the church, they condemn it as such. Before arming themselves with the grand assumption that they have the whole truth, would it not be wise for them to consider that it is *possible* they may be in error? Once they just as zealously advocated what they *now* condemn as a monstrous error. Did they not once believe the immortality of the soul was as clearly taught as the resurrection of the wicked? We believe the two doctrines are on equal grounds, as neither of them are plainly taught in the Scriptures. As they have renounced the one as an *error*, may it not be *possible* that in regard to the other they may also be wrong? Do not, then, brethren be too positive! Be honest with the people, and give them a fair chance to see both sides of the question; and not let prejudice blind your eyes from the truth and work your ruin. We invite you to meet the doctrine fairly on Bible grounds. Truth is the desirable boon for which we seek.

As an item of interest, I will make an extract from a private letter, by a good brother, which is doubtless a fair expression of the opposite views, and may also afford us a glimpse of the reasons which would be advanced in justification of their official action. The letter proceeds thus: "*It is a dangerous doctrine; a fatal error.*" Again, the well-known words are appropriated to describe his views of the doctrine: "It is

'A *monster* of such frightful mien;
That to be *hated*, needs but to be seen.'

"I must also say that some good men embrace this strange and horrid doctrine. *Strange*, because contrary to express declarations of Scripture. *Horrid*, because its effect wherever preached, is death to all Chris-

tian advancement. Its fruits are evil, and by the fruits we may judge."

This is a pretty strong assumption, and with some minds might have much weight; but to one who follows the divine injunction to "prove all things," it appears like the chaff of the summer threshing floor. Let us examine the points presented, though, as they are mere assertions, it would be more appropriate to ask for proof.

1. It is claimed that it is a dangerous doctrine. We might inquire upon what grounds is this assertion based? If it be truth, then it cannot be dangerous to the church, without it is assumed that *some* of God's truths are dangerous. Hence the argument would rest upon the question, "Is the doctrine of the non-restoration of Adamic life to the wicked dead, true?" If it be proved to be false, it yet remains to be proved that it is *more* dangerous than other false doctrines which abound. Is it more dangerous than the time arguments, which have time after time failed? Their errors have been most positively demonstrated by the passing of dates. Churches have been broken up, bright intellects ruined, and the way for the onward march of truth hedged up. Where has the advocacy of the non-revival of the wicked produced such disastrous results? How frail such assertions are, in light of truth!

2. It is charged with being "*a fatal error*," and "contrary to express declarations of Scripture." As this is the very point at issue, it is not unjust, nor unreasonable to require evidence in support of such an assumption. We take the negative position, and kindly ask our opponents to give us the "express declaration of Scripture" which says that the wicked shall live again. They may give us inferential texts, but we want a "thus saith the Lord." All religionists quote inferential texts in support of their faith—from the Mahometan to the Mormon. If it is the divine purpose of God that the wicked shall live again, there should be some positive statements to that effect. But as no "express declarations of Scripture" can be produced in the affirmative, permit us negatively, to produce *positive* "declarations" that they *will not live again*. We shall produce but a few positive passages from the many which represent the wicked as perishing like the beasts, and intimating as much future life for the one as for the other. Here is a positive declaration, "Man being in honor abideth not; he is *like the beasts that perish*. . . . Like sheep are they laid in the grave; death shall feed on them, and the *upright* shall have dominion over them in the morning." Psa. xlix., 12–14. They are "like" the beasts in the sense that they "perish" like them; and to this condition the Psalmist makes a striking contrast when he declares: "But God will *deliver* my soul from the power of the grave." This clearly shows that the wicked will not be "delivered" from the power of the grave." "*He shall go to the generation of his fathers; he shall never see light.*" (ver. 19.) They shall not see the "light" of life. No honest construction can be put upon the passage but what makes it preclude the wicked dead from a future life. This most positive declaration of Scripture is supported by Isaiah, who says: "They are *dead*, they shall not live; they are deceased, THEY SHALL NOT RISE; therefore hast thou visited and destroyed them, and made their memory to perish." Isa. xxvi., 14. In chapter xliii., the prophet repeats the same positive statement that "they shall lie down together, THEY SHALL NOT RISE; *they are extinct, they are quenched as tow.*"

Will our brother withdraw his declaration that this doctrine is a "*fatal error*," and admit that the prophets spoke the divine truth? We *believe* the word of the prophets, which is in harmony with the whole tenor of the Scriptures. The revealed purpose of God for the redemption of man from the grave does not embrace those who reject the atonement offering; who reject Christ as the LIFE-GIVER. Those who will not believe on him "*shall not see life*, but the wrath of God *abideth* on them." John iii., 36. How can these words of truth be twisted into a declaration *that they shall live*. It says they "*shall not see life*;" therefore, the "express declarations of the Scriptures" inform us that the wicked dead shall not live again; hence all inferential passages must be harmonized with these "express declarations," which are embraced in the glorious plan of redemption. Christ came to give eternal life to those who believe, and nowhere is it affirmed that He is the giver of Adamic life at the resurrection. Paul says, "*The* DEAD *shall be raised* INCORRUPTIBLE." The phrase "the dead" embrace all who shall be raised; and, therefore, if the wicked are raised universal salvation is the result; for Christ tells us that the "children of the resurrection" cannot die any more, being "the children of God."

3. It is claimed that this is a "*horrid*" doctrine, and "wherever preached is death to all religious advancement."

(1.) We wish our opponents would press the assumption that the non-resurrection of the wicked is a "horrid" doctrine, by a just comparison with their theory. They claim that all the wicked that have ever lived will come forth from the land of unconsciousness, clothed in the robes of mortality, amidst weeping and wailing and gnashing of teeth; and what for? Why, that God, presented as a cruel executioner, may inflict untold suffering by burning them up, and thus put them back again in the same state from whence they were brought. Some say, they are brought forth for the purpose of inflicting degrees of punishment. But this would make *suffering* the penalty for sin. The Scriptures say the "wages of sin is *death*." Hence the bringing forth of the wicked for a temporary life beyond the grave cannot affect their relation to the penalty. Suffering and torment is no part of the penalty. Would not *eternal death* have been the fate of the whole human family had Christ not died? But he came to give eternal life to the righteous; and I can see no way in which this *gift* can affect the condition of the unbelievers. They reject the offer of life; therefore he says: "He that believeth on the Son hath life;" (hath the life principle—seal of the Holy Ghost;) "and he that believeth not SHALL NOT SEE LIFE; but the wrath of God abideth on him." John iii., 36.

(2.) The assumption that this doctrine is "death to all religious advancement" is, we think, wholly without foundation. It may, possibly, be "death" to sectarian advancement. It is generally the case when Christians lay aside the armor of love and commence fighting the truth that they backslide; but, surely, we should not be charged with producing this result when it is the just fruit of their own action. Men never backslide doing the Lord's work. Let all beware, therefore, how they act. It would be contrary to the duty which we owe to God to compromise the truth of revelation with men's theories, because in opposing it they are liable to backslide. "Religious advancement" is based upon truth; to "grow in grace and in the knowledge of the truth." That the Bible doctrine of life from the dead to the righteous alone is detrimental to this religious progress we deny, and facts can be produced to sustain this position.

We wish all may understand our position; and while cherishing nothing but the feelings of love toward all, we earnestly enter our protest against the summary manner in which the Advent Conferences attempt to dispose of our faith. Who hath made them judges over us? If this is the *spirit* which professed Bible Christians are to manifest toward members of the same body, we desire a position in the front ranks in the conflict with sectarianism. Give us *truth*, and let reproach, persecution, or what may, follow. Praise the Lord for the Spirit of Christ and the freedom of the Gospel. WM. H. SPENCER.

ROCHESTER, N. Y., Feb., 1869.

AN EXPOSITION.

BY JACOB GRIM.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter i., 23.

THIS incorruptible seed Peter contrasts with the flesh. The one like the grass perishes and passeth away, while the other continues forever. This text contains two great truths which embrace the whole plan of God in relation to the children of men.

Adam being at the head of one great line, embracing the whole human family which is denominated under the head of flesh, and is just as enduring and immortal as the grass of the field; "For *all* flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth and the flower thereof falleth away," and it is gone. The lesson which Peter intends to inculcate upon the minds of his readers is, that man is of the same corruptible nature, and just as perishable as the grass.

But what is the lesson taught by the words in opposition to these? "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." What does Peter mean "by the word of God?" Not the Gospel; for he says, "this is the *word* which by the Gospel is preached unto you." Now, I understand the Apostle to teach that the word and seed are one and the same thing. I suppose that Peter means the same as John did when he said, "In the beginning was the word, and the word was with God, and the word was God, the same was in the beginning with God." "And the word (*logos*) became flesh, and dwelt among us—and we beheld his glory a glory as of the only begotten of the Father full of grace and truth."

The question is asked, What does John mean, and how are we to understand the Apostle? I answer, let John and the Scriptures explain themselves. In John's first epistle, chap. i., 1, we have these words, "That which was from the beginning, which we have heard, which we have *seen* with our eyes, which we have looked upon, and our hands have *handled* of the *word of life* (*logos*). (For the life was manifested, and we have seen *it*, and bear witness, and show unto you that *eternal life*, which was with the Father, and was manifested unto us.")

Now then, says John, "That which we have *seen* and *heard* declare we unto you, that ye also may have fellowship with us; and truly our fellowship *is* with the Father, and with his *Son Jesus Christ*. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." Luke, in the introduction of his Gospel, says, he "set forth those things which were surely believed among them, Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word," (*logos*). John says, "In *it* was life; and the life was the light of men; and the *light* shineth in darkness; and the darkness comprehended *it* not. *It* was in the world and the world was made by it (*anton*) and the world knew *it* not."

The word *it* and *he* are translated from the same word. It was *it* when *it* was the word in the beginning with the Father; *it* became *he* when it was made flesh and dwelt among us. It was the word of promise to Eve, in the beginning. It was the word that was laid hold on by Abel, through which he brought an acceptable sacrifice unto the Lord. It was the word which the Lord told Cain, "If thou doest well, shalt thou not be raised up? (Rabba Leiser) and if thou doest not well, sin lieth in the opening. Step out of the way of sin, and control its desire, and thou shalt rule over it. But submit to it and it shall corrupt thee."

It was this *word* or incorruptible *seed* that was in Noah, through which he had confidence in God and built an ark for the saving of himself and family. This same word was with Job, Enoch, and Elijah. And it became localized in Abraham when God made to him the promise that in his seed should all the nations of the earth be blessed. Here was the first tangible promise that this word (which was with the children of God through all ages past), should become flesh, and dwell among us. "To thy seed will I give the land for an everlasting possession." This same word was in, and supported Moses through all his trials in Egypt; and was with the children of Israel in all their wanderings. It was with David, Solomon, and all the old prophets down until the time for the fulfilment of the word of promise, when the word of promise became flesh and dwelt among us; and John said, "The word was made flesh (that is, it was localized) and dwelt among us. John says, He came *unto his own*, and his own received him not; but as many as did receive him, to them gave he power to become the sons of God; to them that believe on his name: which were born, not of blood (the corruptible seed, compared to grass) nor of the will of the flesh, nor of the will of man, (for all that man has the power of begetting are mortal) but of God." Here, then, is Peter's incorruptible seed.

Paul tells the story, when he says, "I, Paul, a servant of Jesus Christ, called an apostle, separated unto the gospel of God, (which was previously announced through his prophets in the holy scriptures). Concerning that Son of His which was borne of the seed of David according to the flesh (mortal, perishable like his brethren), but having implanted in him the incorruptible seed, the word of God; by which He was declared the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom i., 1–4.

"What think ye of Christ; whose Son is he? The Pharisees say unto him, the son of David." And so did Paul, an apostle, and servant of Jesus Christ. Jesus said unto these Pharisees, "If he is David's son, how then doth David in spirit call him Lord? If David then call him Lord, how is he his son?" David saw the truth, looking foreward with the eye of the spirit of prophecy. He beholds the word of promise that God gave him, that he should have a seed, in whom would dwell the *leaven* that should leaven the whole lump; and with the same spirit, He saw Jesus raised from the dead, and become the Alpha and Omega of the age to come, and head of all things to the church; and as David is a member of that body, and is generated anew from the dead by Jesus, who alone has the regenerating power, he beholds in spirit what Paul lived to see, viz., Jesus raised from the dead and declared to be the Son of God; therefore, David cries out, "The Lord, says unto my Lord" (of the age to come, when raised from the dead) "Set thou on my right hand until I make thine enemies thy footstool."

The disciples had a foretaste of this blessed truth, when Jesus asked them the question, "Whom do men say that I, the Son of man, am?" Matt. xvi., 13. Jesus had been performing many wonders through the country, and knew that it was natural that men should express their opinions in relation to himself; hence the question, Whom do men say that I am? "Some say John the Baptist; some Elias: and others Jeremias, or one of the prophets." Coming nearer home, "Jesus saith unto them, But whom say *ye* that I am?" And here Peter by the Spirit of God has a foretaste of the glory of Jesus Christ, by the power of revelation. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon, Barjona; for flesh and blood hath not *revealed* it unto thee, but my Father who is in heaven." Peter had a foretaste of Jesus in his full development as the Son of God in his resurrected character, though like many before him he understood it not. But says the Apostle Paul, the Mystery in Christ which was hidden in eyes past is now made known unto us by the Spirit—Jesus Christ, manifested as the fulness of the incorruptible seed, the Word of God, which liveth and abideth forever.

PHILADELPHIA, Feb. 1869.

CAMPAIGN DOCUMENTS.

REPORT OF EMELINE WOOD, ALBANY, N. Y.

BR. STORRS: I desire you to know how I am progressing in my work, and how happy I am in it. I go out Sunday afternoons, and the blessed Lord helps me. I go from house to house and look to God for direction. At one house I saw a lady standing on the door steps in conversation with another at the next house. I asked her if she would accept a tract. She replied, Yes, thank you. The lady next door came and took one also; and others in the house, seeing me, came for some. The Sabbath seems a good day for this work, as the tracts are likely to be read at once. Last Sabbath a boy met me and asked if I was distributing tracts: and remarked, They are nice large ones. I said, Yes, and there is blessed news in them. He accepted one and put it in his Bible, being on his way to Sabbath School. As I passed on, the people came out for tracts and met me with a smile. I am much encouraged. One evening as I was going into a Baptist church, a friend invited me to call in the study and introduced me to the Pastor. He asked me where I went to church. I replied I belong to the Advent band. He said, I am an advent believer too, and acquainted with Bro. Grant and Himes; but am sorry they have the no-soul doctrine mixed up with it. I replied, Does not the Bible say, God breathed into man's nostrils the breath of life and *man* became a living *soul*, not, a soul put in him? He admitted it. I said, if he was not too busy, I would like him to visit me. He replied, I will come to-morrow; and he did come and another minister with him. I showed them your large works, as well as the tracts. They seemed much pleased, and promised to let me know what they thought after reading them.

Sister Hoyt sends pay for her paper, and says, "Tell Br. Storrs I am in my eighty-first year, but cannot do without the blessed HERALD OF LIFE. I would rather live on one meal a day than do without my paper, because I cannot go to meeting much, and it is such a comfort to me in my loneliness; and I wish to help along this blessed cause."

THE LAKE OF FIRE.

"THE lake of fire (which) is the second death." Rev. xx., 14.

That this "lake of fire" is a symbolic a lake of "fire and brimstone" and not the earth in a molten state, is evident from the following facts:

There were six kinds of subjects cast into it, viz.: the dragon, the beast, the false prophet, death, hell, and all whose names were not written in "the book of life."

The beast and false prophet were cast into it a thousand years before the other parties were. The dragon was bound in a "bottomless pit" during the same thousand years but who ever heard of its being called a literal pit without a bottom to it, or that there was a dragon cast into it that had such a quantity of heads and horns, even seven of the one and ten of the other.

After the thousand years are expired, the dragon is let out of the pit and he goes into the four quarters of the earth to gather Gog and Magog together for war, etc. If the earth in a molten state is the lake of fire, how could any one live on it during the thousand years? Bear in mind that the beast and false prophet were cast into the lake of fire at the same time that the dragon was put into the bottomless pit, so that the lake of fire exists throughout that period. After the dragon has gathered his army and compassed the camp of the saints, fire from heaven consumes the army, but the dragon is thrust into the lake of fire where the other two beast were cast, to "be tormented day and night forever and ever."

Whether the thousand years are in the past or in the future, the difficulty is as great as ever concerning the theory of the lake of fire being the molten earth.

Next "Death," who road on "a pale horse," and "Hell" who followed with him, delivered up the dead which were in them. Then, "death and hell were cast into the lake of fire." After that, all whose names were not written in the book of life were cast there.

John tells us, in Rev. ix., of horses who had fire and brimstone coming out of their mouths. The bottomless pit is also mentioned in this chapter: Abaddon was its king; the dragon went to him. The lake mentioned will doubtless be composed of such fire and brimstone as came out of the mouths of these horses. The pit, the lake, etc., are all symbols. Yours in Christ,

F. H. BURBANK.

NEW YORK, Feb. 10, 1869.

PUTTING ON IMMORTALITY.

CONCERNING the resurrection of the saints one brother writes, that

The reorganization and waking up being the first stage, and the change being the second stage: for this mortal must put on immortality; and non-entity could not put it on. (*See Eld. Sheldon in Voice of the West, Jan. 19. 1869.*)

Every man has the right of private judgment upon the Scriptures, as far as other men are concerned. If we differ in conclusions, and feel it necessary to criticise each other's views, it can all be done in the spirit of love. One editor said of the late Prof. HUDSON that he was "a man of soft words and hard arguments." Hard words never can convince an opponent that he is wrong. It is my aim to avoid everything that would wound the feelings of a child of God, and in writing upon this point I hope to preserve a kind spirit toward my brother, for whom I entertain much respect and esteem.

Our brother's argument seems to be one of necessity—"non-entity (cannot) put on" immortality; therefore, there must be a re-organization and waking up, and then mortality may put on immortality. This appears to be the position that he occupies.

Webster defines non-entity as "a thing that does not exist." Thus man, when he returns to dust, does not exist as a man any longer. To my mind there is no more difficulty in conceiving how such a non-entity can put on IMMORTALITY, than there is in conceiving how non-entity can become mortal: one is as marvellous as the other.

If it is true that man is to be re-organized, will that re-organization be effected in the grave or on the surface of the earth? If in the grave, will these lifeless persons be made alive *after* they come to the surface of the earth, or *before?* If before, then non-entity could be made immortal down there as easily as it could be made a living mortal. If after these mortal bodies are re-organized they are brought to the surface of the earth and THEN made alive, then we should have the spectacle of an immense number of re-organized corpses.

Our brother further states that "'impartial minds' can see more propriety in having a man made immortal after coming to life than when he is a dead corpse: for he must put on immortality either before or after being made alive." In reply to this, it may be stated, that, provided a re-organization of the *mortal* man takes place, whether in the earth or on its surface, we have a spectacle of corpses thereby: then it is no more difficult to make them immortal at once, than to make them alive and yet mortal, or still subject to death.

The meaning of the term immortal seems to be overlooked or forgotten by our brother. Immortality is life itself, a condition of entire freedom from death. Life unending is immortality. Man by nature is mortal—"subject to death on account of Adam's transgression," some tell us. Such a man at the last day has a re-organization of his "Adamic mortality." Why? Must he be brought again into that condition after once having suffered the full effects of it? Does God or nature demand that he shall occupy that "Adamic condition" TWICE?

To escape this dilemma, some, who side with our brother partially, take the ground that everybody will be raised incorruptible; after which the judgment, etc . . . But Paul states that we are raised spiritual also; hence that sets aside the necessity of a judgment that would have reference to bestowing immortality.

For my part, then, it seems as easy a matter for a disorganized man, or a non-entity, to be re-organized into an immortal man, as it is for him to be re-organized again into a mortal one, and made immortal afterward. To my mind it seems more reasonable. Paul says, "We shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and *the dead* shall be raised incorruptible, and WE shall be changed." This was the way that Paul taught the church in regard to mortality having immortality put upon it. Yours in Christ,

F. H. BURBANK.

NEW YORK, Feb. 10, 1869.

FROM J. S. POTTER.

ST. JOHN. N. B., Feb. 7, 1869.

BR. STORRS: As I am detained in the City of St. John, N. B., waiting for the next boat for Portland, I thought I would write a letter for the HERALD OF LIFE, so that the friends may know my whereabouts. After an absence of nine weeks from East Boston, Mass., I left Digby, N. S., with five other passengers, for St. John, N. B. We left at five o'clock on the evening of Wednesday, the 3d inst., expecting to take the boat at eight o'clock next morning for Portland, Me. The wind being east and kept increasing until about half way across the Bay (which is about thirty-five miles wide) a thick snow storm set in; but we still had hopes of making the light, as they have a fog horn near the light-house, which can be heard several miles off. After running about five hours and a half, the speed of the boat was slacked, and the *lead hove* for soundings. I believe they found fifteen fathoms, so they kept running on and *backing* off for about an hour, *feeling* for land right on a lee shore, and the storm kept increasing; at last they made the land, but on account of its being covered with snow we could not tell whether we were to the eastward or the westward of the light, and after giving up all hopes of making harbor that night the captain run the boat off about six miles south, and then headed her up east and faced the storm for six *long hours* until daybreak. I tell you, I was glad when we got off from the land, where we had more sea room. All this time the storm kept increasing; such blowing snowing and hailing I hardly ever saw. During this time the cook-stove pitched out of the cook house on deck and broke to pieces; the funnel of our stove in the cabin gave way and the fire went out, so we had no fire for four or five hours. There was one lady passenger on board who was very sick all night; also, the men passengers were sick. I was the only one that kept up. Such jumping and pitching into the sea, the boat made that night beat all. The spray would go right into the wheel house where the men were at the wheel. It took one man all the time to dry sacks and coats in the engine room, so that the captain could have a change every fifteen minutes to keep him from being chilled through, as he was much exposed, being on deck all night. I was knocking round all night; sometimes would look out on deck and see the storm rage; at other times lay on the locker. There was no going to bed for me that night; but I kept cool and tried to let patience have its perfect work. About six o'clock daylight appeared, and they put on more steam and run about northeast, climbing over the big seas to see if we could find harbor, and in the course of four hours we made the light, by hearing the fog horn, and all got safe to land; for which I truly thank the Lord for his goodness and his mercy to us. May his name ever be praised.

Before we arrived, the steamer for Portland had left; and as I understand did not arrive at Eastport until Saturday morning, on account of the storm; so I had to make the best of it. I went to a boarding house and rested—did not go out until Friday. I then wrote a little piece for the papers which created quite a sensation among the pilots and steamboat agents. I also called upon the Rev. J. E. Bill, editor of the *Christian Visitor*. I was kindly received and had some pleasant conversation on "Doctrine." I gave him the "Defence of the Bible" and some other works. I shall see him again this week, and it may be before I leave for home I may stir up another sensation. May the good Lord bless all the brethren and sisters with much grace. Yours, hoping for life.

NOTE BY THE EDITOR.—Br. Potter, some two or three months since, went to Nova Scotia, carrying with him a large quantity of our "Campaign Documents," and has been holding meetings and scattering these works. On his return home, he seems to have had a "peril at sea;" out of which, we are glad to learn, he has been delivered. May he be spared to work still in scattering light and truth.

THE DEVIL'S BUSINESS.—"*It is the devil's business, but it pays well.*" So a Christian minister is reported to have said while disposing of raffling tickets at a fair for the benefit of his congregation. The language may have been misquoted, but that he engaged in the "business" is well known.

Now is it fit that Christian ministers or religious societies should do "the devil's business," because it pays well? What a change of programme is the introduction of a fair conducted, to a great extent, upon such principles, in the midst of a series of religious meetings, and in the midst of rejoicing in a "revival of religion!" Yet such was the case with the fair to which allusion is made. Is there not special danger that converts, gathered under such influences, will "fall from grace?"

But this is only a low step in the direction to which fairs are wont to tend. They are generally a device to get money for the Lord from those who are the servants of the devil, and the means must be suited to the end or it will not pay.

Will the Lord be pleased with such offerings? If He would not allow *the price of a dog* to be brought into his house for any vow, will he accept the gains of "the devil's business" as a worthy tribute?

Is it not time that Christian ministers and Christian churches set their faces against such things? Such devices for replenishing the Lord's treasury may be fair in promise, but in the end they will not pay. Better that our churches should be unfurnished and unadorned, and that our music should be from voices sustained only by the deep fountain of piety in the heart, than that the taste should be gratified by such unholy means.—*Zion's Herald.*

To the above we say, *Good.* And we rejoice to see this stand taken by that Methodist paper.

OBITUARY.

DIED, January 25th, at Oconto, Wis., MILLARD, aged eight years and nine months; also, February 1st, GRACE, aged one year and seven months; the youngest two children of John F. and Ellen HUNTLEY. They had the scarlet fever. May God help us to bear this bereavement like those that are looking for their Lord and immortality for ourselves and our children.

JOHN F. HUNTLEY.

P. S.—Will the *Crisis* please copy.

APPOINTMENTS.

NEW HAVEN, CONN., Feb. 21.

W. S. CAMPBELL.

MERIDEN, CONN., Feb. 21.

COOPER INSTITUTE, NEW YORK, Mar. 7.

WM. STUART.

ANTHONY, R. I., Feb. 28.

R. WENDELL.

WARSAW, N. Y.—A protracted meeting for the promulgation of the Life Views will commence in this place on Friday evening of this week, and continue over two Sundays. Preaching by

F. H. BURBANK.

BUSINESS MATTERS.

One Dollar each from—John Barney, Wm. Forrester, A. T. Fitch, A. M. Stevens, A. W. Durkee, R. W. Neale, Sr. Pedrick, H. Rude, J. S. Dunham.

Two Dollars each from—W. S. Green, Julia A. Dodge, J. V. Conover, J. Wooley, Wm. Steele, E. Lyman, A. Billings, C. Mesereau.

Five Dollars each from—L. Thurber, H. D. Sharp.

Various sums.—W. H. Spencer, \$1.50; A. D. Krewson, \$2.50; E. B. Fish, \$1.20.

Tract on the Devil.

Previous pledges	\$24.00
"Long Branch"	1.00
"New York"	2.00

Parcels sent since last week.

H. Story	by mail
H. P. French	" "
W. S. Green	" "
B. Wolverton	" "
D. C. Corwin	" "
J. W. Smith	" "
A. D. Krewson	" "
N. D. Wight	" "
J. B. Eggleston	" "
B. E. Merick	" "
W. Furguson	" "
W. A. Booth	" "
La Fayette Norris	" "
A. W. Durkee	" "
C. A. Hastings	" "
Polly G. Pitts	" "
J. Lewis, to Grafton	" "
E. B. Fish	" "
S. A. A. Smith	" "
A. F. Cressy	" "
Joel Smith	" "
H. Rude	" "
and sets of Campaign Documents to 50 others	" "

TO CORRESPONDENTS.

LA FAYETTE NORRIS. \$1 is credited to D, Ayer in the HERALD of Jan. 13th. Universal History is sold: none left.

S. S. CALL. The \$1 50 for W. J. Masters was received: the other not received.

Poetry.

Revision of Pope's Universal Prayer.

Father of all: Thou great first cause,
Yet not well understood;
Author of life and Nature's Laws,
And fount of every good.
Thou art indeed a wond'rous God;
For there is none but thee
Can hold the balance and the rod,
And judge in equity.
Though I in nature's darkness grope,
A ray of light I see;
And thank thee for that blessed hope
Of immortality.
Raise and support what in me's low,
Illume what in me's dark,
Faith, hope and grace on me bestow,
What else I need, impart.
Let not poor weak and erring me
Presume thy bolts to throw,
Or think a brother's faults I see,
Whose heart I cannot know.
What Scripture teaches to be done,
Or warns me not to do,
This teach me thou as vice to shun;
As virtue that pursue.
Let not my hand, with error weak,
Attempt the tares to pull
Out from among the growing wheat,
Ere harvest time is full.
Teach me, O Lord; to shun false creeds:
The graceless zealot's pride:
'Tis from thy word all truth proceeds;
Be that alone my guide.
Yet not to earth's contracted span,
Thy goodness let me bound;
In other worlds, celestial lands,
Wisdom divine is found.
So let my stubborn heart relent,
And yield unto thy will:
That when at last my life is spent,
May thou my God be still.
And in the resurrection morn,
When all the good shall rise,
Let me once more again be born,
And dwell in Paradise.

Z. Campbell.

Saybrook, Ohio, Feb. 1, 1869.

Children's Department.

The Struggle and the Victory.

"Johnny," said a farmer to his little boy, "it is time for you to go to the pasture and drive home the cattle."

Johnny was playing at ball, and the pasture was a long way off, but he was accustomed to obey; so off he started, without a word, as fast as his legs could carry him.

Being in a great hurry to get back to play, he only half let down the bars, and then hurried the cattle through, and one fine cow, in trying to crowd over, stumbled and broke her leg.

Johnny stood by the suffering creature, and thought to himself: "Now what shall I do? That was the finest cow father had, and it will have to be killed, and it will be a great loss to father. What shall I tell him?"

"Tell him," whispered the tempter—the same tempter who puts wicked thoughts into all our hearts—"tell him you found the bars half down and the creature lying there."

"No, I can't say that," said Johnny, "for that would be a lie."

"Tell him," whispered the tempter again, 'that while you were driving the cows that big boy of Farmer Brown's threw stones and hurried that cow so that she fell."

"No, no," said Johny, "I never told a lie, and I won't begin now. I'll tell my father the truth. It was all my falut. I was in a hurry, and I frightened the poor creature, and she fell and broke her leg."

So having taken this right and bright resolve, Johnny ran home as if he were afraid the tempter would catch him, and he went straight to his father and told him the whole truth.

And what did his father do? He laid his hand on Johnny's head, and said:

"My son, my dear son, I would rather lose every cow I own, than that my boy should tell an untruth."

And Johnny, though very sorry for the mischief he had done, was much happier than if he had told a lie to screen himself, even if he had never been found out.—*S. S. Visitor.*

Good Company.

It was a very dark, rainy night. Our boys' prayer-meeting had just closed, and Henry stopped to tell me a word of hope about one of our class for whom we had long been praying. As I went to the door and looked out into the darkness and rain, I said:

"Harry, I am almost afraid to have you go so far alone this dark night. Is there no one going your way?"

He looked up with a bright smile and answered:

"O I am to have good company! I shall not be alone."

"Then your father or your brother are in town, are they?"

"No. Better company than that."

"Who can it be?"

"Why, the one whom we met at prayer-meeting. The Saviour. You know he says (you read it to-night) 'I am with you alway.'"

"So you think you will not be lonely or afraid?"

"No, indeed. Christ is good company, and he has promised to take care of me always. Good-night."

As I stood looking out into the darkness, after Henry's departure, I thought this is not the first time a child's faith has reproved me. Henry is not afraid to go anywhere, for Christ will go with him. Why should he fear? Why should I? He believes Christ is ever at his side, though unseen to his natural eye. Chaist is real to him, truly present; and so he will be to all his children as they walk through the darkness of this world.

The next day, meeting Harry, I said, "Did you have a pleasant walk last night?"

"Oh, delightful!" he answered. "It seemed as if Christ was with me all the way. He is blessed company in the darkness or in the light. Isn't he, teacher?"

"Indeed he is, Harry, and may his presence always go with you as now."

The Contrast.

Br. Storrs: The following was written last May for a Western paper, but it was refused. We now send it to the Herald, with a very little alteration.

W. H. Whitman.

In looking over said paper, we found an article headed "God is Love;" which is a sublime theme. We also noticed in said article, a contrast between God and man, as follows: "God is divine, man is human; God is Spirit, man is carnal; God is pure, man is corrupt; God is strong, man is weak; God is holy, man is vile; God is righteous, man is wicked; God never committed a sin, man is 'dead in trespasses and sins;' God is undying, man is doomed to the grave and the unseen world."

The above we indorse, except the last clause, "the unseen world." Is it right to translate *hades*, "the unseen world!" Does not *hades* mean unseen, hidden, without the word world being attached to it! By the aid of a Hebrew and Greek reference, we have examined all the places in the Bible where *sheol* and *hades* occur. And it seems to us that the terms mean a state, not a place; the state of death, or state of the dead. And there are but few places in the Bible, when properly translated, but it will make good sense, by using the above terms in the place of *hades*. But the nature of man will settle the question in our mind. Paul says, "There is a natural body, and there is a spiritual body. And so it is written, (in Gen. ii., 7, and nowhere else, that we can find) the first man Adam was made a living soul; (not an immortal soul, or an undying spirit) the last Adam (the Lord from heaven) a life-giving spirit. Howbeit that was not first which is spiritual; but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy."

We believe the divine lesson as here given by Paul: and he establishes the position from Gen. ii., 7. But the contrast between God and man may be carried farther. God is incorruptible, man is corruptible. Rom. i., 23. God is immortal, (1 Tim. i., 17,) man is mortal. (Job. iv., 17.) God is a spirit, (John iv., 24,) man is flesh. (Gen. vi., 3; John iii., 6; Psa. lxxviii., 39). God is undying, (Matth. xvi., 16; John vi., 57,) man is a dying creature. So we conclude from the testimony, and contrast, that man by nature is a mortal, dying, corruptible creature; having no immortality, or endless life in him by natural generation; but must be regenerated by the Spirit of God, or he will never attain to immortality, incorruptibility, and an endless life. Therefore, such terms are never, in any instance in the Bible, applied to man this side of the resurrection. Again Paul says, "The wages of sin is death;" not dying, nor pain, nor the pain of dying, nor an endless life in misery; "but the gift of God is eternal life through Jesus Christ our Lord."

So immortality, or an endless life, is attained through the second Adam, and not the first. Now, unless we have the Spirit of Christ, we are none of his. Rom. viii., 9. And if the Spirit of him that raised up Jesus from the dead dwell in us, it will make alive our mortal bodies in the resurrection, at the last day. Rom. viii., 11; John vi., 39. Stephen possessed this spirit, (and all the men of God that have ever lived), and he yielded it up to Jesus, who is the medium through which the spirit-life comes; he then fell asleep. Acts vii., 59, 60.

And when Christ, who is the Christian's life, shall appear, then shall Stephen, and all God's people appear with him in glory. Col. iii., 4. Some of them will be asleep in the dust of the earth at that time, and some living on the earth. 1 Thess. iv., 14, 17; Isa. xxvi., 19, 21. It depends on the relation we sustain to the second Adam, whether we will obtain life from the dead in the world to come, or perish as the beasts. Psa. xlix., 14–20; 2 Peter ii., 12. We know there are some preachers that can get no converts without preaching hell fire to scare them into their church. But converts made in such a way are of but little use in a congregation. For if you will convince such that there is no hell to burn them in forever, they will, as a general thing, not even try to be moral. Such preachers and converts are a good thing politically, as long as they are kept in this state of fear. But if you will convince such that "God is Love," and the love of God leads to repentance, you will turn such to morality. They are infidels at heart, and the constraint taken away causes such to develop their true character. Popularity sometimes causes men to keep themselves in good standing in a congregation. But just convince such that they are not popular and they will soon develop their true character.

But the pure teaching of the Prophets, Christ, and the Apostles, on the "love of God," the great plan of redemption believed in and obeyed, and that the indwelling of the Spirit, is what will give us life in the world to come. Hear what Jesus says, "For as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Now just as the serpent stood to Israel in the wilderness, just so the Son of God stands to the human family. Those who would not look on the serpent of brass, in the wilderness; were they effected in any way? No: it was the same to them as if no serpent had been there. But on the other hand, those that looked were healed. And just so it is with Jesus: whosoever believeth in him shall not perish, (die, lose life, wither and decay, be destroyed, be lost eternally), but have eternal life. "God so loved the world, (all were going into death without deliverance), that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. For God sent not his Son into the world, to condemn the world;" for the world was condemned by the first Adam. But "there is no condemnation to them which are in the anointed Jesus, who walk not after the flesh, but after the spirit." They mind the things of the Spirit; their sins are pardoned; the death penalty is annulled; and although they may sleep in death, they are not separated from God. "For I am persuaded, (says Paul) that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor any other creature, shall be able to separate us from the love of God." How grand, how sublime and glorious is the love of God to the dying sons and daughters of men. "He that believeth on him (Jesus) is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "The world is passing away, and its desires; but he who does the will of God abides for the age." 1 John ii., 17, (from *Diaglott.*)

Every son and daughter of Adam must be regenerated by the Spirit, in order to enter the kingdom of God. Now before we can enter the kingdom, we must be born again. And before an individual can be born of the flesh, they must first be begotten of the flesh; then there is a growth to the birth. Before an individual can be born of the Spirit they must first be begotten of the Spirit. This is made plain in the word of truth. John, that lovely disciple, whose theme was love, says: "Every one who believes that Jesus is the anointed one, has been begotten by God; and every one who loves the begetter, loves the one begotten by him. By this we know that we love the children of God, when we love God and practise his commandments . . . Because all that has been begotten by God overcomes the world; and this is that victory which overcomes the world, even our faith." 1 John v., 1–4; (from the *Diaglott*).

The Christian is represented as a child in embryo; and the connection between him and his God, is faith, hope, love, and obedience; these must never be separated, or there will be an abortion, and not a birth. The birth will take place, when the Spirit of God makes alive the dead in the last day. A nation will be born at once. 1 Peter ii., 9; Isa. lxvi., 8. And Paul says, Jesus is "the first-born from the dead; that in all things He might have the preeminence."

As the head (Christ) is born from the dead, so will the "one body" be. He is the first-fruits of them that slept: the antitype of the wave sheaf; and the harvest must be in character and kind, or like the first-fruits. Lev. xxiii., and 1 Cor. xv., 20, 23. John says, "It doth not yet appear what we shall be; but when he (Jesus) shall appear, we shall be like him, for we shall see him as he is." All true Christians will get their reward when Jesus comes, and not before. Again John says, "If we love each other, God dwells in us; and his love has been perfected in us. By this we know that we abide in him, and He in us, because he has imparted to us of his Spirit." 1 John iv., 12, 13.

This shows us how God connects himself with the Christian. It is by the Spirit: and he imparts it to none, unless they do his will; and by it they are raised from the dead. And here is where nearly all the world is blinded. From the Mother of harlots, down to her youngest daughter, all assume that the whole human family possess a nature that is spiritual by natural generation. But no one has any such thing, unless they are regenerated by the Spirit of God. But, says an objecter, if we are in Christ, we are all safe any way; so it is no matter whether these things are so or not. But stop, my friend, can you be in Christ, and at the same time deny his word? Has God sent a messenger to man? Yes. Did the messenger bring a message for man to believe? Oh, yes. Well, are you honoring the messenger when you deny any portion of his message? No. We must not only believe in the messenger, but also in the message he brought; then we will honor him as we ought.

Galesburg, Ill., Jan., 1869.

"The Second Death."

Eld. L. C. Collins has issued an address to the Members of the Minnesota Annual Conference of the M. E. Church, which "requested him to surrender his parchments as a minister of the gospel," because he believed that "the wages of sin is death," and refused to affirm "the endless existence of the wicked." Br. Collins has made a very able defence. The kind, loving, but determined spirit of his Master stands out on every page; and I thank the Conference for turning him out, and can only hope that he will not suffer himself to be tied up in another; and that he will remain Christ's freeman. If he be made of the right material, there is opened to him a wide field of usefulness.

His well written book contains one flaw; only one. We have not watched for his halting, neither would we make him an offender for a word. We were much pleased with his forcible and scriptural reasoning against "endless misery." We therefore propose to take his own reasoning and dropping the words "endless misery" insert in their place, "the second death," and see if he has not answered himself.

On page nineteen he says, "through the second Adam all will be raised from the dead. . . . The wicked to meet their doom, 'which is the second death.'" These words are not found in all the book of God until we reach Revelation. Now hear what Br. Collins says of this last message, page 31. "It must be conceded by every one that much of this book (Rev.) is highly dramatic. We find no parallel passages to these in any part of the Bible claimed to be literal. And who can build up or even prop up the doctrine of" [the second death] "by passages taken from this most symbolical book, and *themselves stamped as symbolical* by being unsustained elsewhere by plain Bible language? Such an one at least may become more sober and sensible by reflecting for a while upon what Isaiah says concerning the" [wicked lords, which "are dead, they shall not live; they are deceased, they shall not rise; thou hast made all their memory to perish."] Br. Collins quotes at this point Isa. xxxiv., what is said of the judgment on Idumea, of its burning, etc., and says, "Such is symbolic language and shows us how little it will do to build upon it a doctrine at once the most awful and momentous. If such a doctrine were true we have a right to look for it in the plain literal statements of the Bible; but we search in vain for any such language. St. Paul, who wrote more than one-fourth of the New Testament, and distinctly mentions the punishment that awaits the wicked twenty-five times over, fails to use a solitary term that would teach the doctrine of" [the second death.] "And how, I ask, is this to be accounted for, other than on the ground that it is not the doctrine of the Bible? For sure, if it were true, Paul, who shunned not to declare the whole counsel of God, would have uttered it in no mistakable terms." "Death is the penalty of the Divine law." . . . "Adam could well understand that by disobedience he would lose his life—the life God had given him. This the law stated. But the penalty could certainly convey to his mind no idea of" [two deaths.] On page 18, Br. Collins says, "It is right here, *where the penalty of the law is is stated* and man's *eternal doom* is involved, that *words should mean just what they say!* And it is alike contrary to common sense and sound criticism to assume differently."

Page 19. "When God passed sentence upon Adam we may be certain that sentence contained just the meaning or penalty of the law. And what is it? 'Dust thou art, and unto dust shalt thou return.'" [How many times? once or twice?] "This is its meaning—it is death." [One death or two?] On page 20, Br. Collins says, "And who is he that shall put forth his hand and add to that penalty—The sinner shall" [suffer two deaths.]

On page 14 we read, "Will it be said, 'This makes God only merciful?' and that 'justice demands a more terrible retribution?' But why are we to suppose that God must do his very worst, and torment the sinner to the very utmost of his infinite power, as though possessed only of eternal hate, in *order to be just*, and secure the *welfare* of his *universe?* Should we not suppose rather that God would lean toward mercy's side, at least so far as to inflict the least possible punishment compatible with justice? And can you clearly see that the death-penalty will fail of meeting the demands of justice, and sustaining the Divine government? . . . Can it be that our benevolent Creator has involved in the *gift of life* such a terrible danger? . . . Does God force life's cup to our lips, mingled with such an infinite peril? and force it there when he knows to drink is but to fail, and our being becomes a curse which none but his own infinite mind can fathom? Can such a doctrine be true? Is there not a *mistake somewhere?* May not a more reasonable interpretation of the Bible be given? Are we not willing to break away from our creeds, and for a little time take *humanity's side*, and God's *side* and see?"

All we desire is, to have Br. Collins take a little of his own medicine, having sweetened it for him; and we think, by the help of God, it will clean out the dregs of that wine which has made drunk all nations. He has got clear of *eternal* torments; but has one fang or ulcerated root left; only one. Will the Lord of the harvest inform our brother that *two* deaths are not in the law, or damnation in the Gospel? That it is rather, "glad tidings of great joy, which shall be to all people."

W. H. Hanford.

New York, Feb. 7, 1869.

Anecdote of Hume.

An amusing anecdote is told of Dr. Robertson, of Scotland, who, with a ready wit, drew an illustration from a misfortune of David Hume, to point an argument. It was as follows:

The celebrated Mr. Hume wrote an essay on the sufficiency of nature; and the no less celebrated Dr. Robertson, on the necessity of Revelation, and the insufficiency of the light of nature. Hume came one evening to visit Robertson, and the evening was spent on the subject. The friends of both were present, and it is said that Robertson reasoned with accustomed clearness and power. Whether Hume was convinced by his reasoning or not, we cannot tell; but, at any rate, he did not acknowledge his conviction. Hume was very much of a gentleman, and, as he rose to depart, bowed politely to those in the room, while, as he retired through the door, Robertson took the light to show him the way.

"O, sir," he continued, "I find the light of nature always sufficient," as he bowed on.

The street door was open, and presently, as he bowed along the entry, he stumbled over something concealed, and pitched down stairs into the street. Robertson ran after him with a candle, and, as he held it over him, whispered, softly and cunningly:

"You had better have a little light from above, friend Hume," and raising him up, bade him good night, and returned to his friends.

Bones.

The enemies of the Bible keep up a great ado over human bones in geological formations supposed to be older than Adam. These stories are all fishy, some of them palpably fallacious, and the best by no means certain. It is very difficult to tell the date of particular geological deposits. "Science" has made glaring mistakes in such matters, and will probably make many more. Until very lately it was supposed that "drift" was much older than Adam. Now we are told that the drift of the Sacramento Valley, in no way distinguishable from hundreds of miles of European drift, is not seven years old. The mastodon, whose company has given pre-Adamite antiquity to some human bones, is now proved to have existed on the earth a long while since Adam. The famous California skeleton, again, might quite conceivably have fallen into the position where it was found. The Lord of Revelation allows infidelity a long string, that there may be some scope for faith.—*Christian Union.*

The Purged Conscience.

You ask me, What keeps you from the purged conscience? I answer, Your own evil heart of unbelief. You go to the High Priest, and you say, "Purge me;" but you don't believe that he will do it. If an infidel had gone up to Aaron, and said, "Purge me with your hyssop," would he have done it? No; that would have been mockery. If an Israelite had gone to him for the same thing, but saying, "Though I ask this, I don't believe that you will do it," would he have done it? No; the honor of his priesthood demanded a refusal. So with God. When we go to him, saying, "Purge me," let us believe that he does it. Then is the conscience purged. We are clean, and we know that we are so.

The Power of a Smile.

It is related in the life of William Hutton, that a country woman called upon him one day, anxious to speak with him. She told him with an air of secresy, that her husband behaved unkindly to her, and sought other company, often passing his evenings from home, which made her feel very unhappy; and knowing Mr. Hutton to be a wise man, she thought he might be able to tell her how she should manage to cure her husband.

The case was a common one, and he thought he could prescribe for it, "The remedy is a simple one," said he, "but I have never known it to fail. *Always treat your husband with a smile.*"

The woman expressed her thanks, dropped a courtesy, and went away. A few months afterwards she waited on Mr. Hutton with a couple of fine fowls, which she begged him to accept. She told him, while a tear of joy and gratitude glistened in her eye, that she had followed his advice, and her husband was cured. He no longer sought the company of others, but treated her with constant love and kindness.

Chastisement.

"Shall we receive good at the hand of the Lord," said the patient Job, "and shall we not receive evil?" "It is related that when Æsop was a slave, his master one day gave him a bitter fruit, which Æsop ate without hesitation. When his master expressed surprise, he replied, 'You have always given me good things, and now shall I murmur when you give me one fruit that it is bitter?' whereupon his master made him free."

God gives us many good things, "his mercies are new every morning and fresh every evening;" and yet when he brings any evil upon us, we are restive and prone to murmur. Why should a sinful man complain because he is occasionally chastened? Must the sun always shine out brightly, and there be no cloudy and dark days?

Our Chart.

If you would know whether the Bible be true in its teachings, you must do by it as you do by a chart. A chart is nothing but a piece of paper, and what good would it do for half a dozen captains to sit down on shore and discuss its merits? How can they know whether its descriptions are correct or not? Let them take it on board and prove it by sailing by it. That is a true chart on trial. If there is a rock where it says "rock;" if there is a shoal where it says "shoal;" if there is a current where it says "current;" if it is safe where it says "safe," then it is a true chart, no matter who made it, or how, or when, or where it was made.

It is the sea that is the best test of a chart, so is the human life the test of the Bible. Take God's word, in which human life is charted down, and measure character and conduct by it; measure your whole self by it; measure God's grace by it, and see if it is not true. Would you know the truth of the Bible? Become a Christian. "If any man will do his will," says Christ, "he shall know of the doctrine whether it be of God."—*Selected.*

Never be Haughty.—A humming-bird met a butterfly, and being pleased with the beauty of its person and glory of its wings, made an offer of perpetual friendship. "I cannot think of it," was the reply, "as you once spurned me, calling me a drawling dolt." "Impossible!" exclaimed the humming-bird, "I always entertain the highest respect for such beautiful creatures as you." "Perhaps you do now," said the other; "but when you insulted me I was a caterpillar. So let me give you a piece of advice; never insult the humble, as they may some day become your superiors."

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection.'

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, FEBRUARY 24, 1869. VOLUME VI.---NUMBER 20. WHOLE NUMBER 258.

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THE IMMORTALITY QUESTION.

DR. FINLEY'S REPLY TO "INQUIRER."

MR. EDITOR: My last article closed what I have to say on the constitution of man as related to us in the Bible. This was all I proposed to investigate in the outset, inasmuch as the Bible is our only reliable authority on this important subject. Having promised, however, to reply to "Inquirer," I shall, with your permission, give a cursory examination of the grounds upon which he bases his belief in the inherent immortality of the soul. His proofs are arranged under the heads of Science, Philosophy, Scripture. Theology and History. "Inquirer" is evidently unacquainted with the present status of the discussion; inasmuch as it is almost universally conceded by the advocates of the common belief, that the argument from reason is idsufficient to sustain the dogma; and that the Bible furnishes the only reliable proof. President Timothy Dwight, D. D., LL. D., late of Yale College, says, in his College sermons, volume first, page 163: "Among Christians, I know of *but one* (Samuel Drew) who has regarded the immortality of the soul as susceptible of demonstration. Should we believe with this ingenious writer, that the soul, metaphysically considered, is so formed as naturally to be immortal, we must still acknowledge, because it cannot be denied, that its existence may terminate at death, or at any other supposable period. Whatever has been created can certainly be annihilated by the power which created it. The continuence of the soul must, therefore, depend absolutely on the will of God. But that will can never be known by creatures unless He is pleased to disclose it. *Without Revelation*, therefore, the immortality of the soul must be *entirely uncertain*."

Arch-deacon Blackburn said "The more any man is convinced of the immortality of the soul from the principles of Aristotle or Des Cartes the less he will concern himself about the Gospel account of futurity." And again he says: "All those fine spun notions of the immortality of the soul, and all the artificial deductions from that principle, teach nothing but the art of blowing scholastic bubbles, which will certainly go peacefully to rest, without the least detriment to either sound learning or *true religion*."

"Inquirer" says the doctrine of the soul's immortality is "a belief dear to the heart and the hopes of humanity in all ages, and under every condition of life." This of course is no argument, but the simple statement of what he claims to be a fact. I must acknowledge that it is strange, if so universally obtaining, that I have learned it for the first time from hims elf.

The belief of the soul's immortality never is, ought not and indeed cannot be received as an isolated doctrine, but is always associated, at least amongst Orthodox Christians, with its great central and controlling position, amongst and over all those terrific consequences, which are involved in the orthodox belief of its future and eternal destiny. Orthodoxy teaches that all who do not believe on the Lord Jesus Christ, will be consigned to unspeakable torments, never ending and ever increasing. President Edwards and Dr. Benson have given descriptions, with which we are all familiar, of the torments of the damned; horrible enough to turn our world into a great mad-house, if we could only have a realizing belief of our liability to them. We are now dealing with fact, not arguments, and I will, therefore, give the effect of this horrible doctrine on the mind and feelings of one of the most pious and eloquent of Orthodox Ministers.

SAURIN, in one of his published sermons on the "eternal misery of hell," says, "I sink under the weight of this subject, and I declare when I see my friends, my relatives, the people under my charge—when I think that I, that you, that we are all threatened with these torments; when I see in the lukewarmness of my devotions, in the languor of my love, in the faintness of my resolutions and designs, the least evidence, though it be only probable or presumptive of my future misery, yet I find in the thoughts, a mortal poison which diffuses itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgustful and life itself a cruel bitter. I cease to wonder that the fear of hell has made some melancholy and others mad; that it has inclined some to a living martyrdom, by fleeing from all commerce with the rest of mankind, and others to suffer the most violent and terrible torments."

I can safely appeal to the experience of every man and woman, and every child old enough to appreciate its liability to this danger, to say whether their belief that they had immortal souls, was a belief "dear to their hearts and hopes." I am not afraid to appeal to the sober second thought of "Inquirer" himself. I certainty can testify in all sincerity that my own feelings have often been as harrowing under the influence of the belief in the immortality of the soul, as those portrayed by the godly Saurin. The recorded experience, of Albert Barnes, John Foster, Prof. Stuart and hosts of others amongst the best men, and the best ministers in the various churches, is equally as sad and as mournful. In view of the fact that even in christian lands, judging from their statistics, but a small proportion of the whole population, in the largest exercise of christian charity, give evidence that they are safe from this awful doom, some of them have declared that instead of being an occasion of rejoicing, the birth of a child should be a source of grief and lamentation. Ministers tell us they preach it not because it is "dear to their hearts and souls" but because *it* is necessary to alarm the impenitent so as to lead them to escape from it, by drawing them to Christ. One of them said to me "if your doctrine is true you take away all my thunder; what shall I preach?"

I said "if he would preach the love of Christ, and the goodness of God, which he tells us is what leads to repentance, he would find it a better kind of thunder."

"Well, but you know Paul tells us 'knowing the terror of the Lord we persuade men.'"

I replied that Paul never said any such thing, that even Doctor Archibald Alexander, who was the very corypheus of orthodox theologians, having been at the head of the Princeton Seminary for about forty years, said that *Phobos*, translated terror, meant fear, which any Greek scholar knows it means, and in that passage was the fear of the Lord, equivalent to true religion, and the context shows that that is its proper meaning there.

The first argument is science—1st Phyisolcgy brings into the region of physical demonstration the existence and immortality of the soul. "Inquirer" assumes throughout his article that there is an immaterial soul, meaning by soul a distinct spiritual entity and that intellectual phenomena is owing to the operation of this soul. Physiolgy, on the contrary, teaches that it is the function of the brain to develop intellect; that mentalization is in every instance, whether in man or the lower animals, dependent upon this organ. When the brain is diseased mental operations are either suspended or deranged. If they are dependent upon the soul, why is it that a slight blow on the head suspends them for a time? Orthodoxy tells us the soul is still there, and also that the power of the soul is independent of the body. Dying beds of Fisk, Pope and Halyburton have furnished a cloud of witnesses to the superiority of the immortal part. Physiology teaches, on the contrary, that in all such cases, whilst other parts of the body are deranged in their functions, the brain continues healthy, and therefore its intellectual operations are not disturbed. If the soul is independent of the body, we ought to see it *always* unaffected by sickness; but on the contrary such cases as those of Fisk and others are exceptions to a general rule, as all physicians can testify. If mental action is proof of an immortal soul, then all animals have immortal souls, for we have shown that all animals that have brains do manifest them in various degrees.

Prof. Lawrence has shown in his admirable lectures on Physiology, and comparative anatomy, that there is a certain form and development of brain which is essential to the highest exercise of mind. This constitutes the standard by which to estimate the highest powers of mentalization, and that all men and animals possess them in a higher or lower degree as they approximate to or depart from this standard. Ancient artists were well acquainted with these facts, and their most exalted conceptions of the good and great men of their times, were governed by this standard. What we find under the 4th section of the argument from science, led me to suppose Inquirer might be a Spiritist. "Visions and apparitions have been received as intimations of the immortality of the soul." I confess that this is an argument beyond my ability to appreciate. It might by Spiritists be considered as going to demonstrate spiritual existences, but how it shows their immortality I can't see. I will mention one occurence of the kind, which is well authenticated, and which will go to show that all such cases are dependent upon some peculiar state of the the brain. The celebrated surgeon, John Hunter, sitting in his study alone, engaged in some one of his profound scientific investigations, was so absorbed in his pursuits, that he took no note of time. It was nearly morning when happening to look up, he was surprised at seeing a gentleman sitting at the opposite side of the table. After the first surprise, he put his finger on his pulse and found it bound ing away at a tremendous rate. Keeping his eyes on the figure before him, he drew off his coat, tied up his arm, and reaching a large bowl on the table, he opened a vein. As the blood flowed his pulse became more and more moderate, and in a short time the gentleman vanished from sight. I believe this case will account for all the "visions and apparitions," referred to by Inquirer. The 5th section—the law of development, is equally applicable in all animals and proves their immortality as fully as man's.

6th "We have no experience or knowledge of annihilation." But our friend is kind enough to admit that God can annihilate what he created. The quotation from Dr. Dwight is a sufficient reply to this section.

7. "Other analogies of nature—the chrysalis and butterfly," etc. This section cannot by any possibility prove immortality. The analogies of nature are only resorted to, to illustrate the doctrine of a resurrection; there can be no resurrection of the soul, unless the soul is dead, which its immortal nature would render imp ossible.

Argument from Philosophy—1st section. "Intuitions are self evident, undeniable truths." We are agreed on this definition, as for example: a part is less than the whole of which it is a part. This we know by intuition; it needs no proof. We know by intuitions that "self is a being, a substance." Agreed again. But when Inquirer adds "a spiritual substance," we deny it in toto. If we know this by intuition, why has Inquirer undertaken to prove it. Intuitions need no proof, they are self-evident. The truth is that the knowledge of what we are in our complex nature, does not belong to the domain of intuitions, or reason or common sense; but of revelation. What does revelation say? Why just nothing at all about any spiritual nature. On the contrary revelation tells us in the most express terms, that we are "formed of the dust of the ground." And Dr. Dwight and every body else except Samuel Drew and Inquirer, agree with us that revelation is our only dependence for any reliable knowledge of our constitution. We have been laying before our readers for five or six weeks past our most careful and honest researches into the book of revelation, and we cannot find any thing about our spiritual nature, until in regeneration we get it by the special work of the Holy Spirit. A., B. and C., are all learned by revelation or tradition, not by intuition; and a large part of mankind do not know and do not believe in their truth, as we will show presently.

2d section "The soul if anything (well put in) is a simple substance, entire, uncompounded, without parts, not dissolvable or divisible." Where in heaven above, or the earth beneath, or the waters under the earth, did Inquirer learn all this; certainly not by intuition nor from the Word of God. It must have been from "those appositions of science, *falsely* so called," against which Paul cautions Timothy, "which," he says, "some professing have erred from the faith." Inquirer has just now spoken of the soul as "immaterial;" now "if anything, it is a simple substance." It strikes me that his intuition is somewhat confused. Intuition tells us "his soul exists, we have no evidence that it ceases to exist at death." On the contrary intuition tells us man exists, and the Bible and observation tell us, man ceases to exist as man at death.

3d section. "The soul can conceive of the Infinite, the Absolute, the Universal and the Everlasting, and *therefore* partakes of their nature." This is the queerest argument I have met with, and I confess I don't know how to reply to it. We were told just now, by Inquirer, that the soul was "uncompounded," but if it partakes of the nature of everything it can conceive of, it must be the most awfully compounded, complex and heterogeneous thing in the universe. It is a new idea to me, too, that any created being was infinite. I always supposed that God was the only being who possessed this attribute. I would be glad to learn from Inquirer how the soul is possessed of the absolute and the universal? At present they seem to me, in this connection, to be ponderous words, without signifying anything.

4th section. "The inherent longing for immortality, a feeling which seems to guarantee the truth of the expectation cherished; the instinctive shrinking from annihilation." If we know by intuition that we are immortal, why should we long for it? We do not long for anything else which we have, and know we have in possession. But God has implanted this feeling, which not only seems, but does actually guarantee the truth of the expectation cherished; and we have this longing in order that we may be induced to seek "by patient continuance in well-doing, for glory and honor, and *immortality*, having His assurance that if we do thus seek, He will bestow upon us eternal life or immortality. Eternal life is "the gift of God through Jesus Christ." We are urged to "lay hold on eternal life." Christ says: "I give unto my sheep eternal life," and complains of the Jews that they would not come unto Him that they might have life. There are a great many similar passages, showing as plainly as words can show anything, that eternal life or immortality is not a natural attribute or possession of man. In fact a large part of the teachings of our Saviour and His Apostles are senseless and unmeaning, if immortality is an inherent part of our nature. To say that eternal life means eternal happiness is a wicked adding to the word of God. If God meant happiness he could have said so, as easily as those can, who claim to speak for Him. Besides it is in very many instances given as the antithesis of death. "The wages of sin is death." "The gift of God is eternal life."

J. K. FINLEY.

[CONTINUED NEXT WEEK.]

LITERAL FULFILMENT OF PROPHECY.

WE will now examine Ezekiel xxxvii., 15–28: "The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel, his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children forever, and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them, yea, I will be their God, and they shall be my people. And the people shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." In this prophecy there are several particulars presented to our attention.

1. The people. 2. The land, called "their own land." 3. The people were divided into "two nations." 4. They went forth "among the heathen." 5. They shall be gathered. 6. They are to be brought into "the land wherein their fathers have dwelt." 7. They are to be united in "one nation;" and this under "one king." 8. That one king is to be "David." 9. They are to "multiply." 10. There shall be "children" among them. 11. They are to be removed from that land no more.

Whatever principle is adopted in explaining one particular, let it be applied to all; if it makes harmony it must be true. It appears to us there are but three interpretations given to this prophecy that are worthy of notice. The first is that which would make it to have its accomplishment in the literal posterity of Jacob, in their captivity and return from Babylon. But it will be found that there are several particulars that cannot be applied to that interpretation. 1. Those who returned from Babylon had never been divided into two nations. It was only the nation called Judah that was carried away out of their own land in that captivity, and that nation only returned. The ten tribes, or nation of Israel, were carried away into Assyria long before Judah went into Babylon, and never returned to this day, as we have previously shown. In this particular, then, there is an entire and essential failure of the fulfilment of the prophecy. 2. Those who returned from Babylon never had either David or a king of David's line over them; in fact, they had no king of Jacob's posterity; Here, then, is a second important failure of a fulfilment. 3. They were again removed out of that land, and continue in their dispersion unto this day. Three failures, as essential as these, are fully sufficient to show that the prophecy was not fulfilled in the captivity and return from Babylon.

The second application of this prophecy is to the spiritual seed of Abraham, and their final gathering into the new earth. There are shades of difference among those who hold this view—some maintaining that it is all the spiritual seed, and others that it is only the spiritual seed who are of the literal posterity of Jacob. We will notice the former opinion first; that is—That it is all the spiritual seed of Abraham who are to be brought into the new earth. Here it will be found are several particulars that cannot apply to such an interpretation. 1. The spiritual seed are made "one nation" *before* they are brought into the new earth. The prophecy says, "I will make them one nation *in the land* upon the mountains of Israel." Besides—The spiritual seed have never been "two nations;" of course no occasion for making them one. 2. This prophecy was delivered at a time when the two nations of Judah and Israel were "gone" forth out of the land of Israel; and it says, "Behold, I will take the children of Israel from among the heathen, whither they be gone," etc. Could such language, in truth, be understood to be applicable to all Christians? We think not. All Christians have not been scattered, or "gone among the heathen." 3. They are to be brought into "the land wherein their fathers have dwelt." All Christians, when gathered into the new earth, could not say—"This is the land wherein our fathers have dwelt; for, surely their fathers never dwelt there; and besides, those fathers, not excepting Abraham, Isaac, and Jacob, will be in the new earth: could they say—"This is the land wherein *our* fathers have dwelt?" It is evidently the posterity of these fathers, and not the fathers themselves, that are the subjects of this prophecy. 4. Again: After they are brought into that land it is said—"I will *multiply* them," v. 26. Will the spiritual seed multiply in the earth? We leave that for those to answer who hold the theory of which we are speaking.

Others, to avoid the difficulties that press upon them, by making this prophecy apply to all Christians, restrict it "to the remnant of the Jews 'according to the election of grace,' gathered from all ages and climes, into their own land at the resurrection." In reply to this position it may be asked—When were "the remnant of the Jews according to the election of grace" ever divided into two nations? Again—Will their being brought into the new earth be the same as being brought into the land wherein their fathers have dwelt? If so—When did their fathers dwell in the new earth? Once more—Will the "remnant of Jews, according to the election of grace," after their "resurrection," "multiply?" These theorists say—"Let it be dististinctly understood, that we believe the literal Jews, according to the flesh, will go back—that, 'all the house of Israel, even all of it,' are to go there." They mean, as they tell us, to be understood that this "all the house of Israel, even all of it," is the "elect remnant" gathered into their own land at the resurrection." The very text from which they quote the expression—"All the house of Israel, even all of it," declares, "*the wastes* shall be builded." Will there have been "wastes" on the new earth? The next verse says—"I will multiply upon you [the mountains of Israel] man and beast: and they shall *increase* and bring fruit." We ask again: Will the "elect remnant—all the house of Israel, even all of it," after the resurrection, multiply and increase, both man and beast? Enough has been said on this topic to show that such an interpretation cannot harmonize the prophecy, and therefore cannot be true.

[To be continued.]

FAITH.

A NOT unimportant peculiarity in modern theology is to admit the true character of certain scripture terms, propositions, and even accounts, and at the same time treat them as if they were something entirely different. While a portion of scripture, for instance, is, with eminent propriety, termed a parable, that is, an allegorical representation of something real, the thing represented being, of necessity, something different from that which represents it; from almost every pulpit controlled by orthodoxy, so called, goes the affirmation that it is simple history as well. Few theologians, none, in fact, professing to be orthodox, would *dare* to take Paul's proposition, "if the dead rise not, let us eat and drink; for to-morrow we die" (we punctuate the quotation thus on the authority of Dr. Adam Clark), and append a note flatly denying its truth; and yet they nearly all, as surely as language has a meaning, fling into Paul's face the epithet of "fool," urging that whether the dead rise or not, Paul would be and is being immeasurably advantaged. Faith itself is not permitted to escape the ravages of this dangerous practice. Very many of the vast multitude of religionists who hold that it is an *action of mind*, treat it as a *principle*, and a special gift of God.

Now all this is manifestly absurd, but they who consider the ways of popular theology so soon become accustomed to a contemplation of absurdities that little surprise is experienced. In no way is the assumption that faith is at once an action of mind and a gift of God more strikingly presented than in the present-day system of converting, or attempting to convert sinners. Faith, in theology, is *belief* of what God has revealed; and *belief* is assent of the mind. In practising the present theory of conversion, embracing the "anxious-seat" and kindred processes, sinners are told to pray, and call upon God to *give* them faith; but belief is just what God requires *them* to *exercise*. The apostle pertinently inquires, "how shall they call on him in whom they have *not believed*." When night after night has been spent by sinners upon the anxious-seat looking and waiting for some marvellous demonstration of spiritual power, yet waiting in vain, they are perplexingly told that they are expecting too much, and that they must *believe*. They are told that if they die in their sins, God will consign them to bitter, unmitigated, eternal torments; and in the next breath they are assured that God in infinite love gave his only begotten Son to suffer in their stead; a few hours of suffering on his part being quite sufficient to atone for the sins of a whole race, every member of which deserves *endless* suffering. If it is asked upon what principle of justice an eternity of woe may be imposed when it has been demonstrated that so much less can suffice to satisfy the demands of violated law, it is deemed a competent reply to say that Christ suffered in his divine nature, and hence a comparatively small amount of suffering on his part is equal to an eternity of torments to the human nature. Unfortunately, however, for this part of their theory, they hold that souls are breathed directly from God himself. If this be so, then they are a part of himself, and must, when given, be divine; and if once divine they can never cease to be so; consequently, it being the soul which thinks and feels, sinners must also suffer in their divine nature.

May this position be said to be ridiculous? Truly, but it is a child of popular theology. No system or theory, it is said, is wholly without merit; and the distinguishing feature of this in that direction is, that the sinner is favored at first glance with as vivid a conception of the subject as his experienced would-be teachers enjoy, and that is just none at all.

Saving faith is generally, and, we think, rightly regarded as that firm belief of God's testimony and of the truth of the gospel, which influences the will and leads to a reliance on Christ for salvation. Paul said, "faith cometh by hearing, and hearing by the word of God;" and he asks, "how shall they hear without a preacher?" Proclaiming the truth is a means instituted of God for enlightening ignorant, dying men, and turning them to Christ. The result of hearing the *word*, when men *will* to believe, is faith in it; living, justifying faith in Christ. Not that people are justified by faith alone, for "faith without works is dead;" and "ye see then how that by works a man is justified, and not by faith only." James ii., 24.

But suppose men preach human inventions instead of gospel truth: teach for doctrine the commandments' of men. Will they who believe it exercise faith in the testimony of God? Most assuredly not. There is only "one faith." Just so far as men believe the *word of God* they have that faith; no more, no less. Oh, say a multitude of professed Christians, "we know but little of what is taught in the word of God, but our faith reaches everything that is in it." Poor souls! They think they talk sensibly. How can they believe that of which they have not heard?

Belief in what people *think* is taught, or may be taught in the word of God does not does not constitute gospel faith, but what *is* taught and what they know and feel the power of. Belief of error, however conscientiously and religiously it may be held, can never be exalted to a level with faith in divine truth. Whatever truth people hold, holding it in righteousness, they are benefited by; but the error they hold injures them by crippling the sanctifying operation of what truth they have received, and by prejudicing the mind against the reception of more truth. Growth in grace, therefore, must of necessity be retarded by the influence of error. We know men have what they term "speculative faith," and believe themselves profited by it. A few days since, we heard a minister publicly declare that "people have a right to their speculative faith." That, in one sense, is true; but some one has said, and we think properly, that speculative faith is only another name for speculative nonsense. Paul defines faith as "the substance" (or, as the marginal reading is, the confidence) "of things hoped, the evidence (or conviction) of things not seen." Heb. xi., 1.

If a person simply believes a certain thing *may* transpire, their is no *confidence* in his belief; no real conviction of his mind. He cannot even be said to expect it, for expectation of an occurrence is based on a conviction that it will happen. It cannot, therefore, be called faith in any sense. Men might about as well claim a "speculative" love to God, as a "speclative faith" in what he has declared he will do. Real, living faith, and that is the only gospel faith, possesses a substance, a confidence, which renders the prefixing of the term "speculative" an absurdity.

We do not pretend to say how much truth a man must hold in order to justification, nor how little he may hold and yet be saved, for we recognize no man's claim to a right to judge another in such a matter. Obedience to truth, and to the enlightening influences of the Spirit, enables Christians to progress from faith to faith. Paul declared to the Romans, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth . . . For therein is the righteousness of God revealed from faith to faith." Here Paul gives it to us in a few words, right from his own experience. Christians *must* not be ashamed of the gospel of Christ. When they are led to see any truth that is at variance with the adopted articles of their church, or their preconceived opinions, and refuse to declare it because it is not in accordance with their creed, or previous notions, or because they judge that doing so might impair their influence for good, or for any other reason, we may know they are *ashamed* of the gospel of Christ. They are guilty of putting their "candle under a bushel." They suppress the working of the "Spirit of truth," and a darkened mind becomes inevitable. So though a man possess a small amount of the light of truth and be faithful with that little, and use the means that God has given to obtain more, it is well with him. But though he have much and fail to let it shine, thus hiding it from others, it cannot be otherwise than ill with him, for he holds it in unrighteousness, and is ashamed of Christ, being ashamed of his gospel. To be ashamed of any gospel truth is strong evidence that one's faith is altogether very weak.

Believers in eternal life for the righteous only, should, of all Christians, pray and strive for advance from faith to faith. We may and should be constantly receiving fresh light. If we have once examined a question with the aid of what light we then possess, and deemed it inconsistent with truth, let us not be unwilling to examine it again with the assistance of our own and other's additional light; for, peradventure, what then seemed incompatible with truth may now be seen to stand in beautiful and glorious harmony with it. Let us not to any extent fall into the error of present-day religionists, who are content with what little faith can be hung upon creeds, or articles framed scores and even hundreds of years ago, when the protestant church had only just began to put off the vesture of the "Mother of Harlots and abominations of the earth." Faith should be largely exercised, and there is only one faith for us to exercise, viz., faith in the word of God. The duty of all who have much light is in meekness, love, and godly fear, to strengthen the faith of them who have less faith. May we all be found so doing one to another and to all our fellow-men. L. C. Thorne.

New York, Feb., 1869.

"Napoleon and Europe."

[We give the following extract from the conclusion of an article which appeared in the "Prophetic Times." We do not vouch for its accuracy, but record it for future use. We have believed and still think Napoleon III. will rise or fall soon, very soon.]

But what has he [Napoleon] been doing amidst this cloud of silence? Like the cloud-compelling Jupiter, he has been gathering up his thunder-bolts. Woe be to those against whom they shall be launched! He has raised his army to 1,300,000. He has exercised his troops in all the evolutions of war. He has trained them to night marches and night attacks. He has hardened their frames by exposure to all weathers—by encampment in the open fields at all seasons—by incessant yet judicious exercise. He has taught them to be familiar with darkness; to take in the twilight like the lions of the desert; to move with order and rapidity amidst the gloom and confusion of midnight. For that most perfect and most powerful of machines—a Napoleonic army—he has provided an equally perfect and powerful arm. He has completed his new rifles, leaving a million in reserve. He has completed his new artillery, and, still more wonderful, he has kept its secret.

Another engine of destruction has been produced under the immediate directions of the Emperor. It is called the "Mitrailleuse." By means of this engine, a single soldier can discharge fifty musket-balls per minute, each ball being effective at one thousand seven hundred yards—about an English mile. If we combine the "Mitrailleuse" with the new guns, and the Chassepot rifles, we shall find that silence is not imbecility, and that the Emperor Napoleon has not been silent in vain. He has expended his strength, not in empty words, but in pregnant deeds. He has been silent that he might the more secretly prepare, and, above all, that he might preserve the fatal secret of his engines of war.

He has succeeded; and we believe the day to be at hand when the ridiculed and superannuated monarch will burst upon Europe, with one all-withering blaze of power. The dull, dark thunder-cloud will, in one instant, quiver with insufferable light. We make no pretensions to infallibility, but we believe the thunder-storm to be at hand.

C. N. Buzzell, Ridgeway, Pa., sends $2, and writes: This is all I can do now; but hope, by the grace of God, to be able to do more in future, than I have in time past, to help sustain this messenger of peace. Since the age of thirteen (I am now thirty three) I have been a slave to tobacco, which has cost me about $12 per year, and I felt hardly able to take a paper, I was so poor. I have resolved of late, God's grace assisting me, that I *will never* use it again; and the money I would have spent for poison, shall be spent in the glorious message of no life-future, except through Christ. Pray for me, that I may have strength to endure.

THE HERALD OF LIFE.

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NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"The Advance."

This excellent Congregational paper, published at Chicago, Ill., comes to us *enlarged* and is, evidently on the advance. We are glad to find it increasing in prosperity. We were born and brought up a Congregationalist; there we had our first training in theology; yet, at the age of twenty-eight, we united with the Methodist E. Church; and though for the last thirty years differing from both on some points of *doctrine*, we still agree with both in the necessity of *experimental* religion and of practical "holiness;" without which no man shall see the Lord."

We occasionally criticise some of their doctrinal points, especially, "inherent immortality" and its natural appendages, possibly sometimes with too great severity; but it is from no want of love to the many truly pious persons found in both of those denominations. We doubt not their honest intentions in still adhering to what we regard as most mischievous errors; and if the age last many years, we believe their views on the immortality question will be greatly modified, if not wholly abandoned. They will find the need of this to keep alive vital piety and to prevent their churches from sinking into mere formalism, or launching into what is called "Liberal Christianity;" which really means, indifference to all heart religion. May the Lord guide us all into the way of Life in Jesus Christ our Lord.

A Visit to a Prison.

The Editor of *The Advance* recently gave some account of a visit to the State Prison in Michigan, which we read with much interest. Among other reflections and statements we find the following, which we have divided into three paragraphs for the convenience of reference:

1. We walked around the spacious prison; we inspected the cells, visited the various workshops, saw the men march, in long files and with lockstep, to the dining room, and surveyed the whole six hundred as they partook of their meal. A regiment of criminals! A pitiable sight, surely. Here and there was a head sprinkled with gray, but the exception was rare, and the great mass was composed of young men from twenty five to thirty-five years of age. It made our heart ache to see them thus degraded and doomed in the flower of life; some condemned to spend many years within those gloomy walls, and others soon to go forth with the moral brand of a convict upon them.

2. The young are those who are in danger. Their passions are strong, their caution is small, their experience is almost nothing, their hopes are great, their courage is always bordering on recklessness. The present seems everything to them, and the future can take care of itself. And so the tempter has an advantage, and uses it; for sin's attractions are precisely those which fire the passions, flatter hope, appeal to present gratification, represent restraint as tyranny, and laugh at self-denial as folly. And here were five hundred victims of this youthful infatuation!

3. Is there no need of such a book in the Bible as the Proverbs of Solomon, addressed specifically to young men? No need of such caution as, "Flee, also, youthful lusts;" "Young men, likewise, exhort to be sober-minded?" No need of such a portrait as, "I beheld among the simple ones, I discerned among the youths, a young man void of understanding?" No need of such an injunction as, "Remember now thy Creator in the days of thy youth?" No need of such a prayer as, "Remember not the sins of my youth?" No need of such a parable as the prodigal son? Alas, the Bible, in its appeals to the young, only meets the sad facts of human life in every generation. The shipwrecks are generally made in youth, when, with full sails set to the gale of passion, men drive directly upon the rocks.

The remarks of *The Advance* in the first paragraph show a melancholy scene, enough to make any heart, not callous to all love for our race, "ache to see." We can sympathize with our brother in his sadness at what he there beheld; for we once acted as Chaplain, for a year, in the State Prison of New Hampshire, and there we learned the heart of prisoners; for we not only preached to them each Sabbath day, but spent evening after evening in going from cell to cell (their confinement at night was in solitary cells), and conversing with them through the grates thereof. We surely learned to pity them, and endeavored to instruct them in the way to life eternal; but we found it necessary to convince them we were their friend. We became convinced there were multitudes, who pass for gentlemen, and perhaps roll in wealth, who are far more deserving of State Prison than many whose fortune has led them to such disgrace. A man for stealing a few dollars finds his way to prison. Another by the practice of misrepresentation, in some form, deceives his neighbor and strips him of hundreds or thousands of dollars, and passes for a smart financier, a most respectable gentleman; and his smiles are courted, and he is bowed down to as if he were a god and not a vile man. He is ready to put the petty thief or robber in prison; but himself, the wholesale thief and robber, comes to honor, and the multitudes cry out, "Great is Diana of the Ephesians." Were the real thieves and robbers who live and thrive, yea, grow rich and come to great honor, all put where their crimes against their fellow-men, and against widows and orphans, deserve, we would probably see more "heads sprinkled with gray in" our State Prisons than our editorial Br. saw in Michigan. Yet, the sight he did see was sad enough. We pass, however, so his second paragraph.

This opens up the true source of temptation; and we wonder our Br. Editor does not see that "the tempter" is fully described in his presentation of the case of young men. Who would think of adding a theological devil to all these "youthful infatuations?" Surely here are allurements and enticements enough for the young without a spirit-devil to help on the current of vice. Let all the young be taught early that these flattering thoughts which "appeal to present gratification," are the real devils which they need to guard against and resist, if they would escape remorse, ruin and death; thus they would soon learn that "the tempter" was not the unknown and unseen spirit-devil of theology, but something real, visible, tangible; an enemy so open that they can understand what the Bible means when it says, "Resist the devil and he will flee from you:" they need no longer "fight as one that beateth the air:" their enemy or tempter is no longer in ambush or concealed behind an impenetrable battery. How many are led on to ruin by supposing their grand enemy is some hidden, invisible spirit-devil, whom they can neither see nor know, while the real enemies to be overcome are their own natural propensities to seek excessive indulgences and enjoyments in the things which are but for a moment, and soon to vanish away. Here are to be found, in an open field, the devils or evils to be guarded against, and which youth especially ought to be taught to overcome, if they would inherit eternal life. Against these devils let all Christian men be on their guard, and instruct the young, especially, where their danger lies, and endeavor to fortify their minds against allowing "their passions," however harmless in themselves, to override their judgment and discretion, and thus take the channel of unrestrained license in gratification. If me suffer our passions or desires to take their own course, without being restrained or regulated by the rule our Creator has given us, and prefer the will of the flesh to the will of God, we take "the broad road to destruction;" and if we do not land in a State Prison, we will land in the prison of "Death" (the wages of sin), from which we will never, *no never* be delivered.

The third paragraph of the foregoing extract is excellent, and we commend the inquiries to the candid consideration of all young men. The Bible is truly "the sword of the Spirit." Love it as a power above all other power (save the Spirit itself) to enable you to overcome in this warfare; but forget not, by earnest prayer, to seek God's help to understand and obey that blessed Book.

Reasoning Run Wild.

In a late number of *The Advance* we find an article "By Rev. E. W. Cook," headed "The Stumbling Block," which commences thus,

"Endless Punishment is an absurdity," say flippant declaimers against the clear statements of the Bible: "endless suffering in a benevolent administration is absurd and impossible." And such bald assertions have been echoed and re-echoed until good men, who have no wish to disbelieve the Bible, have been disturbed by them and shaken in their belief.

We are not of the number who call in question the fact of endless punishment: we fully believe it to be the clear teaching of the Bible. The only question to settle between us and other believers in endless punishment is, what is the nature of it? We maintain "the wages of sin is death," as Paul affirms, Rom. vi., 23; and that death is never revoked, and is therefore eternal to all who reject God's method of recovery. Our friend in *The Advance* evidently holds the punishment to be "endless suffering;" which implies "The soul that sinneth, it [shall *never*] die." Ezk. xviii., 4-20. Which has all the marks of the strange assertion, "Thou shalt *not* surely die." Gen. iii., 6; both of which emendations of God's testimony are suspicious, to say the least; and we might add they are "bald assertions," which "have been echoed and re-echoed until good men" are led to believe men rather than God, and affirm, "the soul is immortal and cannot die," when such an utterance is not to be found in the Bible. No wonder good men, who have independence enough to think for themselves, "are shaken in their belief" of eternal punishment being the same as "endless suffering." "But," asks this writer in *The Advance*, "why so confidently affirm the adsurdity of this doctrine" of "endless suffering?" He answers,

Because they are contemplating merely this world, and the few beings who people it, and God's government as a limited and inferior matter, involving mere finite interests; and especially because their conception of God herself—the great Law-giver and Moral Governor of the universe, and the responsible guardian of its welfare, is only that of a fond and doting parent, destitute of firmness, compounded of weakness and pusillanimity, and hesitating and refusing to execute penalty even though the general good demands it. And they foster this conception in spite of human woes, in spite of the earthquake and the pestilence, and fire and storms and whirlwinds and death, and the clear and corresponding declaration of the Bible, that God is a "consuming fire," and "will not at all acquit the wicked."

We pass the first sentence of this paragraph (but will take it up soon) to remark that the author of the middle member of the paragraph has judged without due regard to accuracy, even as to the views of Universalists, against whom he seems to be aiming his engine of war. We do not believe that any intelligent Universalist holds such views of God's government as he attributes to them. What would he think, if a Universalist was to meet him with a contrary representation, and tell the "Rev. E. W. Cook" that the reason why he maintains the doctrine of "endless suffering" is "because his conceptions of God himself is only that of a revengful tyrant, who cares nothing for the misery of his subjects if he can only gratify his own will; and is constantly burning with rage against them if they ever overstep his laws, which they never had any voice in making?" Would Mr. Cook think he was fairly represented? Yet wherein does this representation differ from his, only that it is the contra representation, both of which are probably erroneous.

Mr. Cook says of those whom he thus misrepresents, "They foster this conception in spite of human woes, in spite of the earthquake," etc., and "the clear and corresponding declaration of the Bible, that God is a 'consuming fire,'" etc. Does our Rev. Br. see no difference in the government of this present state of probation, or trial—where we know all God's dealings with the children of men are designed to benefit those involved in these woes, or to be a warning to others whom we know to exist; or else to terminate the career of incorrigible sinners—and such a state as that of "endless suffering," with no known design of any such results? He, himself, in the conclusion of the above paragraph quotes the text which says, "Our God is a *consuming* fire." Does that mean a *preserving* fire? Doubtless it does with "reasoning run wild;" but not with sober reason, such as God has given us.

But our Rev. Br. *guesses* (for it is nothing more than that) there are other worlds to be governed besides this; for the benefit of which, the sinners of this world are to experience "endless sufferings," or perpetual torture! But of such worlds and such beings, to be benefited, he has to confess "the Bible mentions no others" than those of this world. Hence he has to resort to fancy, and goes on to "suppose" and "suppose" with marvellous wisdom as follows:

But, now, suppose this view of the great universe, which these flippant declaimers have, is utterly false and inadequate; suppose the relation of God as Moral Governor to be the paramount relation, and who shall say that it is not? suppose him now to be laying the *foundations* of a mighty and eternal increase of mind, and that the angels, fallen and unfallen and ourselves, are the only moral beings yet created, for the Bible mentions no others; and that the universe is to go on increasing in glory and grandeur through eternity, for no reason appears why God, who has begun to create, should ever cease in his work; suppose, also, that the same occasions of sin which led the angels and Adam to transgress, are inseparable from free moral agency, and that the love of conscious freedom will be ever tempting newly created mind in all ages to break away from the necessary restraints of law and government; suppose that in the control and management of free agents compulsion has no place, and force is inconsistent, and appeals to fear; interest and affection can alone be used either to lead or bind them to obedience to God, and that nothing less than the constant *pressure* of these will be adequate to steady the moral universe in its onward and ceaseless expansion; so that to suspend the execution of penalty upon the first transgressors, would render certain the rebellion of the very next race of moral beings created, rendering the farther extension of the universe impossible, and thus sacrificing to the wickedness of the few a whole eternity of every expanding holiness and blessedness.

What does all this special pleading amount to? One thing is clear; it shows that its advocates have no argument from the Bible, or from any revelation of God's plan of government, to prove either the necessity or the fact of "endless suffering" for any of the race of Adam; and they must resort to imaginary reasons to sustain their horrible theory. Such a course we denominate, "Reasoning run wild," because it professes to reason when it is all fancy.

Furthermore, it "supposes" that the Creator did not dare proceed in the work of creating other moral intelligences until He had first secured, by inferior management, a sufficient number of "eternal sufferers" to make sure the stability of "unfallen angels" and His "new created" beings in some other world or part of His creation! Thus the work of governing minds He himself had produced could not be carried on among His creatures without the necessity of eternal sin and eternal torture! Without this awful state of things "the further extension of the universe" would be "impossible!" Have we not well characterized such statements, or guess-work, "Reasoning run wild?" It is an attempt to bolster up a falling theology, unfounded in the Bible and the result of the barbarism of the dark ages of heathenism and papal superstitions; a barbarism alike opposed to God and all that sense of justice which He has implanted in every human breast, and to which Jesus himself appealed when He said to the Pharisees, "Yea, why even of yourselves judge ye not what is right?" Luke xii., 57. A principle which Abraham acted on when he said to God, "Shall not the Judge of all the earth do right?" Gen. xviii., 25.

The Lord does nothing, and threatens nothing that shocks sound reason; and He calls on men, saying, "Come now let *us* reason together," etc., Isa. i., 18, which shows that He does not leave men to such fanciful conjectures as the Rev. Mr. Cook and his fellow theologians resort to for the support of their "endless suffering" theory. That theory carries on the face of it an insult to reason, to God's moral government, and to His character, which no theological fancies can ever wipe out. Mr. Cook has travelled into the same region of "conjectures" that Rev. Dr. Post did some years since; whose work we reviewed; and a copy of which we would send him if we knew where to direct it, and which we would be glad to send to any other minister who entertains the Rev. Mr. Cook's views on the subject.

We fully agree with one sentiment contained in the article under consideration. It is this, that "human thought"

Finds its appropriate position only in sitting at the feet of revelation and saying with the humble Psalmist, "I will hear what *God the Lord* will speak;" and when the declarations of the Divine World are understood, accepting them without question.

Amen, to this suggestion; and glad should we be to find this position adhered to; then we should have no more vain "conjectures," nor talk about "immortal souls," or "eternal sufferings." Such announcements are all of human invention, and not to be found in the Bible.

Rev. E. W. Cook concludes his article with the following paragraph:

The single objection to the foregoing outline, that the angels of heaven have not sinned, and therefore that they experience *no* difficulty in submitting to God, is met by the strong probability that they, in connection with all holy minds in all ages, will owe their final confirmation in holiness to the combined influence of Heaven, Hell and Calvary overcoming that difficulty, of which the latter will be the grand and crowning motive.

That is a heavy reproach on "the angels of heaven" and "all holy minds in all ages," for they have not love enough to God to "submit to" Him and to become "confirmed in holiness" if it were not for the "influence of *hell*," or the "eternal sufferings" of sinners there. "Heaven and Calvary" could not do it alone! So, if the Creator had not planned "eternal sufferings" for the largest part of Adam's race, and so arranged matters as to secure that result, holy angels and saints glorified, there is a "strong probability," could not have had a "final confirmation in holiness." So if the theological hell should lose its place in the trinity of agencies there is a "strong probability" that our Rev. Br., and those of like faith, would not remain loyal to God, and might be found in rebellion against Him and his government. "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii., 16. But that love equally provided "eternal sufferings" for the largest part of the world, to help keep those who do not believe from revolting after they are glorified! How long, O Lord, shall Thy "name be every day blasphemed" by thy mistaken friends? May God hasten the time when His *name* shall "be hallowed;" honored, reverenced, and adored; and no longer profaned by the representations of His professed friends. "The wages of sin is *death*;" Rom. vi., 23; not *life*, under any circumstances. "Ye will not come unto Me that ye might have life," saith Jesus, John v., 40. Who dare to contradict Him, and say, they shall live forever in eternal suffering? *Who?*

A Question.

Will you give what you consider the Bible view of the *manner* of Christ's second coming? Is He not to come in a more humble manner than what the advent people are expecting? Consequently, will they not stumble over him as the first house of Israel did? Is not the man living on the earth to-day through whom Christ will be manifested to His people?

N.

If the above question, or questions, had not been put to us by a respected brother, we would have considered the matter too absurd to need a reply. That anti-christs may be manifested in the manner indicated in the last question, we have no doubt. Our Lord warned his followers against such as follows:

"Then if any man shall say unto you, Lo here is Christ, or there; believe it not: for there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold he is in the secret chambers; believe it not: for as the lightning cometh out of the east, and shineth even unto the west; so also shall the coming of the Son of man be." Matth. xxiv., 23-27.

Thus warned and thus armed with the sword of the Spirit, we reject all pretenders of the class our Br. refers to. We need no clearer evidence that they are "false prophets and false Christs," than the very idea of a gradual or secret development, or of the coming being in some man now on the earth, or any class of men. To us, the idea is blasphemy. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i., 11. "The Son of man shall come in his glory and all the holy angels with him," etc. Matth. xxv., 31. "For the Son of man shall come in the glory of his Father with his angels," etc. Matth. xvi., 27. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise," etc.—1 Thess. iv., 17. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire," etc. 2 Thess. i., 7, 8. "Ye turned to God from idols to serve the living and true God; and to wait for his Son *from heaven*, whom he raised from the dead," etc. 1 Thess. i., 9, 10. "Our conversation is in heaven; *from* whence also we look for the Saviour, the Lord Jesus Christ," etc. Phill. iii., 20.

Thus we might go on using "the sword of the Spirit," which hews in pieces these modern Agags, who lay claim to the discovery that Christ is not to return from heaven in glory, but in some "secret chamber," some pretender, or "man now living on the earth," whose pride, or the pride of his deluded followers, has "exalted above all that is called God, or that is worshipped." Such are "false Christs and false prophets." Take heed to Jesus' command, "Go not after them, nor follow them." Their steps lead to death; and to follow them is to place ourselves in the list of those who will "be consumed by the brightness of His coming."

Thus have we responded to our brother plainly, but in love to him and all others who may be tempted, in these last days, to follow pretenders, who have become puffed up by their imaginary discoveries, and have departed from the faith of the gospel to magnify themselves.

The Campaign Documents.

It will be seen by reference to our Catalogue on the last page, that we have added to its list three more tracts, making *eight* in all. For twenty-four cents you can send them all to one address. Let no friend go without a set who you think will read them. If you do not wish to send them all, select such as you do. Let all work while the day lasts.

If our "Tract Fund" will allow, we intend to add to the list of these Documents, "Letters to a Clergyman, by Dr. Finley;" "Earth, not Heaven, the Inheritance of the Saints," also, "The Soul Saved or Lost." Shall we do it? If so, help with funds to this end. Much has been accomplished already by these documents, and the work is hardly under way. Let it be pushed with energy, and the result will be a rich harvest.

The "Six Sermons."

While some one hundred and fifty thousand of the various editions of these Sermons have been disposed of in Europe and America since 1842, there is still a demand for them, which we have determined to provide for, if possible; and for this purpose we now offer a cheap edition at 16 cents per copy, or $12 per hundred, sent at the expense of the purchaser. At these prices, cash will be expected with the orders. The postage will be *two* cents per copy.

We shall place this cheap edition among the "Campaign Documents;" and when ordered in connection with an assortment of those documents, the Six Sermons will be put in at 14 cents per copy and postage, which is as low as the *two cent* documents in proportion to the size.

The Nursery; *A Monthly Magazine for Youngest Readers: Published by* John L. Shorey, 13 Washington St., Boston, Mass. Terms $1 50 a year in advance. A sample number, containing Prospectus, Premium-List, Club-Terms, etc., mailed for 10 cents.

No. 27, Vol. V., is received. It seems to be one of the most attractive Magazines we have ever seen for small children, or for "The Nursery," as its name indicates. It is a beautiful magazine of 32 pages, with covers; the type is large and clear, and the whole style attractive. It gives some twenty-five or thirty pictures in each number. If you wish to entertain your little ones, subscribe for it. We judge from the sample before us you cannot fail of being well paid for your outlay. At any rate, send for a sample copy.

Mrs. M. B. Dumay, East Hampton, Conn., writes: The Herald of Life is the best paper I ever read. It is life from the dead to dying mortals. I can sacrfice many things, but not my beloved Herald. I wish I had the means, I would delight to send a copy to thousands that are groaning in darkness, and in death's shadow. Yes, I look back a year, and remember the thick darkness that had

settled down on my mind; but, blessed be God, the fog has cleared away, and by God's blessed sunshine I see all things clearly; hope brightens, faith revives, and thank God for the gospel hope of Life eternal through the resurrection. May God bless you, and all who labor to establish the truth of Life only through Christ. I wish I could thank you all personally, but as I cannot, I will thank my heavenly Father and take courage, hoping to see you all, in the resurrection.

ANOTHER "CANADIAN CORRESPONDENT."

Many of the HERALD readers will recollect how frankly and intelligently Br. L. C. Percival confessed the truth about three years ago. It comforted me then, and cheers me to day. Although I love *peace*, and think much of dwelling in unity with all around me, still the cause of truth is so precious that it does my soul good to see people embracing it.

Now it is not to get praised for benevolence that I inform ELD. GEO. BANGS, of Canada, that *I* was the "unknown friend" that sent him the "pamphlet" and "tract" which shed such light upon him; for it cost but *ten cents*, any way; and you may be certain it was a great satisfaction to me to find that he not only got benefited by the ten cents, but straightly returned to the tract fund *two dollars.*

I knew Br. Bangs used to be a studious man, long loved to "search the Scriptures," and always willing to let God plan his own purposes; and so it occurred to me that a little new light might be acceptable. And if any of the pastors or people up there, feel bad about the matter, give them my love, and tell them I shall very likely do so again. My mind rests on three other preachers in Canada, and I hope to send them a few tracts soon.

There are some leading ones in Canada who may call me "a *troubler*," but no matter. When doctors disagree, let the people judge for themselves. Let the light shine. If it is not light it cannot shine.

Canada is a hard place to introduce new things, unless they come from England. However, with God hard things are possible. May He greatly bless Br. B., and enable him to present the truth in love, though for it he suffer persecution and be cast out of the synagogue, as he certainly will be. Yet in this, Christ has suffered before us, and he can sympathize with all who are called to fill up the measure of his sufferings.

May we women who are called to be "keepers at home" save a few dimes from falling into the jeweller's hands, and with them send out tracts to hundreds who would gladly receive the words of life, and bless God for light and salvation.

MARIA MATHEWS WEAVER.

WESTFIELD, MASS., Jan. 24, 1869,

WARSAW, N. Y.

BR. BURBANK'S ARRIVAL.

SATURDAY, Feb. 20th, J. W. McCagg, at Warsaw, writes: Br. Burbank arrived here all safe yesterday morning, at eleven o'clock; and last night commenced our meetings. We had a house composed mostly of infidels and skeptics; and to day I learn that they are much interested. I am, individually, having a feast of fat things. God grant our dear Br's efforts may be blessed abundantly; and I believe they will. You will excuse any more, as it is mail time. Br. Burbank will write you the details. Your Br. in Christ.

FROM J. C. DAY.

SO. ASHBURNHAM, MASS., Feb. 14, 1869.

BR. STORRS: I thought that I would write you a few lines before that "Embryotic Tract" was issued; for I should judge from the spirit and letter of that article in the *Voice of the West* that the author expected to annihilate our hope of being quickened into life by the Spirit of God; and, in fact, if he, by his *mortal* resurrection theory, could prove, as he proposes to do, that Christ was resurrected with the same life that he laid down, then we shall have to confess that he has annihilated some of the plainest passages of God's blessed word, which teach "He was put to death in the flesh, but quickened by the Spirit;" and if the saints come up with the same, or the blood life (for the Scripture saith that the *blood* is the life of all flesh, Leviticus xvii., 11–14), then the saints get no more by the birth from the dead by the second Adam than they did by their natural birth. This, according to Eld. Sheldon's opinion, is all they get; it is the same animal or blood life; no more, no less. But how does this agree with St. Paul's reasoning? he says, "The last Adam was made a quickening Spirit;" 1 Cor. xv., 45; hence, says the apostle John, "He that hath the the Son hath life;" and this agreeth with the testimony of the apostle Paul, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii., 11.

Again, St. Paul says, "It is sown a natural body; it is raised a spiritual body." Now we get our natural body by generation, or our natural birth; but we get our spiritual body by regeneration, or the new birth; for the first Adam was to people the earth by generation; but not so with the second Adam; He is not a generator, Br. Sheldon to the contrary notwithstanding; but He has undertaken to people the new earth by regeneration; hence, He quickens into life all who possess the Spirit of God when He comes. Hence the child of God is not raised as he went down in corruption, and then changed; but, this mortal, corruptible body is quickened into life by the Spirit of God. Therefore the apostle could say, "Ye are dead and your life is hid with Christian God; when He who is your life shall appear, then shall ye also appear with him in glory."

"ADAMIC DEATH."

MUCH is said about the Adamic death by *mortal* resurrectionists. They talk as if that was so awful and cruel a death that God would be unjust if He did not restore it to all dead sinners, and hence is compelled to do it. But for what? Why, "to see what they have lost!" Then it must be to see life, for that is what the sinner loses; even eternal life. The righteous are raised from the dead to see it; but the wicked never can see it, even if raised from the dead; and they cannot see the new earth, even if the resurrection of both classes is at one and the same time, as *mortal* resurrectionists are compelled to say; for the wicked are destroyed before the new earth appears, according to that theory. I ask, how can the wicked see what they have lost till the new earth inheritance is prepared and the saints are in possession of it?

What is this "Adamic death," about which those talk so much who would have the wicked dead all made alive? Is it different from that which all Adam's posterity would have died had not God provided for an eternal life by a resurrection? Did God not promise that life, through Jesus, to obedient believers in Him? We think the true answer to these questions ought to settle this whole subject. The phrase "Adamic death" is coined to sustain the dual death theory, and has no authority from the Bible. It is used to help maintain a penalty for which there is no law. One death is all the penalty known to the law of God, viz., the cessation of Adamic life, or our animal life. As said Watts of the wicked,

Like brutes they live,
Like brutes they die, etc.

With this agrees the language of David and Solomon: "Like sheep they are laid in the grave . . . they shall never see light." "Man that is in honor and understandeth not, is like the beasts that perish." Psa. xlix. "For that which befalleth the sons of men, befalleth the beasts, even one thing befalleth them: as the one dieth so dieth the other: yea, they have all one breath; so that a man hath no pre-eminence over a beast . . . all go to one place: all are of the dust, and all turn to dust again." Eccl. iii., 19, 20. Thus David and his son Solomon agree as to the end of wicked men, or "the sons of men," who do not become the "sons of God" by regeneration. Eternal life never was in Adam: it was in the tree of life, to which he had access, if obedient; but from which he was cut off by disobedience, and died the same as other animals; and his posterity die in the same manner; and only a union with the LIFE-GIVER—Jesus Christ, the new tree of life—can give any man life from the dead. All who are by one Spirit baptized into one body—the body of Christ—are to be made alive, at the last day by that same Spirit which raised up Christ (the Head) from the dead. Over all others death holds its dominion. "Like natural brute beasts . . . they shall utterly perish in their own corruption." 2 Pet. ii., 12. Adam sowed to the flesh, and of the flesh reaped corruption. So do all impenitent and unbelieving sinners. They are not begotten of the incorruptible seed, and hence cannot be born again, or of the Spirit; so they are held in the bondage of corruption. Thus ends their wicked career.

May God guide us into all truth, and save us from the traditions of men.

SAMUEL L. WALTER.

ILLINOIS, 1869.

FROM DANIEL CHASE.

FITZWILLIAM, N. H., Feb. 14, 1869.

BR. STORRS: I wish to let you know there is one more mortal on earth that sympathises with you in the Life views. The HERALD OF LIFE is a welcome visitor. That, the Bible and the Holy Spirit are my meat and drink. I might not have known there was such a paper in existence if it had not been for Br. S. S. Call, who came to see me while he was on a visit to his sister's. He had a copy of it with him. He wished me to subscribe for it. I rather declined; but he said, if I would take it six months and did not wish it continued he would pay me back my money. I could not deny such a liberal and earnest offer. I have not repented that I accepted it. I have great reason to thank Br. Call for his kindness. He knows I had many prejudices of long standing to abandon before I could drink from the living fountain of truth and the love of God. It seems strange to me that I could be so blind. But so it was, and there are none so blind as those who will not see. The Lord has known me from my youth up; and if I know myself, I have been inquiring after the truth ever since I was a small lad; and with my getting I wanted to get understanding. Great and mysterious is our God. No man can fathom Him; but we may know enough to become wise unto salvation. We see through a glass darkly now; but hope cheers us on our pilgrimage to that promised land that Abraham saw afar off, which we believe is now nigh. I embraced the advent cause in 1843, all but the time; that I could never see as some have. I felt it my duty to occupy till our Lord come; yet I have much to mourn over. Too much of my time has run to waste. I am in my fifty-fifth year, and my eye is growing dim; but yet I can hope, and that is the substance of things in the future; and I believe Christ is able to save unto the uttermost all that will come unto God by him; and that there is no life in the future only through Him.

I send five dollars for books and pamphlets. Select such as you think will do the most good; for I shall sow them broad-cast to all I think will read them. I wish some of our brethren would give us a call and preach the word of life to the people here. I am alone on the Life views; but not alone, for I feel that Christ is with me to comfort me. I think some begin to get their eyes open. If any one can come this way, let them write me, and I will procure the Town Hall and give notice.

THE HOPE OF THE JUST.

ONE of the blessings bestowed on man by the Giver of every good and perfect gift is Hope, both the child and sister of Faith. "Hope springs eternal in the human breast." It is the inspiration of all human endeavor, giving courage to endure as seeing that which is invisible, and rest in the midst of its painful toil. All men have hopes, but they are as different as the ends which they pursue. The hopes of those who are enemies to the cross of Christ, and whose affections are centred on self, are destined to overwhelming disaster. The hopes they cherish are as unsubstantial as the shadows they pursue. Why is it that men, whom the world calls wise and prudent, waste their days and consume their energies in the pursuit of pleasure, fortune, power, applause, renown, and "other lying vanities" of earth, which dance before them, only to entice them to a lingering death in the morass of sin, or, like the wrecker's beacon, mislead them, and cause them to make "shipwreck of the faith."

But the hope of the just, how sure it is. How brightly it beams forth upon his path like a never-setting star, or, rather, like the rising sun, "shining more and more unto the perfect day." As soon doubt the actual existence of ancient Orion, or the sun, as the reality of those "things not seen," on which the hopes of the justified are fixed. The spiritual eyes of the believer, when opened by the healing touch of Christ, see these things as clearly by the light of God's word as the miner, in the rays of his gleaming lamp, sees the glittering gold, and feels more certain to obtain them by patient continuance in well-doing.

Those who have no hope in Christ as an anchor to the soul, drift at the mercy of every gale of passion, and lie at last wrecked upon the shores of time, "whose end is destruction." But the hope of the just is sure and steadfast, like an anchor in the crevice of a rock. We may not see the rock, hidden as it is beneath the whelming waves of trial and distress, but, blessed be God, the anchor holds, and we need not fear "though the earth be removed, and the mountains cast into the sea." Our hearts are fixed and our anchor cast within the vail, hard by the throne of God. That Rock is Christ, the Stronghold to which the prisoners of hope have fled for refuge in all ages from the storms of life, and from the tempests of man's wrath. "The expectation of the wicked shall perish, but the righteous hath hope in his death." The hour of final dissolution reveals to the wicked the fatal nature of those strong delusions wherewith the enemy of souls has led them astray, like stars wandering from their courses, "for whom is reserved the blackness of darkness forever." But to the righteous, death [gives a discharge from all his trials, and the resurrection, at Christ's return from heaven] brings a welcome release from earth ['s corruption and mortality], and ushers him to the brightness of paradise, where hope in full fruition dies, and all is joy and love [eternal].

REMARKS BY ED. HER. OF LIFE.—The foregoing article we selected from *Zion's Herald*, but it is due to that paper to say, the matter in brackets is our addition to the excellent thoughts of our Br. Editor. He will excuse us for this act.

PRINCIPLE AND FEELING.

RELIGION in personal experience includes both principle and feeling. This is involved in the nature of the case as related to the operation of truth upon the soul. When religious truth is presented, and is perceived by the intellect to be truth, the sensibility is moved in some way of complacence or displacence, of hope or fear, of pleasure or pain. The will also accepts or rejects the truth as law to the soul by which it shall be governed. Principle, then, consists in the full determination of the man to obey God, in his actual choice of Christ as his King and Saviour. Feeling is the accompanying and resultant sorrow and shame for past sin, and joy and hope in present and future salvation.

Now of these two it will be noticed that principle is the main thing, and feeling the incidental. It is the former which decides the man's character, by turning the supreme choice of the soul from evil to good, from sin to holiness, from an attitude of selfish pursuit of his own gratification to a benevolent devotion to the divine glory and universal welfare. One cannot have right principle without being a converted man; for conversion is the turning of the will (and thereby of the whole man) from sin's falsities, and its surrender to the truth. He, therefore, who is conscious of choosing the will of God as the law of his life, and of accepting Christ as his perfect Saviour, has the evidence that his heart is changed. When we speak of a man's principles we mean the ideas which rule him, the purposes which are supreme in his mind, the aims which are paramount to all others; and we never doubt that a man morally is as his principles. And so the Bible affirms; "As a man thinketh in his heart, so is he." This is the fixed requirement and characteristic; the same for all men, and the same for each man continually; and it is something under our control and for which we are responsible.

Feeling is more variable and less decisive, more like the surface wave and less like the deep and steady current. It differs greatly in different men of equal principle, according to natural temperament and degrees of intellectual and spiritual cultivation; some being excitable, and others phlegmatic; some uniform in feeling, and others always at an extreme of elevation or depression; some accustomed to stimulate and express their emotions, and others to check and hide them. Moreover, feeling will vary greatly in the same man at different times without respect to his Christian principle, according to his condition of health or illness, of weariness or refreshment, of solitude or society, of exciting or quieting circumstances. On this very account it is often beyond our control.

This being true, it must be a great mistake to take feeling rather than principle as our test of character, for ourselves or for others. A Christian may overflow with feeling, because he has a very emotional nature, and is easily wrought upon by appeal, while yet he has a vacillating will, and therefore unsteady principles, and often falls into inconsistent conduct. All his gush of emotion in prayer-meetings, does not save him from being accounted a very weak brother, as men see his infirmities of temper, and violations of principle. In the next pew, perhaps, sits a rather dry disciple, for he seldom manifests feeling and is conscious of little or none, but he is firm in his holy purpose, and never grieves his brethren by misconduct. In religion, as in other relations of life, the true test is practical. Who was the most loyal citizen in the late rebellion? Not he who huzzaed the most loudly, or tossed his cap the highest, or grew most angry at the traitors, or most nearly lost his senses when he heard a band play Yankee Doodle or the Star Spangled Banner; but he who most thoroughly and firmly set his purpose to sustain the government at all hazard, who wavered not under reverses, who made the greatest sacrifices of property or ease or life. And so must we judge of loyalty to Christ.

And this idea may aid those who are revolving the question of commencing a Christian life, but are deterred, from want of the requisite feeling. There is no requisite degree of feeling; there is a requisite degree of principle. No two souls ever entered the kingdom with precisely the same emotions; all souls enter it with a submission of their wills to God.—*The Advance.*

THE WORLD WHEN CHRIST COMES.

IT is clearly set forth in the Scriptures that the return of Christ to judgment will find the world anything but holy, peaceful, Christian and happy; and that the last days will be earth's worst days, crowded with all forms of abounding wickedness, apostasy, irreligion, disorder and sensuality. Indeed, it is one of the uniform laws of Providence, that judgment never comes in a pure and peaceful age. It is only when the blasphemies of men run highest that the Almighty strikes. When the wickedness of the old world culminated, the flood came. When the iniquities of Sodom were at their height, the day of doom dawned. When "the iniquity of the Amorites" was "full," the sword of Israel was upon them for their extermination. When the Jews, to their many crimes and apostasy, added responsibility for the Messiah's blood, the ploughshare of destruction overturned their city, destroyed the last remnants of their state, and entailed eighteen centuries of woe upon their children. The greatness of judgment is also always graduated by the extent and turpitude of the offences which call it down. And as all divine judgments, hitherto, have been samples and earnests of the great judgment to come; and as that, when it comes, is to be the most universal and awful of all, we are forced to the conclusion that it will overtake the world in a condition of unbounded guilt and godlessness, transcending everything that has thus far marked the history of man.

To this, also, agree all the Scriptural statements on the subject: "When the Son of man cometh, shall he find faith on the earth?" Luke xviii., 7, 8. "As it was in the days of Noe, so shall it be also in the days of the Son of Man." Luke xvii., 26, 27. We know what sort of days those of Noah were. We know that they were not centuries of righteousness and peace. The testimony of God certifies to us what was the state of things. The inspired record is, that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . The earth, also, was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt; for all flesh had corrrupted his way upon the earth." Gen. vi., 1–13. Such is the awful portrait of those times, sketched by the Holy Ghost himself. And the word of the divine Jesus, more than once recorded, is: "As the days of Noe were, so shall also the coming of the Son of man be." Math. xxiv., 37–39. We know, too, from the same infallible source, what was the moral estate of the cities of the plain, at the time they were overwhelmed. "The Lord said: 'The cry of Sodom and Gomorrah is great, and their sin is very grievous.'" Not ten righteous men could be found in all their teeming populations. Gen. xviii., 20–32; xix., 1–17. But the word of Jesus is: "Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of man is revealed." Luke xvii., 28–30. Paul testifies to the same effect: "This know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. iii., 1–9. And if this correctly portrays what is to be the prevailing condition of the professing church, what shall be said of the vulgar multitudes who make no pretensions to piety or godliness?—*Prophetic Times.*

AN INQUIRY.

I HAVE heard this assertion made repeatedly by Advent preachers at the West, viz.: "Judaizers don't pray—they don't believe in prayer." Now I understand the term "Judaizer" to be applied to all who believe in a future restoration to their own land of those "who turn from ungodliness in Jacob," at the coming of Christ, and of probation to them, and the "left of the nations," during the restitution age.

Now as this view has nothing to do whatever with leading people to cast off prayer, inasmuch also as many of the most devoted, spiritual-minded, as well as intelligent of those looking for the speedy coming of Christ, do believe in the restoration of Israel, is it *right* to represent to the public that these are a *prayerless* people, because perchance some who do not believe in praying believe in the return of the Jews?

This latter class believe also in no immortality out of Christ. Suppose then our "Orthodox" opponents should act upon precisely the same principle, and proclaim through the land that those who believe they must seek for immortality in order to attain unto eternal life are a *prayerless* people; reflecting this error of a few upon all who chance to agree with them upon any point. Would this be regarded as just? Would it not be considered far otherwise? C. H.

DELAVAN, WIS—*Voice of the West.*

WHAT IS IT TO BE BORN AGAIN?

JESUS said, "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John iii., 6. Now it seems clear to us, that the above contains two distinct propositions, which relate to two distinct events.

In the first place, "That which is born of the flesh," relates to life in the flesh; which is inherited from Adam.

In the second place, "That which is born of the Spirit," relates to life in the spirit, such as Jesus possessed after his resurrection.

There are, also, two conditions that belong to each proposition. A begetting and a birth. That which is born of the flesh, must first be begotten of the flesh. That which is born of the Spirit, must first be begotten of the Spirit. We know what it is to be begotten and born of the flesh. But what is it to be begotten and born of the Spirit?

When the gospel is believed and obeyed from the heart, then we are said to be begotten, which begetting precedes the second birth.

Paul says, "For in Christ Jesus I have begotten you through the gospel." 1 Cor. iv., 15. "I beseech thee for my son Onesimus, whom I have begotten in my bonds." Philemon, x. Peter says, God "has begotten us to a living hope through the resurrection of Jesus Christ from the dead." 1 Peter i., 3. "Having been begotten again, not from corruptible but from incorruptible seed, through the living and enduring Word of God." 1 Peter i., 23.

James says, "Having willed it, he (the Father) begat us by the Word of Truth." James i., 18. "Every one practising righteousness has been begotten by him" (God). 1 John ii., 29. "Every one who loves has been begotten by God, and knows God." 1 John iv., 7. "Every one who believes that Jesus is the Anointed one, has been begotten by God." 1 John v., 1.

We have followed the Diaglott rendering. Compare the last quoted verse with Matt. xvi., 16. "Thou art the ANOINTED one, the Son of the living God." Upon this confession the Church of God is built, and the gates of *hades* (the state of death) shall not prevail against it. For the Lion of the tribe of Judah holds the keys. All true Christians are only the begotten sons of God, or the children of God by FAITH. Gal. iii., 26. They are said to be BEGOTTEN by the gospel; by the resurrection of Jesus Christ from the dead; by the living and enduring word of God; and by God. Therefore the highest sense in which Christians are the children of God in this life, is that of being the BEGOTTEN children, or children by faith and hope.

When is the second birth? Ans. When the dead saints are raised incorruptible, and the living ones changed to immortality. Jesus was raised from the dead, and thus showed what it was to be born again. He is the head of the church, and the Son of God with power by the resurrection from the dead. Rom. i., 4. He is the first-born among many brethren. Rom. viii., 29. He "is the image of the invisible God, the FIRST BORN of every creature . . . And he is the head of the church: the *first-born* from the *dead.*" Col. i., 15–18.

Now as the elder brother—"the head"—is born, so will the younger brethren—"the one body"—be born also. The saints are predestinated unto the adoption of children. Eph. i., 5. And for this adoption they wait and hope. Paul says, "We have received the spirit of adoption (i. e., by being begotten) whereby we cry Abba, Father." This is not the adoption to which the saints are predestinated; it is only the spirit of adoption. Rom. viii., 15. The adoption itself is brought to view in verse 23. Those who have the fruits of the Spirit, even we, groan within ourselves, "waiting for the adoption, to wit, the redemption of our body" (the church). If we hope for that we see not, then do we with patience wait for it.

The saints wait for God's Son from heaven that their vile body may be fashioned like unto his glorious body. "They which shall be accounted *worthy* to obtain that world, and the resurrection from the dead . . . are the children of God (in fact, not in faith) being the children of the resurrection." Luke xx., 35, 36. This will be their adoption. They only have now the spirit of adoption. They will then be *born* of the Spirit. They are only now *begotten* of it. They can then enter into the kingdom of God. They only have it now by promise. Acts. xiv., 22; 1 Cor. xv., 50; James ii., 5. "Except a man be born again, he cannot enter the kingdom of God." "Marvel not that I said unto thee, ye must be born again." W. H. WHITMAN.

GALESBURG, ILLS., Feb. 1869.

EDWARD B. FISH, Glens Falls, N. Y., writes: Since embracing the Life views, six months ago, I have read the Bible through, from the beginning of Genesis to the Amen of Revelation, to see if these things were so; and praise the Lord, my faith is grounded in Christ, "the resurrection and the life;" and when He appears, I hope to be like him. Pray for the outposts, for I am alone in this large village.

REMARKS BY THE EDITOR.—We are much pleased at the course pursued by this brother. The Bible is the standard of appeal as to the truth of any theological theory. If it cannot be clearly proved by that, reject it, let who will promulgate it, or what Synod, Council, Presbytery, Conference, or other self constituted body may demand faith in it. "Whether it be right in the sight of God to hearken unto" such, "rather than to God, judge ye."

JAMES GRANT, Montrose, Scotland, writes: I could have wished my small contribution [1£., ED.] to have been at your disposal earlier; but from sickness in my family and other hindrances it has heen delayed at least two months. I do not need to say anything in commendation of the HERALD OF LIFE farther than to express my thankfulness that those who have the means have been prompted to bestow them so liberally for its support. May the light of Truth continue to shine through its columns till He who is the true Light shall appear, is the prayer of your affectionate brother in Christ.

NOTE BY THE EDITOR.—We are glad to get a few lines from Scotland. The "Order" sent us is six dollars and fifty-three cents, in our money. Thank you, brother; and hope the blessing of our Father in heaven may attend you and yours.

A SCOTCH PREACHER, when he was reading the 119th Psalm, "I will run the way of Thy commandments when Thou shalt enlarge my heart," adds,

"Well, David, what is your first resolution? '*I will run.*' Run away, David, what hinders you? What is your next? 'I will run the way of Thy commandment.' Better run yet, David. What is your next? 'I will run the way of Thy commandment when Thou shalt enlarge my heart.' No thanks to you, David; we could all run as well as you with such help."

APPOINTMENTS.

COOPER INSTITUTE, NEW YORK, Mar. 7.
WM. STUART.

ANTHONY, R. I., Feb. 28.
R. WENDELL.

BUSINESS MATTERS.

One Dollar each from—Mrs. E. Hibbets, G. S. Sheldon, N. Booth, J. Gladding, 3d, Mrs. M. B. Dumay, John Buttolph, (Murdock's Syriac Testament is not to be had) Moses M. Libby, R. S. Rogers, H. B. Harriman, T. A. Chapman (sent by "a friend"), Thos. B. Hall, J. Bolster.

Two Dollars each from—J. Pell, C. N. Buzzell, B. Mitchell, Catharine E. Conklin.

Five Dollars from—W. W. Hosford.

Various sums.—Miss R. R. Jenkens, $1 50; J. Grant, draft, $6 53; Crocker & Haley, $25 on pledge.

Parcels sent since last week.

Geo. H. Waterhouse	by mail
J. C. Day	" "
Ann Burrell	" "
Z. C. Holloway	" "
C. N. Burrell	" "
Jos. Parry	" "
D. Chase, 3 packages	" "
C. A. Saylor	" "
Mrs. Helen M. Wood	" "
Isaac Case	" "
F. H. Burbank, Warsaw, N. Y.	" "
Minos Millard	" "
T. A. Chapman	" "
Samuel Brown	" "
A. S. Whitney	" "
J. M. Tozier	" "
Howard Balkam	" "
A. O. Hillstream & Peter Olson	" "
W. J. Romire	" "

RECEIVED FOR BR. BURBANK'S MISSION TO WARSAW.

C. A. Hempstead, Brooklyn, N. Y.	$1 00
A. S. Whitney, Clinton, Mass.	1 00

For Tract Fund.

A. O. Hillstream, Manchester, Iowa.	50
Peter Olson, Manchester, Iowa.	$1 00

Poetry.

My Friend.

I'm glad I've found a faithful Friend,
One ever kind and true,
Ready to listen to my joys,
And to my sorrows too.

Once I believed my earthly friends
Would friendly ever be,
But some of them, alas, became
Most bitter foes to me.

O, when they spake such tender words,
And kissed so fondly, too,
My simple heart ne'er doubted that
They would be ever true.

Now lips that kissed and tongues that blessed
Are speaking cruel things,
Taking my friends from me, and laugh
To see the grief it brings.

Such snares, such mischief, wittily
Laid out before my feet,
And every way I turn there is
Some of their work to meet.

Great God, I see thee through my tears,
So hot they blind my eyes;
Weighed down with grief I come to thee,
For thou wilt hear my cries.

I trust in an Almighty Friend,
He will my shelter be;
The Lord of glory is my Guide,
And truly comforts me.

MARIA MATTHEWS WEAVER.
WESTFIELD, MASS., Feb. 7, 1869.

Children's Department.

Sermon for Children.

TEXT.—Matthew vi., 9: "Our Father, which art in heaven."

Will the great God, who made all things, and who dwells in the highest heavens, permit us to call him Father? Yes: these are the words that Jesus Christ has taught us: "When ye pray, say, Our Father, who art in heaven."

You have, my little friends, been taught to say Our Father who art in heaven, but have you been taught who this heavenly Father is, and what he has done? When you say, Our Father, do you feel such a disposition as a child ought to feel toward a tender father? Do you feel a reverence for him, and a love for him; a sorrow for having offended him, and a desire to be his dutiful and obedient child?

These are the dispositions you ought to feel toward your earthly parents, and much more to your heavenly Father.

And let me tell you, children, if you have never prayed in this manner, you have never prayed at all. To say the prayers only with your lips, is not praying; you must pray with your hearts or it is no prayer.

It is affronting the blessed God to call him Father without loving.

Though he is in heaven he sees and knows all that you think, as well as all that you say or do; in the darkness as well as in the light he sees you.

You will not, then, children, affront the blessed God, by drawing near to him with your lips, while your hearts are far from him? From this time will you not call upon him as your heavenly Father, with all the duty and love that becomes obedient children? He is a kind and tender Father. "Like as a father pitieth his children, so the Lord pities his children."

It is he who gives you every good thing that you enjoy. It is his flax that clothes you, and his corn that feeds you. It is he that preserveth you from a thousand accidents, healeth your diseases, and crowneth you with loving kindness and tender mercies.

And above all, he has sent his well beloved Son to redeem and save you, that you might not perish, but have everlasting life. Has your heavenly Father been thus kind to you, and will you not love him? Go, children, with all your wants, to this compassionate Father; he who heareth the young ravens when they cry, will surely hear when you cry unto him.

Do you want food to eat? He who giveth food to the beasts of the field, will feed you also. Do you want raiment to put on? He who clothes the lilies of the field will much more clothe you, Your earthly parents may be taken from you by death, but your heavenly Father hath said, "I will never leave thee nor forsake thee."

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget, yet I will not forget thee.

This is the kind language of our heavenly Father, and what should be your language toward him? Should it not be all duty and love? Can you be at a loss to know what to say to him? Can you ever forget to pray to him? Go, like his dear children, and say to him, "Our Father, who art in heaven, we thank thee that thou wilt permit us to call thee by that tender, that delightful name; we would come to thee with all that duty, love and affection that becomes thy children. We are grieved that we should offend so kind a Father: forgive, we pray thee, the sins and follies of thy children. May we be holy, for thou art holy; and merciful, as thou, our heavenly Father, art merciful. We come to thee for all that we want; for food and raiment; but above all, we pray for a heart to love thee more, and serve thee better, that we may be fit to dwell with thee in in thy heavenly kingdom forever."

To God who reigns above the sky,
Our Father and our Friend,
To him let all our vows be paid,
And all our prayer ascend.

'Tis he who claims our youthful hearts,
He loves to hear us pray;
By night we'll think upon his love,
And praise him every day.

With all the love a father feels,
He pities and forgives;
And though our earthly parents die,
Our heavenly Father lives.

—*The Banner of Truth.*

Spiritism.

THE following article we copy from the *New Albany Daily Commercial*, Ind. We recognize the writer as our worthy friend C. W. Lyndall, merchant in that place. It seems this delusion of the last days is at work in that region.—ED. HER. OF LIFE.

"PROGRESSIVE CHRISTIANS."

Spiritism and Witchcraft of to-day not Unlike the Wizardism and Necromancy of the days of Moses.

Eds. Commercial: This being Sunday morning it is probably well enough to call the attention of the Sunday readers to some Bible extracts, or facts, and compare them with incidents of every-day life. I have been reading the Scripture account of the Witch of Endor and Saul. The first a necromancer, and the second might be called a wizard, inasmuch as both are represented as God-forsaken beings; and these appellations, in almost every age, having been used as something frightful, it must be very frighful to see, and terribly so to feel, that God has sent such persons strong delusions that they may believe a lie that they all may be damned who believe not the truth but have "pleasure in unrighteousness." The spirit speaketh expressly that in the latter times some shall depart from the faith, "giving heed to seducing spirits and doctrines of the devils." But to notice this necromancer Witch of Endor: in Deut. xviii., under the head of Abominations, you will find it says, "there shall not be found among you any one that maketh his son or daughter to pass through the fire, or that useth divinations, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." In Exo. xxii., 18, you will find it declared, "thou shalt not suffer a witch to live."

In 1 Saml. xviii., 10, you will find the Lord had departed or withdrawn himself from Saul. He having disobeyed and turned away from God necessarily subjected himself to the wrath of Him who had heretofore guided him; and when he wanted wisdom the Lord would not give it because of the disobedience of the wicked king. Now, in 1 Saml. xxvii., 15, Saul is represented as talking with Samuel; but remember that God had departed from him and answered him not, neither by prophets nor by dreams. Also bear in mind that there is no record that Saul did *see* Samuel except the declaration of the Witch, who, like all other witches was of her father, the devil—and this father was a liar from the beginning. The record is "he perceived," or understood, from what the Witch told him. It is very singular that at the time she was so frightened, when she said she saw God, and then immediately told another lie by saying it was an old man, that amid all these pretended scenes of terror, she professes for the first time to recognize Saul, notwithstanding the record tells us, 1 Saml. xiv., 23, that Saul, from his shoulders upward, was higher than all the people.

Is any one silly enough to believe that a subtle Witch would place her life in the hands of one without authority? Thus you see the pretence of her not knowing Saul was like her other deceptions, and reminds us of the deceptions of the spirits of this day. But some of the Witches and Wizards of this nineteenth century may stiil claim that the declaration said to be from Samuel concerning Saul and his sons was fulfilled; and this is just what the Witches and Soothsayers of New Albany would establish in the minds of the people of this age. They have Samuel to say to Saul; "To-morrow thou shalt leave the form and be with me in the progressive world." Thus they have their "Universalism-gone-to-seed." But even this declaration to Saul that he should be with him to-morrow did not cheer him, as he ranted and charged around more terrible and ridiculous than a New Albany doctor—pretending to be possessed of the spirit of an Indian doctor.

If these ridiculous ideas of Spiritualism and Witchcraft were once established, then harmonious meetings could be held at the Court House. Now, just imagine a company of these Witches, Wizards, Necromancers, and Professors assembled together, as on last Sunday afternoon at the Court House, to organize and listen. One says that "Dr. Davis's spirit is communicating." Another says, "I have been confounded, having seen a mysterious writing on a card, notwithstanding the flowing of the Quaker tears of my fathers, who is honest but does not practise what he professes."

The leading spiritists think enough of the Prophet that God has raised up to mention his name. But this is only to deceive. They deny most He has said, except when there is a harmonious atmosphere, and they are formed in a circle, as suggested by the spirit of Dr. Davis. How are you, Dr. Davis! Next a spirit got hold of a little fly-up-the-creek, and he wanted the organization called "Teachers' Meeting." Then another said call it "My Church," the name the Master gave it. But this was objected to by two individuals, one of them saying he acknowledged no Jesus as his Master. Another would not accept Jesus as his pattern, because he had ordered some of his followers to take a jackass that did not belong to him, the inference from this language being that this was a thieving business, and he did not want a thief for his pattern. And how terrible the thought that these two individuals in their language acknowledge Christ, and then reject him.

But not least in size was a fellow that calls people "ignorant." Now what he don't know he can find out from "that book that was written before the Bible." By the aid of this book and the spirit of Dr. Davis he can prove he is not a monkey. (Wisdom above what is written.) But the noisiest of all is that dried-peach merchant, who claims he has the gift of gab, and says he intends to use it. Then there is the gentleman from the Fifth Ward, that don't like to see a lawyer go to church on Sunday morning with a hymn-book in his hand; (N. B. Lawyers!) especially if it is just after court week. The most liberal of all is that "Unita," who will always come and listen but can take no part if they sail under the flag of Universalism-gone-to-seed.

But we have not space enough to make *honorable* mention of all, and could not if we had. Now, out of this august body not one had a beam in his eye; and suppose he had, Dr. Davis was there, and could "harmonize" things and take it out. MARTUS.

The Kingdom of Heaven.

THE kingdom of heaven, though in its glorious realization yet future, has a relative bearing to all dispensations from the beginning. The germ of it was contained in the Adamic covenant, wherein it was said to him: "Be fruitful and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Gen. i., 28.) And on his defection it was given to Christ as the second Adam, who "shall not fail nor be discouraged till He have set judgment in the earth, and the isles shall wait for His law." Isa. xlii., 4. See also Psa. viii., 4–8, and Heb. ii., 6–9, where it is shown that the Dominion promised to Adam is transferred to Christ, under whom all things are not yet put, though we see Him crowned with glory and honor in His exaltation to the right hand of the Majesty on high, till His enemies be made His footstool. This kingdom was involved in the declaration that the woman's seed shall bruise the serpent's head, thus laying a foundation for the faith which was found in Abel, Seth, Enoch, Noah, and others of the antediluvian age, and was involved in the organic government then divinely administered over the community known as the "sons of God," in contradiction from the Cainite faction known as the sons of men. This kingdom was typically represented by the kingdom of Shem or Melchizedek from the deluge to the days of Abraham, to whom it was given by promise: "For the promise that He should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith—to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." Rom. iv., 13–17. To the nation of Israel, consisting of the natural seed of Abraham, it was promised, as already shown, on condition of obedience; and, during their national trial, was included in their theocracy, until the Babylonish captivity, when God said, "I will overturn, overturn, overturn it; and it shall be no more. until He come whose right it is; and I will give it Him." Ezek. xxi., 27. The kingdom of Israel was confirmed in the family of David by an everlasting covenant (1 Chron. xvii., 9–14, and Psalm lxxxix., 34–37), and to Solomon, God promised, on condition of his obedience, to establish the throne of his kingdom upon Israel forever (1 Kings ix., 2–5), that is, in Millennial glory; but, as he was disobedient, the glory was not manifested, and Soloman died, and the kingdom was rent in twain, and his line continued in possession of the minor section only until the Babylonish captivity, when it ended in the childless Coniah, and the destruction of all that remained of Solomon's seed. Jer. xxii., 34–40, and lii., 10, 11, 31–34. But still the covenant insured that David should have a Son, who should also be God's Son, with whom the promise shall be fulfilled according to Isa. ix., 6–7; and when the angel of the Lord announced to Mary the miraculou conception and birth of a Son, he said, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob forever (that is in in Millennial glory), and of His kingdom there shall be no end." Luke i., 32–33. But the throne of his father David was not given to him during his first advent, nor after his resurrection; and when his disciples inquired, "Wilt thou at this time restore again the kingdom of Israel?" he replied, "It is not for you to know the times or the seasons which the Father hath put in his own power," or hath retained in his own right. Acts i., 6, 7. But when he ascended, and took his seat at the right hand of God, angels appeared to them, and told them that he should come again in like manner as they had seen him depart. And they subsequently learned, after God shall have visited the Gentiles, in the mercy of the gospel dispensation, to take out of them a people for his name, the Lord Jesus will return, and will build again the tabernacle of David, which is fallen down; and will build again the ruins thereof, and set it up. Acts xv., 16. And during the gospel dispensation, the kingdom of heaven is like the grain of mustard which a man took and sowed in his field: it is in its hidden, undeveloped, unmanifested condition. It is not now seen. It is sown in the world by the preaching of the gospel now, as it was formerly sown by the precious promises which contained it, by types and symbols which foreshadowed it, by the predictions of prophets and songs of poets in anticipation of it. And every true believer is an heir of that kingdom, and shall be a king and priest in it. But it doth not yet appear what we shall be; the world now knoweth us not, because it knew not Christ. The professing church is known and recognized as a power in the world, but the saints, the elect remnant, are not known, are not recognized as a power of the earth. The professing church is not the kingdom of heaven. It is only the blade, the stalk, the husk which serves for the better concealment of the precious grain. Nothing but the grain will be harvested at last; all the rest will be consumed with unquenchable fire. If it were not for the grain there would be no blade, no stalk, no husk; and if it were not for the remnant whom the Lord will save, there would be no professing church. The professing church and sectarian organizations are only preserved for the sake of the hidden remnant, the few names of Christ's chosen people. The church of Sardis may count her membership by thousands, but there are only a few who have not defiled their garments. In every age the saints of God have been a small remnant of the professed people of God.—*Prophetic Times.*

From William Steele.

ARKANSAW, WIS., Feb. 5, 1869.

BR. STORRS: I enclose two dollars for the HERALD OF LIFE for this year. It seems to me that I ought to make some report concerning the state of the religion of our Lord and Saviour Jesus Christ, once a year, to those of like precious faith through the HERALD, the readers of which are strangers scattered far apart. But by writing to our paper occasionally we all get somewhat acquainted. We all have neighbors with whom we have dealings and exchange thoughts, and when those who can make a particular report of what they have seen and heard, do it; it is very interesting. I will not attempt to do this, as I fear it would be too much for me. I will only report in a general way. Concerning myself and wife, I have to say that the words of Life, as published in the HERALD OF LIFE, have been precious to us all through the past year.

Last summer I got engaged with a Sunday School, which prevented me from attempting to set forth Jesus as the resurrection and the Life to dying men. I spoke publicly only twice; once on the Lord's day and once at a funeral; on both occasions the Lord was with me; and though I cannot see such results from my feeble efforts as I wish to see, yet I have reason to hope that some good will follow. There are some here who will read the HERALD OF LIFE, and do not oppose its teachings; and though they are not disposed to subscribe for it, they are willing to exchange papers with me, and in this way the HERALD must do some good.

We used to have only Methodist preaching here once in two weeks; but now a Baptist preacher alternates with the Methodist, and so the place and time are taken up at present. We attend their meetings and make all we can of them. But all the time I carry with me a purpose to improve every opportunity of making known what the blessings of the Gospel really are. Why is it that men will not believe that eternal Life is God's gift to dying men? The answer is, because they assume that we possess immortal souls. I don't know but I could write a good deal on this theme, but I am no scribe and it tires me: so I will drop it for the present. I must tell you that the doctrine of the kingdom of God is very edifying to us; and I feel very much interested in the tract cause; though I have not done much for it yet. I heartily approve of every tract that is advertised in the paper, unless it be the Essential Baptism; but I think the one on the Judgment is perhaps the best. I shall send for some as soon as convenient. Your brother in Christ.

From Wm. Forrester.

DUNDEE, N. Y., Feb. 1869.

BR. STORRS: In the fear of God and in due respect to his law, I will endeavor to write a few lines by confessing his truth before my fellow men, that He may not deny me before the holy angels. I have been well pleased with the way the *Crisis* has been conducted till lately. I have been taking it for over twelve years. I think it is yet a tolerably good paper; one of the best. I wrote a letter on the first of Dec. 1868. I sent $1, so as not get behind. They credited the money but not my letter with the many others who sent letters. I don't know why, unless on account of my not seeing with some others on the subject of the resurrection, as I wrote somewhat freely on that subject, but as charitably as I dare to, in the fear of God. I saw an address in the *Crisis* delivered in New York by Eld. Munger about that time, which I wrote plainly in reply to; as I am one of my Lord and Master's free-thinkers. I do not wish to think for others, and I am not willing that they should think for me, so long as I can read and understand my Bible. I am very well aware of the ground on which I stand, as I have sometime since found there is no hope for those who die out of Christ having a resurrection. If so, they are the children of the resurrection just as much as the righteous are. I can find no positive "thus saith the Lord" for the resurrection of the wicked to life; Jesus nowhere says he will raise them up at the last day. I would like to have all honest Christians read John vi., in connection with chap. v., also Luke xx., 39–40, etc., with Mark xii., and Matthew xxii. So we can see men do "err, not knowing the Scripture nor the power of God." This is plainly to be seen by every Bible student who has the spirit and mind of Christ, as says Paul, in Romans viii., Except we have the spirit or mind of Christ, we are none of his. So we must belong to somebody else; for Christ's word and his spirit invariably agree. Our Saviour plainly told us, when he was going away, that we would not know the day nor hour when he would return. I thank my Lord and Master for the teachings of his word and Spirit, which teach us we are living in the last days, as we see men will not endure sound doctrine. But our Saviour said, What is that to thee, follow thou me. I could write far more in confirmation of the resurrection, and scripturally too, from the Old and New Testament; but this must suffice for the present.

Perhaps you may think my letter not worth publishing; if so, omit it, and I shall not be offended. But I want to see the HERALD OF LIFE; so please send it to me. For some reason our Advent friends are scarce in this section. I often feel that I w uld not count hardly any sacrifice to much if I could again be where I could enjoy the privilege of worshiping with my brethren who hold with me on "No Life out of Christ" hereafter. I should be much pleased to hear you or some one else of our views preach in Elmira, Havana, Watkins, or Dundee, N. Y. I think if a course, through the blessing of God, can be taken, the way can be opened for some of you to come to one of those places: so Br. let us pray over this matter, and act accordingly. Your Br. in Christ.

From William H. Spence.

BRISTOL, R. I. Feb. 10, 1869.

BR. STORRS: In these days there is much said about death and the resurrection. The cause of this is, the great and glorious truths being promulgated in the HERALD OF LIFE. We also offer our thoughts. Our prayer is, that they may be in accordance with God's words of eternal life. There are many classes of believers in the world: three of which we will only hint at. The first class believes that the body of man dies, but the soul never dies, being the man proper. Very well. We are very glad, and we trust thankful to be able to see that this theology is not the theology of the Bible. The Bible takes the living man—soul, body and spirit—and calls him soul. Mark this: The soul that sinneth, it shall die. Judge ye whether this was said to the living soul, man, or to the dead soul man. Surely the man must be the finished creature as he came from the hand of his Maker before he could sin; and surely if there be a penalty for sin, the whole man that committed the offence, or sin, in justice must receive the penalty, which is death.

There is another class; it is hard to tell what they believe. Yet they all profess to believe that the wicked will die twice literally; and that all must have a resurrection to suffer and secure the second death. We have no doubt of the power of God to make men live twice, that they may die twice, if His word required it; but what would be thought of a nation if it were to make a law with the penalty death, and the man condemned, waiting for the day of execution, dies a natural death before the time set for his execution, and is buried; what claim has the law now upon him. Would you dig him up, and have him hung up by the neck for some little time until the law was satisfied? Would such a process be looked upon with respect and love? No, never; but would be despised by all the world. We hope this class, many of them, will yet see, believe, and rejoice in the truth.

The third class is called a peculiar class; they believe, as we do ourselves, that our present life is forfeited, and lost forever through the first Adam; but, glory be to God, in His plan He has given his dear Son to die; and he did die, and gave his life's blood for a guilty, lost and ruined world. But thanks be to God, he has risen again, being glorified in immortality, eternal life; and has opened a wide door; for, all that will come, may come and partake of the water of life freely. O how blessed it is to see and live in Christ; for we know, then, that He will give us eternal life, and raise us up at the last day. Now we see in the theology of the day what a mist of darkness and confusion rests upon the religious atmosphere of the minds of men. Why is it so? Our answer is, that man's religious knowledge is by man, who is trusting in man; and the result is, that the curse of God is on the people. See Jer. xvii., 5–8. If men will not return to the theology of God's precious word of eternal life, they will keep wandering on, until they finish their course, and land in eternal death. Forgive them, Lord, for they know not what they do.

S. S. CALL, writes from Hesper, Iowa: The work is gaining. Br. Corlis, of Chatfield, Minn., has come out and embraced "Life only in Christ:" and as he is a preacher of the Advent faith, his influence will be all the greater; for he is a very candid and worthy brother. He is how preaching life from the dead through Jesus Christ, the LIFE-GIVER; and that the wicked dead will *remain* in the dominion of death. There is much opposition to the Life views. A few words, sometimes, sets them in hostile array. It seems that they cannot bear the plain truth. "The word of God is quick and powerful, sharper than a two-edged sword, and divideth asunder" truth and error.

FREDERICK II. of Prussia received a petition from one his districts praying that a certain clergyman be suspended from preaching because he held that the punishment of the wicked would come to an end. The king took his pen and wrote the following: "I have considered the above petition, and do hereby give my royal permission to all my loyal subjects to be damned to all eternity if they choose it. But I do positively forbid their quarrelling with their neighbors who are not willing to keep them company so long."

BOOKS AND PAMPHLETS

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SIX SERMONS on the Inquiry. *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the* LIFE-GIVER, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price 20 cents. Postage 2 cents.

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LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. BY GEO. STORRS. Price 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in thei order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection.'

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, MARCH 3, 1869. VOLUME VI.—NUMBER 21. WHOLE NUMBER 259.

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NON-IMMORTALITY OF THE SOUL.

REPLY TO "INQUIRER," BY DR. FINLEY.

UNDER the head of Philosophy, section on intuitions, we have "The intuitive shrinking from annihilation."

Why should we instinctively shrink from annihilation if we know by intuition that we are immortal? It would be self-evident and undeniable, and therefore the liability to annihilation would never cross the mind or affect our instincts.

The remaining part of this section led me to suspect that "Inquirer" might be a Universalist or a Spiritist. He says "the growth of pure and holy affections for our fellows, but partially gratified on earth, and leading to the hope of full satisfaction hereafter; noble intellectual powers suddenly blasted here, but trusting in a field of activity beyond the grave; ambition laboring for a fame that will endure through the ages, of which it *hopes* to enjoy the consciousness; the impulse to prayer, the soul seeking to commune with its kindred everlasting, as a fountain struggles toward the height of its source; all indicate a spirit that eludes death, a being that escapes the tomb."

Now this is all very pretty; indeed, quite beautiful, as coming from a Universalist or Spiritist, but as we know, both from the Bible and universal observation, the vast majority of mankind do not have any of these pure and holy affections, etc., what becomes of them? According to Orthodoxy they go down to hell to endure all the horrible torments that an almighty God can inflict upon them; as I heard it preached from a Presbyterian pulpit about six or seven years ago, that "God would increase the sensibility of every fibre of these bodies to their fullest extent, and then fill every fibre of these unnaturally sentient bodies with all the pain they can possibly endure throughout the never-ending ages of eternity." Will Inquirer please inform us how will all these beautiful, well-turned sentences, apply to them?

If Inquirer supposes we believe the whole race will be annihilated, he is egregiously mistaken. We believe all the righteous will have immortality bestowed upon them as "the gift of God through Jesus Christ." We believe that "eye hath not seen, nor ear heard," all the glories that God hath in reserve for those who love him. We think it will be time enough to believe that immortality belongs to all the race by natural constitution, when he gives us one text in the whole Bible that affirms it; until then we are constrained to place all his fine-spun sentences in the class of what politicians term "speeches made for buncombe."

Third argument from Scripture—section 1. "Notwithstanding the objections of Mr. Hudson and others, there is no good reason to doubt that the immortality of the human soul is as much assumed in the Bible as the being of God," etc.

If Inquirer had stated what Professor Hudson had said, they could have judged for themselves as to their weight. I should be glad to have all my readers know just what he has said, but as the extracts would be too lengthy for our present purpose, we will give only his conclusions. On page 163 of his most learned work, "Debt and Grace," he says, speaking of God's existence as we find it in the Bible;

"The doctrine of God's existence is the apple of gold in the picture of silver. It is the *koh-i-noor*—the mountain of light that illumines the volume. It is the central truth that makes the Bible a discourse of God—the word of God. It is the *shekinah* that imparts sacredness to the Book, so that even sceptics have approached it with awe, as standing on holy ground. And lest this one great truth should weary the devout reader with monotony, it appears in endlessly varying forms, in manifold names of the divine Being and of his glorious attributes. And to arrest the attention and invite the study of reluctant men, the Bible yields a thousand expressions of the power, wisdom, and goodness of God. If we strike out from the record all those passages which tell of his being and his works, we reduce the dimensions of the volume almost by half, we make it a book without sense or meaning, we exchange its radiant light for midnight darkness.

"But if we expunge from the same book all those passages in which the immortality of the soul is mentioned or expressly assumed, we leave the volume unchanged; it remains as it was."

Section 2d—"But the Bible does not leave us without clear and definite witness. I cite but a few of the proof texts," etc. David saith, "Truly, as the Lord liveth, and as the soul liveth." 1 Sam. xx., 3. Here it is assumed by Inquirer that the word soul means what Orthodoxy says it does, which is the very thing to be proved. We have seen that it designates the whole man, as in Gen. ii., 7: "Man became a living soul." We will give a few quotations to show that in all such cases as the one referred to by Inqurer, the man or person is meant. Lev. vii., 20, and onward. "But the *soul* that eateth of the flesh of the sacrifice—even that soul shall be cut off." "The soul that toucheth any unclean thing, even that soul shall be cut off." The Psalms are full of such cases. Ps. xvi., 10: "For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption." Here we have what is termed a parallelism, the latter clause explaining the first. My soul is the same as thine holy One. Does the soul go to *sheol?* Peter tells us this was a prophecy of Christ's resurrection. Was Christ's soul in the grave—*sheol—hell?* Psalms xxxv., 4. "Let them be confounded and put to shame that seek after my soul; let them be turned back and be brought to confusion that devise my hurt." Here my soul means evidently me, or my life, verse 7. For without cause have they hid for me their net in a pit, which without cause they have digged for my *soul* (or me). Verse 12, they rewarded me evil for good to the spoiling of my soul (or me). Psalm x., 14, "Let them be ashamed and confounded together that seek after my soul to destroy it (or me). Let them be driven backward and put to shame that wish *me* evil." lix., 8. "For lo they lie in wait for my soul (or me); the mighty are gathered against me." Again, "I will say to my soul, soul, thou hast much good laid up for many years, take thine ease, eat, drink, and be merry." Here soul is evidently put for man, the person. Does the soul eat, drink, and be merry?

But it is not necessary to multiply examples to this effect. The Bible is full of them. The plain meaning of the passage quoted by Inquirer is, "As the Lord liveth, and as thou livest. In Psalm xi., 5, we have, "The Lord trieth the righteous, but the wicked, and him that loveth violence, his soul hateth." Evidently He hateth. I suppose it will hardly be contended that God has a soul. The next passage quoted is David's lament over the child of Basheba. "Can I bring him back again?" Where from? I would inquire: from the grave, or *sheol?* or did he mean that he would go up to heaven to try and persuade its soul to come back with him? I cannot see that this passage has any bearing on the question whatever.

The next is Eccl. xii., 7: "Then shall the dust return to the earth as it was, and the *ruach* return to God who gave it." Now turn to Psa. civ., 29: The Psalmist is speaking of the "things creeping innumerable, both small and great beasts" in the "wide sea," he says: "Thou takest away their *ruach*, they die and return to their dust." In Ecclesiastes our translators have seen proper to render *ruach*, spirit; in this Psalm they have given it its proper rendering, which is breath. Why? Because they were orthodox: I know no other reason. Turn again to Psalm cxlvi., 3, 4: "Put not your trust in princes, nor in the son of man, in whom there is no help. His *ruach* goeth forth, he returneth to his earth (or dust), in that very day his thoughts perish." Here the same passage as in Ecclesiastes is properly translated breath. The next passage quoted is Job's question, which we have examined in a previous article. The next is Isaiah xxv., 6: "He (the Lord of hosts), will swallow up death in victory." Does this take place when man dies? Paul, in 1 Corth. xv., 54, tells us, speaking of the resurrection, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, *death* is swallowed up in victory," referring to this very passage quoted by Inquirer. The next, Math. x., 28, Fear not them which kill the body, but are not able to kill the soul (*Psucheen*, the accusative of *Psuche*). Inquirer has only given the first part of the verse, leaving out "but rather fear him which is able to destroy both body and soul in *gehenna*." So that we see God is able to destroy the soul, if it is immortal.

Let us look now at Math xvi., 25: "For whosoever will save his *Psucheen* shall lose it, and whosoever shall lose his *Psucheen* for my sake shall find it. For what is a man profited if he gain the whole world and lose his own *Psucheen?* or what shall a man give in exchange for his *Psucheen?*" Let us now refer to the parallel passage in Luke ix., 24, 25, "For whosoever will save his *Psucheen* shall lose it; but whosoever will lose his *Psucheen* for my sake, the same shall save it. For what is a man advantaged if he gain the whole world and lose himself, or be a castaway?" Now referring to the passage in Math., in verse 25, *Psucheen* is twice rendered life, and in the 26th verse the same word is translated soul twice. Some years ago one of the most distinguished theological professors in the country came to Pittsburg, and I went with the crowd to hear him preach. His lesson from the New Testament was chap. xvi. of Matthew. He read as follows: "For what is a man profited if he shall gain the whole world and lose his own soul, or life; or what shall a man give in exchange for his soul, or life?" I said to myself, this is too fine a scholar and too honest a man to be humbugged by translators, or to try to humbug others. Dr. Adam Clarke says, also, that *Psucheen* in all these passages means life; temporal life and eternal life. The translating it life in one verse, and soul in the next is due to the orthodoxy of the translators.

Luke makes the whole matter plain by saying he shall lose himself, or be a castaway. In other words, be eternally destroyed. So in Matthew x., 28, man can only cause the loss of temporal life; God can destroy the whole man in *gehenna*, which is the figure of total destruction. This word *gehenna*, translated hell, is found some fifteen or sixteen times in the Old Testament, and is always called the valley of Hinnom, which is its literal meaning, from *Ge*, valley, and *Hinnom*, the name of the man who once owned it, and after whom it was called. But from the very first of its appearance in the New Testament, our translators render it hell. This valley lies just outside of Jerusalem, on the south and east side of the city, and was the place where all the dead carcasses of animals, and sometimes of malefactors, and all the refuse matters of the city were taken to be destroyed; for this purpose fires were kept constantly burning. It was to the Jews, to whom our Saviour was speaking, the emblem or figure of entire destruction, and was so understood by them. Around the fires were seen the worms rioting in the filth which escaped the action of the fire, and it was a proverbial expression of the Jews, "where there worm dieth not, and the fire is not quenched," signifying the total destruction of everything cast into *gehenna*. Read the last verse of the last chapter of Isaiah, and this will be apparent. *Gehenna* was not a place of punishment or suffering, but only for the destruction of the accumulated filth of Jerusalem that otherwise might have produced pestilence.

The next is the vision of John, Rev. xx., 2, "I saw the dead, small and great, stand before God." Does this prove they had immortal souls? They and were judged and cast into the "lake of fire and brimstone, which is the second death." "And death and hell were cast into the lake of fire and brimstone." The whole of this language shows that it is symbolical, and what these symbols teach no man knows, except that we know it is symbol of total destruction. The whole book is symbolical, and enough of the symbols have already been explained by the facts which have occurred during the past seventeen hundred years to show us that it is a political book, foretelling the wars of the fourth or Roman Empire in its civil and ecclesiastical forms, by which the enemies of Christ attempt to prevent the establishment of his kingdom on earth, and the final triumph of Christ over his enemies. It is demanded by orthodox theologians themselves that Revelation must never be relied upon as the basis of any doctrine, so that we shall pass this quotation by, as irrelevant to the question.

The next is, "the doctrine of immortality was current among the Jews," Math. xiv., 2. Herod said, "This is John the Baptist, he is risen from the dead." This proves that Herod believed in the resurrection of dead persons, which is just what destructionists believe, in opposition to a belief in a soul, especially an immortal soul. If there is an immortal soul in heaven, where is there any need of a resurrection of the body? Orthodoxy claims that the body is only a cage, or cell, in which the soul is imprisoned, and that the soul is much better off without it. Why bring the soul back and put it into the cage again? This doctrine of an immortal soul that lives in heaven without the body, is in fact fatal to the doctrine of a resurrection? Luther denied the doctrine, and Chancellor Moore, an excellent and learned Catholic, attacked Luther's doctrines. Mr. Tyndale, the translator of the Bible into the English language, and who afterward suffered martyrdom at the hands of the Catholics, replied to Moore. He said in his answer to Moore, page 180–1: "And ye, in putting the souls of the dead in heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. If the souls be in heaven, tell me why they be not in as good case as the angels? and then what need is there of a resurrection?" Perhaps Inquirer can tell us.

Paul, in 1 Cor. xv., says: "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they *also* which are fallen asleep in Christ *are perished*." Could Paul say this if their souls were in heaven? Mark the expression, "then they *also*." This also shows that there were some [the wicked] who had perished; and Christians would be in the same category if there was no resurrection. He goes on to say, "If in this life only we have hope in Christ, we are of all men most miserable." Could he say this if their souls, which orthodoxy says are the real persons, were to go to heaven at death to enjoy the inexpressible glories of the heavenly state? "Let us eat and drink, for to-morrow we die." If there is no resurrection, that is clearly the end of us. Now, how could Paul say all this if he knew at death his soul would be with his Saviour in heaven? Paul says, "Our life is hid with Christ in God, and when he who is our life shall appear, *then* shall we also appear with him in glory." Paul always refers to Christ's second coming as the time when all his followers shall receive their reward.

J. K. FINLEY.

[TO BE CONCLUDED IN OUR NEXT.]

BRUTE INTELLIGENCE.

THE theology of the day possesses the human race with living entities which are termed intelligences upon the assumption that without such a possession men would not be intelligent creatures; that man, as a simple animate organization, is incapable of reasoning, or of developing intelligence. This idea is, of course, nothing new, but is as old as the immortal soul theory, in the interests of which it was conceived and is perpetuated. To make this theory effective, reasoning intelligence must, of necessity, be denied to all animals inferior to man, nothing being allowed *them* higher than what these would-be profound theorists denominate *instinct*. Webster defines instinct as "a certain power or disposition of mind, by which, independent of all instruction or experience, without deliberation, and without having any end in view, animals are unerringly directed to do spontaneously whatever is necessary for the preservation of the individual or the continuation of the kind." If, then, admitting instinct to be a principle so widely differing from reason that it cannot be justly considered as connected in any way with that quality of intelligence, we find some of the lower orders of animals giving evidence that they sometimes act *with* "deliberation" and with some "end in view," and that, too, under circumstances entirely new to them, and without any incentive to self-preservation, we may safely accord to *such*, at least, the possession of reasoning faculties, be those powers peculiar only to something styled immortal, or not.

So much stress is laid in these days upon man's reasoning powers; so often is his intelligence flaunted by boasting claimants to immortality—a favor which it cannot be proved has ever been conferred on any human being but Jesus—that we love to sometimes show, from authenticated cases, that those qualities of mind, which man arrogates to himself alone, may be found, in various stages of development, walking on four feet, flying through the air, crawling upon the earth, and swiming through the sea.

"While living at Durham," says Dr. Warwick, "I took a walk one evening in Lord Stamford's park. On reaching a pond in which fish were kept ready for use, I observed a fine pike of some six pounds weight. At my approach he darted away like an arrow. In his hurry he knocked his head against an iron hook fixed in a post in the water, fracturing his skull and injuring the optic nerve on one side of his head. He appeared to suffer great pain; he plunged into the mud, floundered hither and thither, and at last, leaping out of the water, fell on the bank. On examination a portion of the brain was seen protruding through the fractured skull. This I carefully restored to its place, making use of a small silver toothpick to raise the splinters of broken bone. The fish remained quiet during the operation; when it was over he plunged into the pond. At first his sufferings appeared to be relieved; but in the course of a few minutes he began rushing right and left until he again leaped out of the water. I called the keeper, and with his assistance applied a bandage to the fracture. That done, we restored him to the pond and left him to his fate. Next morning, as soon as I reached the water's edge, the pike swam to meet me quite close to the bank, and laid his head upon my feet. I thought this an extraordinary proceeding. Without further delay, I examined the wound and found it healing nicely. I then strolled for sometime by the side of the pond. The fish swam after me, following my steps, and turning as I turned. The following day, I brought some young friends with me to see the fish. He swam toward me as before. Little by little he became so tame as to come to my whistle and eat out of my hand. With other persons, on the contrary, he continued as shy and as wild as ever."

This anecdote is averred to have been read, in 1850, before the Liverpool Literary and Philosophical Society. Who will deny that the pike proved himself not only intelligent, but even capable, singular though it may seem, of gratitude.

Both revenge and gratitude imply intelligence; still more so does the application of an unforseen expedient. These are demonstrated in the following incidents published in a New York journal.

"In Madagascar, an elephant's cornac, happening to have a cocoa-nut in his hand, thought fit, out of bravado, to break it on the animal's head. The elephant made no protest at the time; but next day, passing a fruit-stall, he took a a cocoa-nut in his trunk and returned the cornac's compliment so vigorously on *his* head that he killed him on the spot."

"At Pondickerry, a soldier who treated an elephant to a dram of arrack every time he received his pay, found himself one day the worse for liquor. When the guard were about to carry him off to prison, he took refuge under the elephant and fell asleep. His protector would allow no one to approach, and watched him carefully all night. In the morning, after caressing him with his trunk, he dismissed him to settle with the authorities as he best could."

"A train of artillery going to Seringapatam, had to cross the bed of a river. A man who was sitting on a gun-carriage, fell; in another second the wheel would have passed over his body. An elephant walking by the side of the carriage saw the danger, and instantly, without any order from his keeper, lifted the wheel from the ground, leaving the fallen man uninjured?"

The same journal has the following:

"At Clemency, on the border, of Switzerland, a wolf, toward nightfall, entered the village, and immediately gave chase to a small terrier belonging to no one in particular. Instead of taking shelter in the nearest cottage, the dog rushed on to the end of the hamlet, and, entering a wheelwright's yard, leaped safe and sound into the kennel of a huge mastiff. The wolf had followed too closely to recede, and the mastiff, in spite of a heavy chain that cramped his movements, darted out suddenly and seized the wolf by the skin of the back. The sequel was remarkable. The mastiff, impeded by his chain, began to yield to the struggles of the wolf, which was a full-grown powerful beast, when, just at the right moment, another large dog arrived at full speed, accompanied by the little terrier, who had evidently seen his comrade's need of assistance, and gone off to procure it. This unexpected ally put an end to the conflict, and the wolf was speedily mastered."

We do not note these instances because proof of the existence of reasoning faculties in brute animals is any way slight, for no observer, willing to acknowledge the truth, can fail to see it, but for the benefit of some who will not receive any evidence, short of overwhelming, that makes against their theory.

L. C. T.

NEW YORK, Feb. 1869.

REV. J. HYATT SMITH'S THEOLOGY.

BY ELD. W. S. CAMPBELL.

I LISTENED last Sunday evening to Rev. J. Hyatt Smith, of the Lee Ave. Baptist Church, Brooklyn. Subject, "The superiority of the Redeemed Saints over Angels." The Rev. gentleman read for his text the language of the Son of God to the thief on the cross—the language of the Saviour in John vi., in part; and, also, the words of Paul 1 Cor. xv., 42–45.

The object, manifestly, was not to explain fully all this amount of Christ's doctrine; but to use these scriptures as illustrations of the speaker's position. We might even commend the *verbiage* if not the action of the preacher's discourse; but the doctrine and strange sentiments of the man will allow of some criticisms; especially, when his bold and defiant manner is considered. Yet it is time-serving, we should say, with respect to the mass who would be likely to agree with him in his expressed sentiments. I say *expressed;* for how a man believes, as he declared he does, and at the same time can announce some views that he did, in good faith, it is impossible to determine.

He declared that Jesus said to the thief on the cross—"To-day," i.e., now, "shalt thou be with me in paradise." We know that *semeron* may well be translated *now;* but how Jesus or the thief could then be (at the time he spake) in paradise we do not know; nor does the Rev. gentleman. He confessed he did not know where paradise is, or was then; but told us it must be a state of perfect happiness, and might not be so far off as some imagine, but very near, as heaven and hell might elbow each other. Implying of course that spirits (as of the thief and Jesus) might mingle in the close neighborhood of hell. Whether he meant *hades* or a pit of fire, did not appear.

He said that the spirit did not remain with the body; i.e., in the grave with that corruption. But it required the speaker's fancy with much action to teach us where it did stop. Would it not have been well for the speaker to have quoted scripture? But the word would have told him that the spirit was with the Lord and of the Lord; and consequently teaches the sleep of the dead. This certainly would have been a good citation, "Then shall the dust return to the dust as it was, but the spirit to God who gave it." Perhaps he saw that if the dust would *consist* as it did before the being was organized, the spirit would *consist* as it did before it came from God!

He stated that he did not think that the idea of the lapse of time was a valid objection to the sleeping of men in Jesus (unconsciously), which he said some there might believe, but he did not. (Why did he take so much pains to tell us, unless he feared we might suspect him?) The objection was nothing, becauset of the perfect sleep and in the resurrection (which, by the way, he insisted upon as essential to the perfection of bliss) there would be no realization of passing time. Time only referred to this world. (How about Christ and the thief in a perfect state—paradise without the resurrection?)

But he did offer one proof that the spirit live and is conscious—the conscious man. It was this: "Moses was dead! Yet Moses appeared on the Mount of Transfiguration!" Wonderful! He forgot that there was a miniature representation, by vision, on that mountain, of the kingdom of God, in which, not spirits, but real men are presented. And Jesus calls it a vision. Upon Lazarus, whom the Lord raised, he gave his hearers a most wonderful lesson. Lazarus was dead and the spirit gone. The Jews believed that the spirit lingered round for four days; even till decomposition took place, generally and thoroughly, to find some avenue of entrance. But after four days, it must go. This was the explanation of the sister's remark. Received thankfully! So Jesus spake with a loud voice that Lazarus might hear in heaven. Lazarus did hear in heaven! He dropped the enjoyments and the employments of heaven (one would think, by the orator's action as children drop their toys), saying to his fellows in glory (and consequently glorified beings), "the Master calls," and came so quickly to wake up the corporeal Lazarus, that there was no lapse of time after Jesus spake before the body (Lazarus in fact) began to move out of the cave.

Heaven was amazing near hell, that time, forsooth!

Somehow, this minister makes me think of the unconverted man (not that I would charge him with an ignorance of grace) who, when the tract distribution came into his place of business, asked, "What are these things for?" "Why" said the distributor, "these are to teach us how to go up." "Oh, I am all ready to fly," said the man. "But are you sure you will be ready to land on that celestial shore *above?*" said the other. "Yes, if you fellow will let me alone, that I may navigate my own schooner," was the reply.

Our preachers finally came to his argument which was, that the saints, in the resurrection condition, will be like the Lord Jesus Christ in his resurrection, and, therefore, above angels! All very well. He uttered here some sentiments which I wonder how he could gain or hold in connection with the fancies he flung off at other points, unless he had drunk at a fountain which he dare not, in the least, confess.

Among other things, he said that Christ went to heaven with a human body, and that a human head wore the crown which the son of God received; also, that a human hand held the sceptre of power which the Father had given to him. Well, indeed! But what a commixture of error and truth we have as a whole, in the *piece* of the evening.

Lest he should leave the hope of the resurrection (the hope of the church in the resurrection) clear, after having announced it—and having thus disputed his previous position—if his fanciful declarations deserve the name—he must be sure to inform us that, as a part of this hope, the resurrection of the wicked to a living damnation would transpire. There must indeed be a wonderful power in the resurrection of Christ to give a hope of future life and superiority over angels, when all men will have a resurrection, whether in Christ or not, and will live in the future, whether they rise or not, and live because they are naturally immortal. So there is no special matter about Christ! Thus with all their preaching of Christ, they ignore the real power which God wrought in Christ when he raised him from the dead!

Strange that men will make the resurrection necessary to rewards and punishments, and yet contend that men receive them as soon as they die!

The great trouble in this case appeared to be a disposition to employ the traditions of men, in connection with the word of God. These traditions contradict the plain testimony of the Lord. The Lord speaks plainly, as to the condition of the future, and the power to secure it; while the speculations of men, aside from his voice, are but the miserable conflicting light of heathenism.

NEW YORK, Feb. 12, 1869.

ADVENT MOVEMENT IN ENGLAND.

[There has been a Society formed recently, called "The London British and Foreign Second Advent Publishing Company." It is issuing a paper called "The Watchman of Ephraim." The following extract from its "Prospectus" will give some idea of its objects.]

"AT no period of the world's history have there been such accumulative indications of some mighty and momentous change impending over the nations as at the present moment. There is a palpable tremor of anxiety and ex-

pectation passing over the whole aspect of the religious, moral, social, and intellectual world, closely resembling that undefined dread which appears in the faces of people who watch the gradual development of the signs of an approaching earthquake. The religious world trembles from centre to circumference with a strange excitement, and unconcealed dread of change. Doctrines, rituals, creeds, ceremonies, all clash and jostle together in a manner resembling the vibrations which pass through human dwellings and material constructions which lie immediately over the seat of volcanic action, giving sure indications of a rapidly approaching upheaval. In the moral world, ancient standards and landmarks are already thrown down, and Pagan theories of spiritual wives and other sensual devices and practices are regarded not with regret and dismay, but with toleration. In the intellectual world, the human mind runs riot in the wildest speculations. In the material world, there have been earthquakes many, and wars, and rumors of war, little and great; to say nothing of that extraordinary uprising which is only now subsiding in the Western Hemisphere—of that Titanic contest which, as regards the vastness of the theatre of operations, and the gigantic waste of blood and treasure which flowed from it, far surpassed everything which the world has ever witnessed in the same space of time; to say nothing of the late sharp and decisive conflict in the centre of Europe, which rolled the smoke of battle up to the gates of Vienna, and at one blow swept away half the dominions of an ancient empire.

"To say nothing of these accomplished facts and significant signs of the times, the most advanced nations of the world at this very moment stand surveying each other in an attitude of watchful solicitude, as if expecting the opening of some magnificent drama, improving their implements of war to the very verge of destructive perfection, probing the sources of their wealth and strength, and carefully ascertaining and husbanding their material resources, as though preparing for an awful and final contest. At such a crisis it is the solemn duty of every true Christian to use all energies, efforts, and means to prepare men's minds for the evanishment of an era which is now so plainly closing up, and the approach of the new and better dispensation. It is an awful consideration that tens of millions are now entombed in gross darkness upon these glorious doctrines. So largely did the prophets dwell upon them, with all the accompanying glories, that the Jewish nation was led to fix its exclusive attention on these predictions, and totally to overlook others which declared that Christ was to suffer before he was to reign.

"The holy apostles, in their writings, continually urge the second appearing of the Lord Jesus Christ as the present motive to enforce all their exhortations to holiness of heart and life. Our Blessed Lord's own discourses, moreover, are full of this subject. Nearly all His parables have reference to it. His admonitions to the disciples to watchfulness and prayer are founded upon it.

"We feel, moreover, at this momentous epoch, the most solemn conviction of the speedy closing up of this age; and that if all who love our Saviour, and look and wait for his glorious appearing, were brought to a unity of mind on this great question, it would go far, under God's blessing, to awaken the careless and worldly multitude.

"For the diffusion and defence of the great truths of the gospel in these days of abounding heresy and infidelity, it is the incumbent duty of all who are loyal to the standard of the cross to use the mighty power of the 'press' for the glory of Christ and the good of souls—the vindication of the near Advent of the Lord. It is impossible to exaggerate the importance of this sacred doctrine. It is pre-eminently the doctrine needed, with an army of teachers by press and pulpit, to give consistency and completeness to other truths most surely believed among us."

THE "SIX SERMONS:" CHEAP EDITION.

We have given notice that a cheap edition of the above-named Sermons is issued. This edition contains all the matter of the more costly ones. The only difference is, they are printed on a cheaper paper, and we now offer them at 16 cents single copy, or $12 by the hundred, sent in either case at the expense of the purchaser. They may be considered as among the Campaign Documents; and when ordered in connection with an assortment of those documents, we shall put them in at 14 cents per copy, and postage, which is *two* cents each.

G. H. Buzzell, Concord, N. H., sends a new subscriber, and writes: It seems the Life doctrine gains some ground in almost every place, though it meets with opposition. The statement that it is a "dangerous and fatal error" is a mere assumption. So far as my observation goes, prejudice is at the bottom of the opposition. I am glad there are a few in this place who dare to think for themselves. Quite a number here have become more or less favorable; and it is remarkable that it should be so, with so little effort. We seem to have the advantage of some; for while they have stuck their stakes and are "kicking against the pricks," we are out in a large field and wish for all the truth we can get, and are willing to change error for truth any time, and think we make a profit thereby.

Hypocrisy.—Many who would not for the world utter a falsehood are yet eternally scheming to procure false impressions on the minds of others respecting fact, characters, and opinions.

THE HERALD OF LIFE.

NEW YORK, MARCH 3, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

LAST WEEK'S PAPER.

If any of our subscribers failed to receive their paper of last week, please inform us immediately and we will supply it. From facts before us, we fear that some have not received it, which we regret. We do the best we can to have all these matters attended to in a correct manner, but we have not eyes to see to everybody and every item till the paper gets to its destination.

The Tract on the Devil will not be published till we receive, at least, $75 or $80 in pledges. As yet they are less than $30. We have frequent calls for it, but at present cannot supply it.

One Dollar Subscribers.—We will still supply the last 30 numbers of the present volume of the Herald of Life to *new* subscribers for $1. Now is the time to avail yourselves of this offer. Let there be no delay.

CAMPAIGN DOCUMENTS.

Please look at our list of these on the last page, and help with funds to print more. Many are ready to distribute them, and this is likely to be one of our best agencies in scattering our Life views. They preach where no other preacher can gain access.

FROM EX-CHANCELLOR HALSTED.

[It has been months since we had heard anything from this aged lover of truth, and we feared he had passed away from this life. Inquiries frequently were made of us about him and his "Theology of the Bible." At length, we wrote him, uncertain if our letter would find his whereabouts, as we heard a report, some months since, that he had removed from Newark, N. J., into the country. After waiting several days, we were gladdened by the reception of the following letter, which we lay before our readers without abridging, because we know they are interested in whatever he may say relating to the Life views. We have no idea he intended the letter for the public, but he must excuse us for gratifying the desire of our friends to hear from him.—Ed.]

Newark, N. J., Feb. 22, 1869.

Rev. Geo. Storrs—*My Dear Friend and Brother:* Your esteemed favor of the 18th was received the 20th. To your kind inquiry, "*How* you are?" I am thankful to be able to say, I am in excellent health. To your inquiry, "Where you are?" I am happy to inform you, that I am on a beautifully-situated tract of land of about forty-four acres, two and a half miles from Newark, about half way between Newark and Elizabeth, a little west of what is called the upper road between the two cities, and commanding an extensive and beautiful view. The site is so charming that I have often, in thought, applied to it the Italian expression in reference to Naples and the surrounding country: "*Un pezzo di cielo caduto in terra*"—a piece of heaven (the heavens) fallen down upon earth. I indulge the hope that you will visit it one of these days, when you may tell me whether there is much extravagance in the thought.

One of my age, who has passed through the struggle of life, and seen so much of its cares, toils, hopes, fears, ambitions, excitements, and disappointments, and has been sustained through such varied labors, should feel the deepest gratitude toward the Giver of all good that he is permitted to enjoy the quiet and pleasantness of such a spot of earth to pass what of time may remain to him, as on a narrow isthmus connecting this life with that which you and I hope, by the grace of God, to receive from the grave. How difficult it is for us to obtain a realizing sense of the glorious truth that to them who shall be accounted just, and so be children of the resurrection, this life, and that from death, will, to their senses, be so connected as to seem but one; that such are, therefore, even now, in possession of immortality, for there is no consciousness in the grave, and, consequently, no time. To them who shall be awakened from among the dead, the life eternal will seem but a continuation, without a pause, of the life temporal.

You and I have lived long enough to know and feel that the one great interest in this life is in the hope of the promised redemption through the merits, death, and resuscitation of God's dear Son. Secondary, to this one great personal interest, they who believe they have found God's revealed truth in its simplicity and purity, stripped of the corruptions and errors under which it has in so great a degree been hidden for centuries, cannot but feel a deep interest in its spread among their dying fellow men.

I read the Herald of Life with great interest and much profit. I believe it to be the best religious paper in the world. Its Editor, long a teacher of error as a distinguished minister of the Methodist Episcopal persuasion, had the intellect to perceive, in his riper years, and the honesty to confess, that he had been a false teacher. That same intellect and honesty made him the able champion of the truth when he had found it. Another distinctive superiority of the paper is, that its correspondents are of those who have accepted the truth, and have the zeal and ability to maintain it triumphantly.

Having been led to the study of the original Scriptures for my own instruction in their teachings, and having become satisfied in my own mind what those teachings are, and, as I trust, accepted them with a measure of that thankfulness with which their glad tidings should fill every heart, it is a source of ever-recurring pleasure to me to have there learned that the system I found to be taught in the original was the same in all its parts with that which the Rev. George Storrs had reached by a different line of investigation and course of study, and which he had been promulgating as Editor of a public paper—the Herald of Life—all the while I had been engaged in my Biblical labors, and, it may be, before I commenced them.*

You once gave me, my dear sir, in conversation at your house, a succinct account of the steps by which you advanced from one truth to another, dispelling one error after another, until at length the light of the great truth—Life only through Christ, and eternal extinction of being to the wicked, broke upon your mind and dispelled your every remaining difficulty. I was deeply interested in the narrative. It gave affecting proof of the mental pains and labors it cost you to struggle on through hoary errors, one after another, to which your own mind had long yielded so implicitly that you were a public preacher of them. I was not subjected to so much anxiety of mind and trouble of *spirit.* I could *breathe* more freely in pursuing the work I undertook. My task was comparatively easy. It was not that of arguing the questions involved. They had been argued for centuries, and volumes without number written in reference to them, and yet the diversity of sects and opinions was greater than ever. To my mind this state of things could not have arisen from the true Bible itself if that was a revelation from God, but must have been the result of the inventions of men who had assumed to be wise above what is written. Under such circumstances I was unwilling to rest my faith and hope upon any of the numerous commentators and so-called theological writers, or upon any so-called translation. The question with me was, What does the Bible really teach? I saw no sure way of finding what God's revelation taught but by going to the languages in which it was given. To this fountain, therefore, I went, and I soon found that the true meaning of a few leading Scripture words would settle all controversy as to the system revealed. To prove their meaning, these words were followed through the entire Scriptures. Such mistakes in our English version as I met with in my course I noticed. A gentleman of high culture and great attainments expressed to me his admiration that I should have hit upon a plan which had never before been adopted, adding, "You don't argue the questions, you give the facts, and every one can judge for himself." My answer was, that the questions involved had been argued for centuries, and opinions in reference to them were more diversified than ever.

You and I, dear sir, followed different courses, each unknown to the other. I am unable adequately to express my delight on finding that we reached the same conclusions. Yet this should be no cause of surprise. The truth, when reached, no matter by what different routes, is one and the same. And every *truth* agrees with every other *truth.*

You inquire whether I have any copies of "The Theology of the Bible" on hand, and whether I will still send the work to the subscribers of the Herald of Life for $2? To this I am glad to say that I have up to this time continued to receive letters from such subscribers, from time to time, enclosing $2, and have always mailed a copy according to request, and prepaid the postage. I shall continue to do so with the copies I have on hand, and my purpose is to keep up a supply. Applications from others than your subscribers indicate that the book has made an impression, and is working its way.

I still get my letters at the Newark post-office. My box is 91. They may be addressed to me, Box 91, Newark, New Jersey. Letters addressed as before, 417 Broad Street, are put into my box.

And now, brother in "the blessed hope," may your life be precious in God's sight, and may He continue to you health and strength to vindicate his truth until all the corruptions and blasphemies of anti-Christ, infecting and repeated by so many so-called churches, shall disappear in the sunlight of eternal truth. Faithfully, your friend and brother in the hope of life beyond the grave, O. S. Halsted.

[* We published a monthly magazine, the "*Bible Examiner,*" for twenty years prior to the commencement of the Herald of Life.—Ed.]

"IN PARADISE."

.... A correspondent of the *Herald of Life* (Nov. 4, 1868) gives a quotation from Judge Halsted's "Theology of the Bible"—a work which we have not seen—which is supposed to make all plain! The Judge says:

"In Luke xxiii., 43, we have, Gr., 'And said to him, Jesus: Verily, I say to thee, this day with me thou wilt be in *to paradeiso,* in garden' [without our article; [Lat., in *paradiso,* garden: Douay, in paradise; Ital., in *paradiso;* E. V., in paradise. The Ital., the Douay, and E. V. give their respective words *in paradiso* [in garden], in paradise, without the article. This is right, for *garden* is here used in an abstract sense, not of any particular garden: so when Jesus saith, 'thou wilt be with me in garden,' it means, with me in burial; i.e., in a grave from which thou wilt be raised to life again; from which thou wilt be made a partaker of resurrection, equivalent to 'the bosom of Abraham' in another place, meaning the same thing, a grave from which there will be a resurrection."

Then after referring to 2 Kings, xxi., 18, 26, and John xix., 41, and to the fact that "certain places were appropriated by the Jews for the purpose of burying the dead, and they were usually in gardens," we are told:

"We now see that Jesus' words to the thief on the cross, 'With me thou wilt be in *paradeiscis,*' garden, mean *with me thou wilt be in burial;* in contradistinction to what is said of the wicked in Job xxvii., 15."

As the phrase, "In garden with me," is pronounced "simple and rational," we must of course accept the interpretation given of the text as being equally so, and the sublime promise of our Lord amounts to an assurance that He and the penitent thief would be "in burial" together! How wonderfully lucid the passage is now! We never supposed the body of the penitent thief was buried "in the garden" with Christ—we never before knew what become of it, but always thought it likely that it shared the same fate as the body of the impenitent one, and that the thief who railed at Christ but did not pray was as much with Him "in burial" as the one who said, "Lord, remember me when thou comest into thy kingdom"—but if the Judge's decision is correct we were mistaken.

The above we clipped from the "Advent Herald" of the 23d ult. The marked misapprehension of our "orthodox" brother, of that paper, induces us to lend him our aid in comprehending Judge Halsted's idea; for it is clear he has wholly "mistaken" it.

To be "buried with Christ" is not to be buried at the same time or in the same place, as our Br. seems to suppose, any more than to be "raised with Christ" (Eph. ii., 6) is to be raised at the same time and place with Him. To be buried with Christ is to have a union with Christ at death, and so dying in Him—when ever that death may occur—we are buried with Him as a member of His body—the Church—and thus a resurrection from the dead is secured; for Jesus has said, "The gates of *hades* shall not prevail against my church." The resurrection of all its members is secured by the promise of Christ. Such a promise no "impenitent" man has. The impenitent are not buried with Christ in any sense: they are buried *in* their sins, with no resurrection principle in them; and having "wandered out of the way of understanding," they "remain in the congregation of the dead." Prov. xxi., 16. "The sting of death" was not removed, and they "are holden with the cords of their sins." Prov. v., 22. "The sting of death is sin: and the strength of sin is the law." 1 Corth. xv., 56. "But thanks be to God, who giveth *us* the victory through our Lord Jesus Christ:" verse 57. How came they with the victory over death and the grave? Because they "fell asleep in Christ;" verse 18; hence were "buried with Christ"—had a burial connected with Him, who is "the resurrection and the life." Such a burial the "impenitent thief" had not.

Does our Br. of the "Advent Herald" begin to see that he was "mistaken" in his construction of Judge Halsted's language? Does he see no difference between the burial of a sinner and that of one *in* Christ? To be "in burial together" with Christ, is not, we repeat it, being put in the same garden, tomb, or grave; or being buried at the same time; and Judge Halsted made no such foolish statement: nor was he talking of an "orthodox" burial of a mere "body," but of the *personal* burial of the man.

"Christ died ... and He was buried, and He rose again," etc., 1 Corth. xv., 3, 4. His burial was one from which He would be revived into life, to die no more. Those who go into the grave united to Him are buried with Him; and because "the Spirit of Him who raised up Jesus from the dead dwells in them, He that raised up Christ from the dead shall also quicken their mortal bodies by His Spirit which dwells in them." Rom. viii., 11.

Will our Br. persist in overlooking the fact that to be buried with Christ is to die in Him, and thus to be assured that his resurrection from the dead is made certain? Will he still call such an assurance a trifling affair, and treat it with ridicule, as he has done in his remarks before us? Look at his language. The Judge's "interpretation," the "Advent Herald" tells us, "amounts to assurance (from our Lord) that He and the penitent thief would be 'in burial' together! How wonderfully lucid the passage is now!" We might respond, "how wonderful" is our Br.'s understanding of what Judge Halsted had said.

The "Advent Herald" adds, "We never supposed the body of the penitent thief was buried 'in the garden' with Christ; we never knew what become of it," etc. Indeed! nor did Judge Halsted tell you or any one else what became of it:" he was talking of the thief, and said nothing of his "body." Our Lord addressed the thief, not his "body," but *the man;* nor did He say anything of His or the thief's *soul;* but "*thou* shalt be with *me,*" etc. Nothing is said of body or soul: the *person* — Jesus — addressed the person—the man whose penitence had moved the heart of Jesus to make the promise that "because I live ye shall live also." John xiv., 19. You shall have a burial with me, who am the resurrection and the life; hence your prayer shall be answered when I come into my "kingdom"—"at the last day." John vi., 40, 44, 54.

That Christ did not go into the "orthodox" paradise for three days after His death, He himself testifies, when He said to Mary, "Touch *Me* not; for *I* am not yet ascended to my Father." John xx., 17. This was after His resurrection. There is no escape from this testimony by saying, He had not ascended in His body, but His soul had been there. He says, "*I*" and "*Me*" to Mary. He said to the thief, thou shalt be with "*Me.*" Here is the same personality in both cases. If "Me" meant His soul when He addressed the thief, it equally means His soul when He addressed Mary: and Jesus affirms He had not ascended to his Father, three days after the promise to the thief. "Orthodox Adventists" may say, "paradise is in the under-world; and not up in heaven." But against all such special pleading we urge Paul's statement, 2 Corth. xii., where he speaks of "a man caught up to the third heaven," and repeating the statement, says, "he was caught up into paradise." That does not look much like an "under-world paradise." The Bible paradise differs widely from orthodoxy's paradise, whatever view is taken of the matter.

As to the "Advent Herald's" remark, that it always thought the penitent thief's body "shared the same fate as the body of the impenitent one," Judge Halsted has said nothing about that. But has our Br. "always supposed" the penitent and impenitent are buried alike? that is, that they are alike buried *in hope?* Is not "the wicked driven away in his wickedness," while "the righteous has hope in his death?" Prov. xiv., 32. Is not the latter buried in hope of a resurrection "at the last day?" Will he maintain the wicked are buried with the same hope? If not, is it not a "sublime promise of our Lord" that His friends shall share in his burial, thus securing their resurrection, as certain as the Head cannot live without its Body (the church)?

We trust when our Br. comes to see Judge Halsted's view in its true light his mind will change on the subject. But to see it truly he must have the eclipse removed. A dark "body" has got between his vision and the glorious sun of eternal truth. There is but one way for its removal; that is, to talk of man *as man,* and not split him up into fragments. God made *man*—threatened *man*—*man* dies; and if another life is ever had, it will be because *man* is raised from the dead, and not barely a "body."

LITERAL FULFILMENT OF PROPHECY.

EZEK. XXXVII., FURTHER EXAMINED.

There is but one other interpretation that can seriously claim our attention: that is—That the literal posterity of Jacob, in the flesh, are to be gathered into the land between the river of Egypt and the great river Euphrates. Let us now try the prophecy Ezek. xxxvii., 15–28, and see if all the parts can be made to harmonize in such an interpretation.

First. Was the land of Canaan "their own land?" See Gen. xv., 18, "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Also, Psa. cv., 6–12, "O ye seed of Abraham his servant, ye children of Jacob his chosen. He is the Lord our God: his judgments are in all the earth. He hath remembered his covenant forever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan the lot of your inheritance: when they were but a few men in number; yea, very few, and strangers in it." Texts might be easily multiplied to prove this point, but these, we judge, are quite sufficient.

Second. Was the posterity of Jacob divided into "two nations?" 1 Kings xi., 31, "And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." And xii., 20–24, "And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only. And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam, the son of Solomon. But the word of God came unto Shemaiah, the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and the remnant of the people, saying: Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel; return every man to his house; for the thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord." That point is settled.

Third. Did they go forth "among the heathen?" See 2 Kings xvii., 6, 20–24, "In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." "And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did: they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." As to the nation of Judah, or the Jews, they were scattered into all nations after the destruction of Jerusalem. Here then is a fulfilment.

Fourth. Can the remnant of the literal posterity of Jacob, in the flesh, be gathered into the land of Canaan? We think we have already demonstrated this in our previous numbers: but look at Isa. lxvi., 20, "And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." Also, Jer. xxxii., 37–44, "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me forever, for the good of them, and their children after them: and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul. For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord." And Jer. xxxiii., 7–9, "I will cause the captivity of Judah [one nation] and the captivity of Israel [the other nation] to return, and I will build them *as at the first.*" "And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of

joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." So when this event shall occur there shall still be "*nations*" *upon* "*earth*," who "shall *hear* all the good that" God will do to Judah and Israel, when he has gathered them. They are to be built "as at the first." They were "*one* nation, at the first."

The Lord next administers a reproof, which we all should do well to hear—verses 23, 24, "Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them."

FIFTH. Can they be brought into "the land wherein their fathers have dwelt?" Not if this gathering is the "elect remnant," brought up in the "resurrection" upon the new earth, after the final conflagration; for, we repeat it, their fathers never dwelt there. But if we understand literal Judah and Israel, we have shown it can be done.

SIXTH. Can they be united again in one nation under one king? See Hosea i., 11, and 3, 4, 5, "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel." "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod and without teraphim: Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Also Isa. xi., 12, 13, "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Here is a perfect union.

[Conclusion next week.]

BEAUTY, FANCY, AND DEFORMITY.

WE give the following article entire for its general excellence, and the loveliness of the character of the subject of it. We take it from "Zion's Herald." On the last two paragraphs we shall make some remarks at the close.

MY FRIEND'S VOW.

BY MRS. PHEBE PALMER.

"What I gave, that I have."

ON an old gravestone is the following quaint epitaph: —"What I spent, that I had; what I kept, that I have lost; what I gave, that I have." There is a solemn significance in these words, that it would be well for all to ponder.

I had a friend who was an uncommon man. In his early career of business life he made a resolve to which with pious carefulness all along to the close of about three-score years he closely adhered. He belonged to a family of some wealth, who in worldly phrase was called aristocratic.

After having passed a portion of his young manhood at Yale College, he left the parental roof to try the fortunes of business life in New York. An amount of means, moderate, yet sufficiently large for his father to risk, were placed at his disposal. His first experiment was a failure, and he returned to his father's house, sad that his debut into the business world had not been more successful.

Again he left the paternal roof, and through the kindness of a father, who, though not flushed with means, placed a sufficient portion at his command to enable his dutiful son to enter again upon a moderate business career. On his way from New Haven to New York, with feelings perhaps akin to the patriarch Jacob, when in young manhood he left his father's house, our friend G. P. S. also "vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, then shall the Lord be my God, and of all that thou shalt give me, I will surely give the tenth unto Thee."

He who prospered Jacob prospered our friend. We must not say that he had no tests to his faith and patience, by occasional straits incident to business life. These he had, but it was really beautiful to observe how subservient even these were made to the higher purposes of life.

By way of illustration we will state an incident out of perhaps more than a score of similiar bearing. One morning, as he was about to obey his benevolent promptings and call upon a poor widow, he was reminded that he had but one dollar in his pocket. "You certainly must not call on that widow this morning," whispered an evil genius, "for if you do, you may be tempted to give it." He purposed rather that he would not do what might seem so inconsistent, but still felt that he could not deny himself the privilege of calling.

He found that her needs were unusually pressing, and ere he left, concluded that the last dollar was the Lord's money, and as the widow needed it to meet present emergencies more than he did, she must have it. "Providence is God in motion," and from this point, Providence favored him quite beyond former precedent. Ere the day closed, the dollar given to the widow had been returned to him sixty-fold.

A now prosperous business career fairly commenced. The tenth of the sixty-fold was hastily returned to the heavenly Giver, and thus with all future intrustments, till he was able, years in succession, to cast thousands, and even tens of thousands, into the Lord's treasury.

Among other good resolves made in early life, was one which we think of marked importance. It was this; that he would never be *a rich man*. A certain amount he regarded as needful to meet emergencies. His business required capital. Thirty thousand dollars was the maximum. Anything above this he thought might endanger him, by bringing him under the appellation, "rich." Here he fixed a boundary over which he would not pass. Till he arrived at this point, he not only strictly gave the tenth but, as occasion required, much more.

After reaching it, he resolved to give all. Years in succession, as the Lord prospered him, he poured thousands into the Lord's treasury, and when most prospered, tens of thousands. In the meantime, he was careful of his own and his family expenditures. Ever mindful of the fact that he was a *steward* of his Lord, he was studiously careful to avoid sumptuous living, or anything that might favor the appearance of grandeur in style, either in his choice of a residence, or in household equipage. And thus he passed the days of his pilgrimage, in blessing and being blessed, scattering sunlight on sorrow's dark pathway wherever he went.

Never have I known a more truly unostentatious giver. He gave not merely because it was a duty, but regarding it a high privilege to be counted worthy to be a dispenser of his Lord's goods. When friends occasionally spoke of his deeds as noble, the well meant eulogium would bring a shade of sadness over his benignant countenance, and we have heard him on such occasions exclaim thus—"What do I *sacrifice* for God in comparison to many others? It was the widow that gave her last mite, that cast into the Lord's treasury more than those who gave of their abundance. It is only when we cast in that which costs something, that we really *sacrifice* to God."

A few months before his death and while still in comfortable health, he was called to pass through a most trying ordeal in connection with his business. Through the failure of the old United States Bank, he lost nearly all his property. Though pained with the thought that he might not possibly be able to meet all his liabilities, yet rejoicing amid tribulation, he exultingly said to the writer, "How thankful I am for that which I have had the privilege of giving! Had all been treasured in the United States Bank, all would have been swept away, but that which I have treasured up in heaven cannot be touched." It was then our dear friend felt the significance of our Lord's precious words, "Lay not up for *yourselves* treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal, for where your treasure is, there will your heart be also."

But our dear friend knew not that he was so soon to pass through the vale, and to enjoy his treasure in heaven. Time is but the dressing-room for eternity, and in a few short months we were called to the last affecting ministrations of friendship. And such a *death-bed!* No, we must not speak of it as a *death-bed*. It was his entrance into life. His bridal hour! The Bridegroom had come. That a convoy of ministering spirits were awaiting the release of his purified spirit, was such a felt consciousness, that faith lent its realizing light. During his illness we had witnessed a remarkable verification of the words of the Faithful and the True—it was well-nigh open vision. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble; the Lord will strengthen him upon the bed of languishing. Thou wilt make all his bed in his sickness."

But O, when Death, as a smiling porter, came to open the door by which he was to be introduced into the presence-chamber of the King of kings, how his eye brightened, and his beckoning hand seemed to say "I come!" Thus passed away our noble and honored friend, George P. Shipman, brother-in-law to the late lamented Dr. Payson.

REMARKS BY EDITOR OF HERALD OF LIFE.—To a believer in inherent immortality the last two paragraphs of the foregoing article may appear not only harmless but glorious. To us, some of the remarks are a fancy, a deformity, bordering on blasphemy. Our readers will see wherein this deformity and fancy lies. We regret to call off attention from the beautiful and lovely character of Mr. Shipman.

We would that the world were blessed with a multitude of such bright examples of living Christians; and we have no doubt he will "enter into life"—"at the resurrection of the just;" but that is not at death.

Our excellent Sister Palmer may play with "death" as a child would with a serpent; but her fancy does not convert "death" into "a smiling porter." Death comes not "to open the door into the presence-chamber of the king of kings." No; death is an enemy; "the last enemy," Paul saith, 1 Corth. xv., 26; an enemy to "be destroyed." Destroyed *how?* By the "resurrection, at the last trump," saith Paul. But the writer of the foregoing article sees no resurrection at all; it is not worth a thought to her. Jesus said of such characters as she has described, "They shall be recompensed at the resurrection of the just:" Luke xiv., 14; and, "I will raise him up at the last day." John vi., 39, 40, 44, 54; and Paul says, "at the last trump."

All this is overlooked or ignored in the above description of Mr. Shipman's death. Death is honored, and the Resurrection unthought of, so far as the language goes, for it is not even alluded to.

What else do we see in this deformed theology? A death-bed is not a death-bed! No, it is "His bridal hour!" No wonder here is a mark of surprise. Truly it is surprising how a good and pious person, like the writer of that article, could be so deluded by a theory as to make death the bridal hour, when the Bible teaches that the whole church is to be the Bride, the Lamb's wife; and that the marriage does not come off till the Mother of Harlots is destroyed, even "that great city Babylon is thrown down and shall be found no more at all," Rev. xviii., 21; till then the "bridal hour" does not come; after that it is that great multitudes are heard rejoicing, and saying, "The marriage of the Lamb is come, and his wife hath made herself ready," etc., Rev. xix., 1–9.

Our Sister has forestalled God's time, and hurries the wedding day. Hark! "The Bridegroom *had* come" when Mr. Shipman died. Died! No, he did not die! "It was his entrance into life." Just then the marriage came off! There was no "last trump"—no resurrection of any one—the marriage must be hurried or the immortal soul theory will prove false, and the grave will hold its victim till "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and *so* shall we ever be with the Lord." 1 Thess. iv., 16, 17.

"Away with all your poetry, Paul; we have a shorter route to the bridal hour; death is our archangel and smiling porter to let us into the presence-chamber of the King of kings; it is too long a route, altogether, to go through the grave to a resurrection! True our Lord went that way, and Paul says, 'if the Spirit that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you;' Rom. viii., 11; but that route does not suit us, so we take a short one and get to the bridal hour before our bodies are put in the grave at all."

Such talk may suit fancy people; but they might profitably consider the words of Jesus, that he who "climbeth up any other way, the same is a thief and a robber." John x., 1. There is no other door but "Jesus and the resurrection." Acts xvii., 18. Beware of making void the counsel of God by your traditions of inherent immortality and going to heaven at death.

A BAPTIST RESOLUTION.

EDWARD KELLY, Hinesburg, Vt., writes: I send $2 for our best of papers: wish I could do more to sustain it. My desire is that the HERALD OF LIFE may live to carry the blessed message of unending life to the righteous, through Christ, to thousands of families who are not now in possession of a Bible hope of future life. The Baptist ministers—some thirty in number—met in Burlington, Feb. 9th, and organized the "Vermont Ministerial Institute." I will copy from the "Burlington Free Press" a resolution as reported by the Committee of Arrangments:

"Resolved, That we express to Dr. Hovey our conviction that his Lecture on the consciousness of the human spirit during the intermediate state is peculiarity adapted to meet a form of error widely prevailing; and ask him to consent to its publication in a form suited to general circulation."

Thus we see the need there is to send out words of living truth to counteract this false teaching of these mighty D. D.s; and I am thankful that this "form of error," as they call it, is "widely prevailing." May it continue to do so. My post-office address hereafter will be BURLINGTON, VT.

REMARKS BY THE EDITOR.—The more Lectures and Resolutions, like those referred to above, the better for the cause they are aimed to overthrow. We were treated with silence and contempt for years. Silence was the grand weapon used; but when that failed to stop the progress of the views of No life out of Christ, and no future life except by a resurrection from the dead, then commenced the preaching and publishing of Lectures against our views. This was a desirable achievement for us; because it called the attention of thousands to our position and developed the lack of Bible argument and authority on the part of our opposers. Hence as the Life views became widely known they have been "widely prevailing;" nor can all the power of men, high or low, now arrest their onward progress. Church Decrees, Resolutions, Lectures, Essays, and whatever else sectarians choose to use are as unavailing as if they should order the sun to stop in its course. The light of Life, in Christ, alone, is too strongly planted in the Bible to be moved away into a corner again by any or all the powers of men, good or bad, while the Bible is admitted to be the standard of truth, and the only appeal. Let our opposers fight on; they may blind their own eyes, but thinking and investigating minds, which earnestly desire to know the truth, are as certain, sooner or later, to reject the doctrine of inherent immortality as the sun is certain to rise and set. Not a statement is made in the Bible of an "immortal soul" or of a "deathless spirit:" no, not one such utterance can be found in the Book of God; such expressions are the result of corruptions of the system of eternal truth as revealed by God to men through prophets, Jesus Christ and His apostles. Let us have back the pure truth of the Bible, and inherent immortality dies.

PAPACY IN OUR GOVERNMENT.

MANY thinking men are anxiously watching the development of papacy in this country, and not a few are convinced that a violent struggle between it and Protestantism is becoming inevitable. Though we have not shared this anxiety, we confess to a conviction that so far from its being groundless, certain facts tend rather to compel it. Papal political power has already assumed gigantic proportions, and it steadily increases. Its power is more or less felt throughout our whole country but not sufficiently so to excite any great degree of mistrust, except in certain great centres. For instance, the city of New York, and consequently the State, to a great extent, is already ruled by it. If any doubt this, let them contemplate the following from a statement contained in a recent number of a New York daily paper. Accordingly to it, the following named important and lucrative offices are held by Roman Catholics.

Sheriff, Register, Comptroller, City Chamberlain, Corporation Council, Police Commissioner, President of the Board of Water Works, President of the Board of Aldermen, President of the Board of Councilmen, Clerk of the Common Council, Clerk of the Board of Supervisors, *five* Justices of the Courts of Records, *all* the Civil Justices; every Police Justice, except two; *all* the Police Court Clerks, three out of the four Coroners, two members of Congress, three out of five State Senators, eighteen out of twenty-one members of the Assembly, fourteen-nineteenths of the Common Councilmen, and eight-tenths of the Supervisors.

The above strongly attests the existence of a powerful politico-church party in our midst; for the Catholics, unlike Protestants, are a unit on all political questions of any considerable importance. No wonder, then, it has transpired that of about one hundred and twenty five thousand dollars appropriated by the Legislature of the State of New York, for distribution in aid of charitable institutions, more than a hundred thousand was given to the Catholics. It is not strange, either, that Catholic institutions are able to obtain long leases on valuable city property, paying therefor little, if any more than sufficient to make the contract valid. Is it not quite natural that the church, having placed her sons in office, should seek to use them for self-aggrandizement? It seems to be true that "the Roman Catholics virtually control the taxation of the city, and have in their power the appropriation of millions of the revenue." Where is the limit to this evil? Will it go on until the two religious systems of our country are brought into deadly conflict? Or, is it one item in that grand carnival of crime and corruption which shall exist at the coming of our Lord and King? L. C. T.

NEW YORK, March 1869.

FROM CATHARINE E. CONKLIN.

SENECA FALLS, N. Y., Feb. 22, 1869.

BR. STORRS: As the HERALD OF LIFE makes its weekly visits, how grateful I feel to our heavenly Father that he is still giving you health and strength of body and mind to continue at your post and bring out of God's treasure house things new and old to comfort and strengthen the scattered flock; many of them, like myself, having no other preacher. How good the Lord is, not only to you, but to all the readers of the HERALD OF LIFE, that at your advanced stage of life you are so wonderfully sustained to perform the arduous duties devolving upon you. Truly God's mercies are manifold; new every morning, and fresh every evening; yea, every moment of our lives. And yet many times we manifest apparently so little gratitude of heart. Can we breathe freely and without pain? then we should give glory to God. How many times we breathe free all the day long "the breath of the spirit of lives" and hardly think of giving God thanks! I thought when I was suffering constant pain, for days and weeks, if I could live one hour free from pain, I would never cease giving God thanks. But how prone to forget God's mercies and benefits. He knows all our frailties and weaknesses, and trust He will forgive all my seeming ingratitude. What a thought that the omniscient eye of God is continually searching the inmost recesses of our hearts! How circumspectly we ought to live and walk before him. David says, doth he not see all my ways and count all my steps? Would that these great truths were realized more and more by us, graven as with a pen of iron upon the tablet of our hearts, to regulate all our thoughts, words and ways.

I took up my pen to tell you how much I prize the HERALD and the precious truths it contains. But am sorry to see some of our good brethren feel such an antipathy to the blessed doctrine of the non-living of the wicked dead. Some cry out, "What a dangerous doctrine!" If sinners are saved through fear, then we must admit, that it is a dangerous doctrine. But "there is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We loved him because he first loved us."

I find some who are investigating the subject and earnestly desire the truth. They begin to see "men as trees walking." May God help them, and bring them out into the full blaze of the mid-day sun. No hope for those who are willingly blind of ever seeing the truth as long as they shut their eyes and oppose it. Let us earnestly contend for the truth; for I contend that we cannot love God in sincerity and truth, until we can view him as a God of love. Yours, hoping for eternal life when Jesus comes.

FROM CATHARINE C. WILLIAMS.

BUTLER, MO., Feb. 12, 1869.

BR. STORRS: I should be glad to express the sympathy felt for our afflicted sister, EMELINE WOOD. Since reading her statement concerning her eyes, in the HERALD, in connection with the probable cause of the malady, viz., too close application to sewing, especially night sewing, I have thought that a restoration of sight and a consequent ability to resume her accustomed means of self-support, etc., would doubtless be better to her than "silver and gold;" and as I have had a variety of maladies to treat in my family, and among them inflamed eyes, I would like to name a simple and effective prescription, which I think would benefit *her* eyes likewise; at any rate, it will not cost much to try it; viz., To a half tea-cup full of pure soft water add half teaspoon full of salt. Then take any soft, fine old cloth and fold so as to make several thicknesses; saturate with the salt water and bind on the eyes at night; and continue every night (if it agrees) till relieved.

NOTE BY THE EDITOR.—Sister Wood writes us, her eyes are improving. She has great faith in prayer; and Sister Williams's prescription may have been sent in answer to prayer. Prayer does not preclude the use of means, if in our power. When Hezekiah's prayer was answered, the prophet "Isaiah had said, Let them take a lump of figs and lay it for a plaster upon the boil, and he shall recover." Isa. xxxviii., 21; and 2 Kings xx., 7.

FROM POLLY G. PITTS.

FREDERICKSBURG, IOWA, Feb. 22, 1869.

O HOW much should I adore the love of God this day! Yes, his long-suffering mercy and forbearance to me. Seventy-four years ago to-day I was a helpless infant. While looking back the long, long stream of life, to this my birthday, the extreme weakness and mortality of man came vividly before my mind, and I could realize the truth of the saying of one that I suppose wrote more than a hundred years ago. It was this:

Lord, what is man? Ans. Original dust: engendered in sin, brought forth in sorrow, helpless in infancy, extravagantly wild in his youth, mad in his manhood, decrepit in his age; his first voice moves pity, his last commands grief. Nature clothes the beasts with hair, the birds with feathers, the fishes with scales, but man is born naked; his hands cannot handle, his feet cannot walk, nor his eyes see arightly; vain are his desires, toys are his delight; he no sooner puts on the distinguishing character of manhood than he burns it with wild fires of passion, stains it with abominable pride, or contaminates it with debauchery. Lord, what is man? Ans. A dunghill blanched with snow, a make-game for fortune, a mark for malice, a butt for envy; if poor, despised, if rich, flattered, if simple, derided, if foolish, mistrusted. His beauty is but a flower, his wit a flash, his wisdom folly, his art imperfection, his glory a blaze, his life a span, himself a bubble. He is born crying, lives laughing, dies groaning.

Who, then, to vain mortality would trust?
Who is crushed before the moth?
Whose dwelling is in dust?"

Yet all these long, long days of sin, and darkness, and folly, and light, and hope, and gladness, God's mercy has held me up; and to-day I am a monument of God's long-suffering goodness through the one great atoning sacrifice, and shall be through the ages of ages, and onward, world without end. I can truly say today, "God is Love." Yes, perhaps I can say it more to day than ever before. Bless his holy name forever. Amen.

LAFAYETTE NORRIS, Campton, Iowa, writes: I hope you will keep the subject of these "Conferences" before the people. I consider that business nothing less than republican Popery. Some people are very conscientious about what they call themselves; but I do not believe in any name but Christian, and to change that for any other I do not believe we have any authority: no, nor to *add* thereto, though it should be "Advent," or any other sectarian name. I hope Life believers will keep clear of these exclusive practices. I am honest, when I say, I would as soon join the "Mother" church as one of her "Daughters." I am sorry to learn that any Life believers have joined such organizations. I do not believe the daughters are all as wicked as the mother, but the act of joining them, in itself, is the same; it is denying Christ as the one living Head, and looking to fallible men for our rule of faith and practice. Pray for me, that I may lay aside every weight and be prepared to meet my Lord at his coming.

MRS. C. M. HOPKINS, Prattsburg, N. Y., writes: Since I last wrote you I have passed through fires of afflictions; yet the Lord has been with me, saying, "It is *I*, be not afraid." The only sister I had living in this place died the last of August, and the first of October my dear husband died of typhoid fever. I am consoled with the belief that both sleep in Jesus. It is difficult, at first, when passing through afflictions so severe, to say heartily, Thy will be done: but blessed be God, through Christ, who strengtheneth us, we can do all things.

Cannot we have a tent meeting and a good spiritual preacher, who will preach the truth, here next summer? I am distributing tracts as fast as my health will permit. I am again nearly out, and would be glad to get more.

NOTE BY THE EDITOR.—We are glad our sister finds God's grace sufficient for her in these fiery trials. We would be pleased to have her request for a tent meeting granted; but by all means keep up the work of tract distribution. Brethren, remember the Tract Fund if you would have this work go on.

A. O. HILLSTREAM, Manchester, Iowa, writes: We are glad to see the truth prosper. There are only about six families of us here who believe in Life only in Christ. The "orthodox" Adventists here are many, and their preachers are the only ones we have to listen to. We would try to do something for a man who believes in our Life views to come here for a time. It would be a great blessing to the public. The understanding mind cannot comprehend the millennium past, or the resurrection of the wicked dead. Some that I converse with, even of the "orthodox" Adventists, are uncertain as to the correctness of their views. What we now need is a strong defender of the Life views, and a good many would see the life-giving light. Their preachers would oppose; but their fables could not stand the light any more than the snow on a hot day. We take what we can from these orthodox advent preachers and let the rest pass. May God bless and speed the living truth. Pray for us. Yours in hope of eternal life when the LIFE-GIVER appears the second time.

OBITUARY.

HATTIE MAY, infant daughter of C. N. and MARY A. BUZZELL, fell asleep at Ridgeway, Pa., Feb. 18.

She is gone: that lovely form has fled,
And left us here in tears:
Early enrolled among the dead,
To sleep till Christ appears.

C. N. BUZZELL.

RIDGEWAY, PA., Feb. 21, 1869.

RUSSIA.

IN Middle and Southern Russia, the missionaries are greatly encouraged. Meetings are crowded, and some striking cases of conversion are reported. The "Macedonian and Mission Record" says—

"The word of God is preached, especially in Kurland, without molestation, and baptism is administered at noon-day in the presence of hundreds of spectators. Proclamation has been made that none who wish to do good, and particularly the Germans, shall be disturbed. At a recent religious festival many brethren came together from different colonies, some from a distance of nearly a hundred English miles. One was also present from Turkey. The Pentecostal feast was like a repetition of that in Jerusalem. The Spirit came like a mighty rushing wind. From Tiflis in Caucasia it is reported that seven have been baptized.

"Mr. Ondra, in Middle Russia, reports that during the last quarter he baptized fifty-six believers. Seven were baptized in a locality immediately between a Catholic and a Russian church."

APPOINTMENTS.

COOPER INSTITUTE, NEW YORK, Mar. 7.

WM. STUART.

BUSINESS MATTERS.

One Dollar each from—Emeline Wood, S. F. Bradley, W. B. Wheeler, Isaiah Speaker, Mrs. C. M. Hopkins, LaFayette Norris, Edward Hester, Wm. R. Sawyer, Malcom Home.

Two Dollars each from—Edward Kelley, Joseph Bates, Mrs. Esther Lewis, O. S. Parker, W. H. Barnes, Polly G. Pitts ($1 of it for Tract Fund).

Various sums.—Jacob Grim, $70 (pays in full for pledge and $10 over), Isaac K. Petit, $1 15; A. Powell, $25 on pledge; Charles G. Johnson, $3; W. J. Walter, $3; D. B. Salter, $25 on pledge.

For Br. Burbank's Exp. to Warsaw.

C. A. Hempstead, Brooklyn, N. Y..... $2 00
A. S. Whitney, Clinton, Mass........ 1 00
Thos. McClary, Wilmington, Del.... 1 00

Parcels sent since last week.

Wm. H. Simmons, 5 parcels to order, by mail
John Westover.............................. " "
Mrs. C. M. Hopkins......................... " "
LaFayette Norris........................... " "
Miss Addie F. King......................... " "
Mrs. Esther Lews........................... " "
Wm. H. Spencer............................. " "
Syna I. Bransom, P. M...................... " "
Mrs. Ella Angle............................ " "
Marcus Spelman............................. " "
W. J. Waller, and three others...... " "
W. C. Stone................................ by exp.

For Tract Fund.

Thos. McClary, Wilmington, Del.... $3 00

joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." So when this event shall occur there shall still be "*nations*" *upon* "*earth*," who "shall *hear* all the good that" God will do to Judah and Israel, when he has gathered them. They are to be built "as at the first." They were "*one* nation, at the first."

The Lord next administers a reproof, which we all should do well to hear—verses 23, 24, "Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them."

FIFTH. Can they be brought into "the land wherein their fathers have dwelt?" Not if this gathering is the "elect remnant," brought up in the "resurrection" upon the new earth, after the final conflagration; for, we repeat it, their fathers never dwelt there. But if we understand literal Judah and Israel, we have shown it can be done.

SIXTH. Can they be united again in one nation under one king? See Hosea i., 11, and 3, 4, 5, "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel." "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod and without teraphim: Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Also Isa. xi., 12, 13, "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Here is a perfect union.

[Conclusion next week.]

BEAUTY, FANCY, AND DEFORMITY.

WE give the following article entire for its general excellence, and the loveliness of the character of the subject of it. We take it from "Zion's Herald." On the last two paragraphs we shall make some remarks at the close.

MY FRIEND'S VOW.

BY MRS. PHEBE PALMER.

"What I gave, that I have."

ON an old gravestone is the following quaint epitaph: —"What I spent, that I had; what I kept, that I have lost; what I gave, that I have." There is a solemn significance in these words, that it would be well for all to ponder.

I had a friend who was an uncommon man. In his early career of business life he made a resolve to which with pious carefulness all along to the close of about three-score years he closely adhered. He belonged to a family of some wealth, who in worldly phrase was called aristocratic.

After having passed a portion of his young manhood at Yale College, he left the parental roof to try the fortunes of business life in New York. An amount of means, moderate, yet sufficiently large for his father to risk, were placed at his disposal. His first experiment was a failure, and he returned to his father's house, sad that his debut into the business world had not been more successful.

Again he left the paternal roof, and through the kindness of a father, who, though not flushed with means, placed a sufficient portion at his command to enable his dutiful son to enter again upon a moderate business career. On his way from New Haven to New York, with feelings perhaps akin to the patriarch Jacob, when in young manhood he left his father's house, our friend G. P. S. also "vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, then shall the Lord be my God, and of all that thou shalt give me, I will surely give the tenth unto Thee."

He who prospered Jacob prospered our friend. We must not say that he had no tests to his faith and patience, by occasional straits incident to business life. These he had, but it was really beautiful to observe how subservient even these were made to the higher purposes of life.

By way of illustration we will state an incident out of perhaps more than a score of similiar bearing. One morning, as he was about to obey his benevolent promptings and call upon a poor widow, he was reminded that he had but one dollar in his pocket. "You certainly must not call on that widow this morning," whispered an evil genius, "for if you do, you may be tempted to give it." He purposed rather that he would not do what might seem so inconsistent, but still felt that he could not deny himself the privilege of calling.

He found that her needs were unusually pressing, and ere he left, concluded that the last dollar was the Lord's money, and as the widow needed it to meet present emergencies more than he did, she must have it. "Providence is God in motion," and from this point, Providence favored him quite beyond former precedent. Ere the day closed, the dollar given to the widow had been returned to him sixty-fold.

A now prosperous business career fairly commenced. The tenth of the sixty-fold was hastily returned to the heavenly Giver, and thus with all future intrustments, till he was able, years in succession, to cast thousands, and even tens of thousands, into the Lord's treasury.

Among other good resolves made in early life, was one which we think of marked importance. It was this; that he would never be *a rich man*. A certain amount he regarded as needful to meet emergencies. His business required capital. Thirty thousand dollars was the maximum. Anything above this he thought might endanger him, by bringing him under the appellation, "rich." Here he fixed a boundary over which he would not pass. Till he arrived at this point, he not only strictly gave the tenth but, as occasion required, much more.

After reaching it, he resolved to give all. Years in succession, as the Lord prospered him, he poured thousands into the Lord's treasury, and when most prospered, tens of thousands. In the meantime, he was careful of his own and his family expenditures. Ever mindful of the fact that he was a *steward* of his Lord, he was studiously careful to avoid sumptuous living, or anything that might favor the appearance of grandeur in style, either in his choice of a residence, or in household equipage. And thus he passed the days of his pilgrimage, in blessing and being blessed, scattering sunlight on sorrow's dark pathway wherever he went.

Never have I known a more truly unostentatious giver. He gave not merely because it was a duty, but regarding it a high privilege to be counted worthy to be a dispenser of his Lord's goods. When friends occasionally spoke of his deeds as noble, the well meant eulogium would bring a shade of sadness over his benignant countenance, and we have heard him on such occasions exclaim thus—"What do I *sacrifice* for God in comparison to many others? It was the widow that gave her last mite, that cast into the Lord's treasury more than those who gave of their abundance. It is only when we cast in that which costs something, that we really *sacrifice* to God."

A few months before his death and while still in comfortable health, he was called to pass through a most trying ordeal in connection with his business. Through the failure of the old United States Bank, he lost nearly all his property. Though pained with the thought that he might not possibly be able to meet all his liabilities, yet rejoicing amid tribulation, he exultingly said to the writer, "How thankful I am for that which I have had the privilege of giving! Had all been treasured in the United States Bank, all would have been swept away, but that which I have treasured up in heaven cannot be touched." It was then our dear friend felt the significance of our Lord's precious words, "Lay not up for *yourselves* treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal, for where your treasure is, there will your heart be also."

But our dear friend knew not that he was so soon to pass through the vale, and to enjoy his treasure in heaven. Time is but the dressing-room for eternity, and in a few short months we were called to the last affecting ministrations of friendship. And such a *death-bed!* No, we must not speak of it as a *death-bed*. It was his entrance into life. His bridal hour! The Bridegroom had come. That a convoy of ministering spirits were awaiting the release of his purified spirit, was such a felt consciousness, that faith lent its realizing light. During his illness we had witnessed a remarkable verification of the words of the Faithful and the True—it was well-nigh open vision. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble; the Lord will strengthen him upon the bed of languishing. Thou wilt make all his bed in his sickness."

But O, when Death, as a smiling porter, came to open the door by which he was to be introduced into the presence-chamber of the King of kings, how his eye brightened, and his beckoning hand seemed to say "I come!" Thus passed away our noble and honored friend, George P. Shipman, brother-in-law to the late lamented Dr. Payson.

REMARKS BY EDITOR OF HERALD OF LIFE. —To a believer in inherent immortality the last two paragraphs of the foregoing article may appear not only harmless but glorious. To us, some of the remarks are a fancy, a deformity, bordering on blasphemy. Our readers will see wherein this deformity and fancy lies. We regret to call off attention from the beautiful and lovely character of Mr. Shipman.

We would that the world were blessed with a multitude of such bright examples of living Christians; and we have no doubt he will "enter into life"—"at the resurrection of the just;" but that is not at death.

Our excellent Sister Palmer may play with "death" as a child would with a serpent; but her fancy does not convert "death" into "a smiling porter." Death comes not "to open the door into the presence-chamber of the king of kings." No; death is an enemy; "the last enemy," Paul saith, 1 Corth. xv., 26; an enemy to "be destroyed." Destroyed *how*? By the "resurrection, at the last trump," saith Paul. But the writer of the foregoing article sees no resurrection at all; it is not worth a thought to her. Jesus said of such characters as she has described, "They shall be recompensed at the resurrection of the just:" Luke xiv., 14; and, "I will raise him up at the last day." John vi., 39, 40, 44, 54; and Paul says, "at the last trump."

All this is overlooked or ignored in the above description of Mr. Shipman's death. Death is honored, and the Resurrection unthought of, so far as the language goes, for it is not even alluded to.

What else do we see in this deformed theology? A death-bed is not a death-bed! No, it is "His bridal hour!" No wonder here is a mark of surprise. Truly it is surprising how a good and pious person, like the writer of that article, could be so deluded by a theory as to make death the bridal hour, when the Bible teaches that the whole church is to be the Bride, the Lamb's wife; and that the marriage does not come off till the Mother of Harlots is destroyed, even "that great city Babylon is thrown down and shall be found no more at all," Rev. xviii., 21; till then the "bridal hour" does not come; after that it is that great multitudes are heard rejoicing, and saying, "The marriage of the Lamb is come, and his wife hath made herself ready," etc., Rev. xix., 1–9.

Our Sister has forestalled God's time, and hurries the wedding day. Hark! "The Bridegroom *had* come" when Mr. Shipman died. Died! No, he did not die! "It was his entrance into life." Just then the marriage came off! There was no "last trump" —no resurrection of any one—the marriage must be hurried or the immortal soul theory will prove false, and the grave will hold its victim till "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and *so* shall we ever be with the Lord." 1 Thess. iv., 16, 17.

"Away with all your poetry, Paul; we have a shorter route to the bridal hour; death is our archangel and smiling porter to let us into the presence-chamber of the King of kings; it is too long a route, altogether, to go through the grave to a resurrection! True our Lord went that way, and Paul says, 'if the Spirit that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you;' Rom. viii., 11; but that route does not suit us, so we take a short one and get to the bridal hour before our bodies are put in the grave at all."

Such talk may suit fancy people; but they might profitably consider the words of Jesus, that he who "climbeth up any other way, the same is a thief and a robber." John x., 1. There is no other door but "Jesus and the resurrection." Acts xvii., 18. Beware of making void the counsel of God by your traditions of inherent immortality and going to heaven at death.

A BAPTIST RESOLUTION.

EDWARD KELLY, Hinesburg, Vt., writes: I send $2 for our best of papers: wish I could do more to sustain it. My desire is that the HERALD OF LIFE may live to carry the blessed message of unending life to the righteous, through Christ, to thousands of families who are not now in possession of a Bible hope of future life. The Baptist ministers—some thirty in number—met in Burlington, Feb. 9th, and organized the "Vermont Ministerial Institute." I will copy from the "Burlington Free Press" a resolution as reported by the Committee of Arrangments:

"Resolved, That we express to Dr. Hovey our conviction that his Lecture on the consciousness of the human spirit during the intermediate state is peculiarity adapted to meet a form of error widely prevailing; and ask him to consent to its publication in a form suited to general circulation."

Thus we see the need there is to send out words of living truth to counteract this false teaching of these mighty D. D.s; and I am thankful that this "form of error," as they call it, is "widely prevailing." May it continue to do so. My post-office address hereafter will be BURLINGTON, VT.

REMARKS BY THE EDITOR.—The more Lectures and Resolutions, like those referred to above, the better for the cause they are aimed to overthrow. We were treated with silence and contempt for years. Silence was the grand weapon used; but when that failed to stop the progress of the views of No life out of Christ, and no future life except by a resurrection from the dead, then commenced the preaching and publishing of Lectures against our views. This was a desirable achievement for us; because it called the attention of thousands to our position and developed the lack of Bible argument and authority on the part of our opposers. Hence as the Life views became widely known they have been "widely prevailing;" nor can all the power of men, high or low, now arrest their onward progress. Church Decrees, Resolutions, Lectures, Essays, and whatever else sectarians choose to use are as unavailing as if they should order the sun to stop in its course. The light of Life, in Christ, alone, is too strongly planted in the Bible to be moved away into a corner again by any or all the powers of men, good or bad, while the Bible is admitted to be the standard of truth, and the only appeal. Let our opposers fight on; they may blind their own eyes, but thinking and investigating minds, which earnestly desire to know the truth, are as certain, sooner or later, to reject the doctrine of inherent immortality as the sun is certain to rise and set. Not a statement is made in the Bible of an "immortal soul" or of a "deathless spirit:" no, not one such utterance can be found in the Book of God; such expressions are the result of corruptions of the system of eternal truth as revealed by God to men through prophets, Jesus Christ and His apostles. Let us have back the pure truth of the Bible, and inherent immortality dies.

PAPACY IN OUR GOVERNMENT.

MANY thinking men are anxiously watching the development of papacy in this country, and not a few are convinced that a violent struggle between it and Protestantism is becoming inevitable. Though we have not shared this anxiety, we confess to a conviction that so far from its being groundless, certain facts tend rather to compel it. Papal political power has already assumed gigantic proportions, and it steadily increases. Its power is more or less felt throughout our whole country but not sufficiently so to excite any great degree of mistrust, except in certain great centres. For instance, the city of New York, and consequently the State, to a great extent, is already ruled by it. If any doubt this, let them contemplate the following from a statement contained in a recent number of a New York daily paper. Accordingly to it, the following named important and lucrative offices are held by Roman Catholics.

Sheriff, Register, Comptroller, City Chamberlain, Corporation Council, Police Commissioner, President of the Board of Water Works, President of the Board of Aldermen, President of the Board of Councilmen, Clerk of the Common Council, Clerk of the Board of Supervisors, *five* Justices of the Courts of Records, *all* the Civil Justices; every Police Justice, except two; *all* the Police Court Clerks, three out of the four Coroners, two members of Congress, three out of five State Senators, eighteen out of twenty-one members of the Assembly, fourteen-nineteenths of the Common Councilmen, and eight-tenths of the Supervisors.

The above strongly attests the existence of a powerful politico-church party in our midst; for the Catholics, unlike Protestants, are a unit on all political questions of any considerable importance. No wonder, then, it has transpired that of about one hundred and twenty five thousand dollars appropriated by the Legislature of the State of New York, for distribution in aid of charitable institutions, more than a hundred thousand was given to the Catholics. It is not strange, either, that Catholic institutions are able to obtain long leases on valuable city property, paying therefor little, if any more than sufficient to make the contract valid. Is it not quite natural that the church, having placed her sons in office, should seek to use them for self-aggrandizement? It seems to be true that "the Roman Catholics virtually control the taxation of the city, and have in their power the appropriation of millions of the revenue." Where is the limit to this evil? Will it go on until the two religious systems of our country are brought into deadly conflict? Or, is it one item in that grand carnival of crime and corruption which shall exist at the coming of our Lord and King? L. C. T.

NEW YORK, March 1869.

FROM CATHARINE E. CONKLIN.

SENECA FALLS, N. Y., Feb. 22, 1869.

BR. STORRS: As the HERALD OF LIFE makes its weekly visits, how grateful I feel to our heavenly Father that he is still giving you health and strength of body and mind to continue at your post and bring out of God's treasure house things new and old to comfort and strengthen the scattered flock; many of them, like myself, having no other preacher. How good the Lord is, not only to you, but to all the readers of the HERALD OF LIFE, that at your advanced stage of life you are so wonderfully sustained to perform the arduous duties devolving upon you. Truly God's mercies are manifold; new every morning, and fresh every evening; yea, every moment of our lives. And yet many times we manifest apparently so little gratitude of heart. Can we breathe freely and without pain? then we should give glory to God. How many times we breathe free all the day long "the breath of the spirit of lives" and hardly think of giving God thanks! I thought when I was suffering constant pain, for days and weeks, if I could live one hour free from pain, I would never cease giving God thanks. But how prone to forget God's mercies and benefits. He knows all our frailties and weaknesses, and trust He will forgive all my seeming ingratitude. What a thought that the omniscient eye of God is continually searching the inmost recesses of our hearts! How circumspectly we ought to live and walk before him. David says, doth he not see all my ways and count all my steps? Would that these great truths were realized more and more by us, graven as with a pen of iron upon the tablet of our hearts, to regulate all our thoughts, words and ways.

I took up my pen to tell you how much I prize the HERALD and the precious truths it contains. But am sorry to see some of our good brethren feel such an antipathy to the blessed doctrine of the non-living of the wicked dead. Some cry out, "What a dangerous doctrine!" If sinners are saved through fear, then we must admit, that it is a dangerous doctrine. But "there is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We loved him because he first loved us."

I find some who are investigating the subject and earnestly desire the truth. They begin to see "men as trees walking." May God help them, and bring them out into the full blaze of the mid-day sun. No hope for those who are willingly blind of ever seeing the truth as long as they shut their eyes and oppose it. Let us earnestly contend for the truth; for I contend that we cannot love God in sincerity and truth, until we can view him as a God of love. Yours, hoping for eternal life when Jesus comes.

FROM CATHARINE C. WILLIAMS.

BUTLER, MO., Feb. 12, 1869.

BR. STORRS: I should be glad to express the sympathy felt for our afflicted sister, EMELINE WOOD. Since reading her statement concerning her eyes, in the HERALD, in connection with the probable cause of the malady, viz., too close application to sewing, especially night sewing, I have thought that a restoration of sight and a consequent ability to resume her accustomed means of self-support, etc., would doubtless be better to her than "silver and gold;" and as I have had a variety of maladies to treat in my family, and among them inflamed eyes, I would like to name a simple and effective prescription, which I think would benefit *her* eyes likewise; at any rate, it will not cost much to try it; viz., To a half tea-cup full of pure soft water add half teaspoon full of salt. Then take any soft, fine old cloth and fold so as to make several thicknesses; saturate with the salt water and bind on the eyes at night; and continue every night (if it agrees) till relieved.

NOTE BY THE EDITOR.—Sister Wood writes us, her eyes are improving. She has great faith in prayer; and Sister Williams's prescription may have been sent in answer to prayer. Prayer does not preclude the use of means, if in our power. When Hezekiah's prayer was answered, the prophet "Isaiah had said, Let them take a lump of figs and lay it for a plaster upon the boil, and he shall recover." Isa. xxxviii., 21; and 2 Kings xx., 7.

FROM POLLY G. PITTS.

FREDERICKSBURG, IOWA, Feb. 22, 1869.

O HOW much should I adore the love of God this day! Yes, his long-suffering mercy and forbearance to me. Seventy-four years ago to-day I was a helpless infant. While looking back the long, long stream of life, to this my birthday, the extreme weakness and mortality of man came vividly before my mind, and I could realize the truth of the saying of one that I suppose wrote more than a hundred years ago. It was this:

Lord, what is man? Ans. Original dust: engendered in sin, brought forth in sorrow, helpless in infancy, extravagantly wild in his youth, mad in his manhood, decrepit in his age; his first voice moves pity, his last commands grief. Nature clothes the beasts with hair, the birds with feathers, the fishes with scales, but man is born naked; his hands cannot handle, his feet cannot walk, nor his eyes see arightly; vain are his desires, toys are his delight; he no sooner puts on the distinguishing character of manhood than he burns it with wild fires of passion, stains it with abominable pride, or contaminates it with debauchery. Lord, what is man? Ans. A dunghill blanched with snow, a make-game for fortune, a mark for malice, a butt for envy; if poor, despised, if rich, flattered, if simple, derided, if foolish, mistrusted. His beauty is but a flower, his wit a flash, his wisdom folly, his art imperfection, his glory a blaze, his life a span, himself a bubble. He is born crying, lives laughing, dies groaning.

Who, then, to vain mortality would trust?
Who is crushed before the moth?
Whose dwelling is in dust?"

Yet all these long, long days of sin, and darkness, and folly, and light, and hope, and gladness, God's mercy has held me up; and to-day I am a monument of God's long-suffering goodness through the one great atoning sacrifice, and shall be through the ages of ages, and onward, world without end. I can truly say today, "God is Love." Yes, perhaps I can say it more to day than ever before. Bless his holy name forever. Amen.

LAFAYETTE NORRIS, Campton, Iowa, writes: I hope you will keep the subject of these "Conferences" before the people. I consider that business nothing less than republican Popery. Some people are very conscientious about what they call themselves; but I do not believe in any name but Christian, and to change that for any other I do not believe we have any authority; no, nor to *add* thereto, though it should be "Advent," or any other sectarian name. I hope Life believers will keep clear of these exclusive practices. I am honest, when I say, I would as soon join the "Mother" church as one of her "Daughters." I am sorry to learn that any Life believers have joined such organizations. I do not believe the daughters are all as wicked as the mother, but the act of joining them, in itself, is the same; it is denying Christ as the one living Head, and looking to fallible men for our rule of faith and practice. Pray for me, that I may lay aside every weight and be prepared to meet my Lord at his coming.

MRS. C. M. HOPKINS, Prattsburg, N. Y., writes: Since I last wrote you I have passed through fires of afflictions; yet the Lord has been with me, saying, "It is *I*, be not afraid." The only sister I had living in this place died the last of August, and the first of October my dear husband died of typhoid fever. I am consoled with the belief that both sleep in Jesus. It is difficult, at first, when passing through afflictions so severe, to say heartily, Thy will be done: but blessed be God, through Christ, who strengtheneth us, we can do all things.

Cannot we have a tent meeting and a good spiritual preacher, who will preach the truth, here next summer? I am distributing tracts as fast as my health will permit. I am again nearly out, and would be glad to get more.

NOTE BY THE EDITOR.—We are glad our sister finds God's grace sufficient for her in these fiery trials. We would be pleased to have her request for a tent meeting granted; but by all means keep up the work of tract distribution. Brethren, remember the Tract Fund if you would have this work go on.

A. O. HILLSTREAM, Manchester, Iowa, writes: We are glad to see the truth prosper. There are only about six families of us here who believe in Life only in Christ. The "orthodox" Adventists here are many, and their preachers are the only ones we have to listen to. We would try to do something for a man who believes in our Life views to come here for a time. It would be a great blessing to the public. The understanding mind cannot comprehend the millennium past, or the resurrection of the wicked dead. Some that I converse with, even of the "orthodox" Adventists, are uncertain as to the correctness of their views. What we now need is a strong defender of the Life views, and a good many would see the life-giving light. Their preachers would oppose; but their fables could not stand the light any more than the snow on a hot day. We take what we can from these orthodox advent preachers and let the rest pass. May God bless and speed the living truth. Pray for us. Yours in hope of eternal life when the LIFE-GIVER appears the second time.

OBITUARY.

HATTIE MAY, infant daughter of C. N. and MARY A. BUZZELL, fell asleep at Ridgeway, Pa., Feb. 18.

She is gone: that lovely form has fled,
And left us here in tears:
Early enrolled among the dead,
To sleep till Christ appears.

C. N. BUZZELL.

RIDGEWAY, PA., Feb. 21, 1869.

RUSSIA.

IN Middle and Southern Russia, the missionaries are greatly encouraged. Meetings are crowded, and some striking cases of conversion are reported. The "Macedonian and Mission Record" says—

"The word of God is preached, especially in Kurland, without molestation, and baptism is administered at noon-day in the presence of hundreds of spectators. Proclamation has been made that none who wish to do good, and particularly the Germans, shall be disturbed. At a recent religious festival many brethren came together from different colonies, some from a distance of nearly a hundred English miles. One was also present from Turkey. The Pentecostal feast was like a repetition of that in Jerusalem. The Spirit came like a mighty rushing wind. From Tiflis in Caucasia it is reported that seven have been baptized.

"Mr. Ondra, in Middle Russia, reports that during the last quarter he baptized fifty-six believers. Seven were baptized in a locality immediately between a Catholic and a Russian church."

APPOINTMENTS.

COOPER INSTITUTE, NEW YORK, Mar. 7.

WM. STUART.

BUSINESS MATTERS.

One Dollar each from—Emeline Wood, S. F. Bradley, W. B. Wheeler, Isaiah Speaker, Mrs. C. M. Hopkins, LaFayette Norris, Edward Hester, Wm. R. Sawyer, Malcom Home.

Two Dollars each from—Edward Kelley, Joseph Bates, Mrs. Esther Lewis, O. S. Parker, W. H. Barnes, Polly G. Pitts ($1 of it for Tract Fund).

Various sums.—Jacob Grim, $70 (pays in full for pledge and $10 over), Isaac K. Petit, $1 15; A. Powell, $25 on pledge; Charles G. Johnson, $3; W. J. Walter, $3; D. B. Salter, $25 on pledge.

For Br. Burbank's Exp. to Warsaw.

C. A. Hempstead, Brooklyn, N. Y.....	$2 00
A. S. Whitney, Clinton, Mass........	1 00
Thos. McClary, Wilmington, Del....	1 00

Parcels sent since last week.

Wm. H. Simmons, 5 parcels to order,	by mail
John Westover....................	" "
Mrs. C. M. Hopkins................	" "
LaFayette Norris..................	" "
Miss Addie F. King................	" "
Mrs. Esther Lews..................	" "
Wm. H. Spencer....................	" "
Syna I. Bransom, P. M.............	" "
Mrs. Ella Angle...................	" "
Marcus Spelman....................	" "
W. J. Waller, and three others......	" "
W. C. Stone.......................	by exp.

For Tract Fund.

Thos. McClary, Wilmington, Del.... $3 00

Poetry.

ALIVE TWO THOUSAND YEARS.

IN the course of his wanderings among the pyramids of Egypt, Lord Lindsay, the celebrated English traveller, accidently came across a mummy, which the inscription upon it proved to be two thousand years old. In examining the mummy, after it was carefully unwrapped, he found in one of its enclosed hands a small round root. Wandering how long vegetable life could last, he took the little bulb from the mummy's hand, and planted it in a sunny soil, allowed the dews and rains of Heaven to descend upon it, and in the course of a few weeks, to his astonishment and joy, that root burst forth and bloomed into a beautiful flower. This interesting incident suggested to Mrs. S. H. Bradford, an American poetess, the following verses upon

"THE RESURRECTION."

Two thousand years ago a flower
Bloom'd lightly in a far-off land;
Two thousand years ago its seed
Was placed within a dead man's hand.

Before the Saviour come to earth,
That man had lived, and loved and died,
And even in that far-off time,
The flower had spread its perfume wide.

Suns sose and set, years came and went,
The dead hand kept its treasure well;
Nations were born and turned to dust,
While life was hidden in that shell.

The shrivelled hand is robbed at last,
The seed is buried in the earth;
When, lo! the life—long hidden there—
Into a glorious flower burst forth.

Just such a plant as that which grew,
From such a seed when buried low;
Just such a flower in Egypt bloom'd
And died two thousand years ago.

And will not He who watched the seed
And kept the life within the shell,
When those He loves are laid to rest,
Watch o'er their buried dust as well?

And will He not from 'neath the sod,
Cause something glorious to arise?
Aye, though it sleep two thousand years,
Yet all that buried dust shall rise.

Just such a face as greets you now,
Just such a form as here we wear,
Only more glorious far, will rise
To meet the Saviour in the air.

Then will I lay me down in peace,
When called to leave this vale of tears,
For "in my flesh shall I see God,"
E'en though I sleep two thousand years.

—*Selected.*

Children's Department.

BESSIE BARTON'S TEST.

"I WISH I knew just what to do about it," were the words that again and again fell from Dr. Barton's lips; for the matter to be decided was a weighty one.

Each time they were uttered, the soft, dark eyes of a young girl, who sat sewing near by, were lifted wistfully toward the gentleman, till at last he noticed the earnest expression, and asked: "What is it, Pussy? What do *you* think about it?"

"I should go by papa's rule," she replied, the crimsom creeping into her fair cheek.

"And what may papa's rule be, little Bessie?" asked her uncle.

"Never to do anything, or say anything, or to go anywhere, when we cannot ask God's blessing to rest upon us. He says it saves a world of trouble, and is always a sure test."

Dr. Barton was a worldly man, who sometimes scoffed at the simple confidence of pious souls; but no such feeling tempted him now, and silently kissing the fair forehead of his niece, he left the room.

Uttered in weakness as it was, Bessie's lesson of trust proved the "word fitly spoken;" and not many months passed before he too claimed this test as his rule in life's duties and trials.

When our journey through life seems a tangled pathway, have we as sure a rule to guide our weak steps? Not all the wisdom of philosophy can yield so perfect a test. Do nothing but what you can ask God's blessing to rest upon. What a safeguard against the wiles of the tempter, be the lure ever so seductive! What a beacon in the darkest hour of doubt! To feel that God will bless our efforts, is a stronger staff to uphold our trembling steps than the most powerful of earthly helpers.

"Nothing but what God will bless." Write it on your heart; have it graven as a breastplate; it will never fail you. "I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." So He has promised, and He never fails to fulfil.—*Christian Treasury.*

HOW SHE DID IT.

A YOUNG mother surrounded by a group of restless, impatient spirits, was once the theme of admiring remark in the circle of her acquaintance, on account of her wonderful calmness and patience,

"How Mrs. Gale can get along with her five noisy boys, and her husband always absent, and yet never seems put out or worried, passes my comprehension," said one of her nearest neighbors.

"Does she govern them?" was the reply.

"Govern them! No! she hasn't the slightest faculty for that, and besides, they are all uncommonly strong-minded, while she is naturally timid and yielding. Her authority would have little weight with them, I fancy."

"How does she manage them?"

"That I cannot tell you. She doesn't seem to try to rule them much. But they all love her and appear sorry to grieve her; and though they are full of spirit, and naturally turbulent, she keeps them from any serious outbreaks. I confess I don't understand it."

Possibly had Mrs. Gale's neighbors put the same queries to her children, the mystery had been solved.

"Mamma," said little Edwin, one morning—the youngest and brightest of the busy group—"mamma, I ain't asleep always when you come to bed, though I keep my eyes shut and lie still. What do you whisper so long in your dressing-room for? And who is there with you? I got up last night and peeped through the door, but I couldn't see anybody."

His mother told her boy of the nightly errand to the mercy-seat, and he repeated the story to his brothers.

"I could have told you myself," was the reply of Jamie, the oldest of the boys. "Mother prays just so every morning before we are up; I found her doing it. And sometimes when we get very wild and out of sorts, you know she slips away for a few minutes and prays again. I followed her softly once or twice to see what she went up-stairs for, that's how I came to know about it."

"She's a dear, good mother, and I don't mean to trouble her any more," sobbed out the second son—usually more wilful and passionate than the rest. And to this statement and purpose they all gave a tearful and ready assent. It is not pretended that their promise of amendment was strictly kept; but their mother had gained a new hold on their hearts, and they learned to watch for the sweet and peaceful countenance which she brought from the place of prayer.—*Ladies' Repository.*

THE STUDY OF THE BIBLE.

IT belongs to the Protestant church to make great account of the Bible. For this it has been distinguished from the first days of the Reformation; and we hope the time may never come when it shall be less sacredly regarded or highly prized. As an inspired revelation from God, and as meeting us in a darkened and perverted world, surrounded as we are by sin, error and temptation, all calculated to lead us astray and involve us in utter ruin at last, it fully merits, and should always receive, our deepest veneration, and excite our profoundest study.

But it cannot be denied, that our professed regard for the Bible is not always illustrated in such a manner as best to prove its sincerity. The claims of the Bible are not to be put off with eulogies, however high-wrought and beautiful these may be. There are many who would be quite willing to fight for the Bible, who yet find it very difficult even to read it with any degree of concentration and care, to say nothing of shaping their lives by its precepts. Weeks and months, in the case of some, are allowed to pass away before they once turn to its sacred pages; and then, often, the only purpose that actuates them is an idle curiosity, or the desire to controvert the position taken by some one else in regard to its teachings.

With all the effort that has been made in its favor, the fact still remains and is patent—the Bible does not sustain that sacred relation to the heart that it ought to sustain—is not for the general Protestant mind that holy and sublime interest that it should be—does not carry in it that grand treasure which in words we attribute to it. Here and there an earnest, old-style Protestant Christian may be found, who, in the way of practical attention to the Bible, consistently illustrates and forcibly proves his profession. He has given his heart and mind to the work of poring over its pages. Not only his spare time, but the time, also, which he cannot so well spare, he seizes and devotes to this purpose. It is the man of his counsel, and the guide of his steps. His earnestness is seen in the biblical literature which he has gathered, by which he is aided in unlocking its meaning and coming to the possession of its lofty truths. Thus he honors the Bible truly. He seeks to enter it, not simply with his own narrow mind, uneducated or half educated, preoccupied and full of predilections and prejudices, nor yet with the best and most highly-developed intellect. It deserves, he says, more than this. It is worthy of the best thought, guided by the most ardent prayers of all the ages of the church. Into this he endeavors to live himself, so that he may be the better qualified properly to honor the sacred treasure, and from it derive those lessons which may guide him on his way through a perverted world to his Father's house.

But how seldom do we find such instances of Bible devotion at the present day! How seldom it is, that persons are found seeking aids, of the character indicated, to help them to a proper understainding of the Word of God! When it is read, it is for the most part in a perfectly disconnected way, without rule or system of any kind. The whole manner of Bible reading, as a general thing, shows plainly enough, that, however precious the Bible may be in itself, it is not for the readers what, by their professions, they say it is.

There is plainly a deception in regard to this subject. Our professions are ill sustained by our conduct. Love for the Bible, or attachment to it, is not, by any means, as great as we often suppose. How is this general carelessness to be accounted for? Not certainly on the ground of an insufficient effort to circulate the Holy Scriptures. No period has been more distinguished for work of this character than the present. Besides, men are exhorted to read and treasure it with an earnestness, which has certainly never been surpassed; and yet the fact is, that previous periods are far in advance of the present in earnest, deep, prayerful searchings of the Word of God.

We press the question—why are the Holy Scriptures so superficially skimmed over, so thoughtlessly read, or so generally neglected and dishonored? There is no fact but that has its producing cause somewhere, or in some thing; and certainly there is such a cause for this. It is important, that we should understand it. In no other way can it be removed. The Holy Scriptures demand a reverence, which, we must all confess, they do not now receive. To cultivate this, the cause producing the present irreverence must be ascertained and removed. This must be ascertained, not by one mind, nor by one hundred, but by the general Christian mind. All earnest spirits are interested in this question. What mind, zealous for the glory of God and the proper honor of His Word, can rest satisfied with the present status of professedly Christian communities in their relation to the Bible? And then even the present posture of the mind in relation to the Scriptures, bad as it is, is rapidly growing into one that is worse. The evil seems to be increasing day by day. What must the end be? We shall not now indicate our own view as to the cause of this growing evil. Our object is to start the question in other minds; Why is the Holy Bible thus neglected and dishonored, although so freely and generally circulated?—*Reformed Church Messenger.*

REMARKS BY EDITOR OF THE HERALD.—If the "Messenger" will allow us to suggest an answer to its inquiry, it would be, that one grand cause of this "neglect" is, the disposition to decide what is truth by Creeds and Confessions of Faith, instead of the Bible. This cause arise from the Creed Makers having practically informed all church members that in reading the Bible they are to find nothing that does not harmonize with the Creed of their church: if they do, they may expect to be expelled as heretics. Who among them wishes to run such a risk by searching the Bible for themselves? Add to this, the natural indolence of the mind as to Divine things, and the causes of the neglect of the study of the Bible are clear. Let every man know that he is personally responsible to God for his knowledge of what the Bible teaches, and that no creed will clear him before God, and we shall soon see a change in this matter.

THE FEARFUL UNCERTAINTY.

REFERRING to the enormous armaments of the European Powers, *The Times* describes preparations for war as without parallel in the world. The preparation is for the largest and quickest possible destruction of the human species, and never before was it so advanced, so complete, so scientific, and so ready for immediate use. Numbers have not now the value in military questions they once had, but they still count for something, and five Continential nations have five and a half millions of men either ready to march to morrow or to follow at short intervals. These are the most warlike races, and all have their special qualities for the work. Of one race we are told that they are born soldiers, and never so much at home as on the battle-field; of another, that they will endure everything, and go wherever they are commanded; of another, that a national appeal will unite them all as one man, differ as they may in their habits of warfare; of another, that they only want organization and leaders; of another, that they are only too vivacious, and difficult to restrain. These are the forces of the first-class Powers—that is, of the first-class Continental Powers, for we are not ourselves included, and, of course, not Spain, Portugal, Turkey, Greece, Belgium, Holland, or the Scandinavian nations. But what is all this for? Whom is it for? Who wishes it? Who has any purpose to be answered? Who holds this enormous avalanche suspended over our heads, waiting for the one fatal footfall or sound? There is the paradox. No nation wishes for war. Of the half-dozen Sovereigns who would have to give the word of command, not one desires war, or feels his interest to lie that way. Not one is naturally disposed to war, or now inclined to it by circumstances. Of the armies themselves, perhaps there are five men in a hundred, if so many, who do not wish for peace, for their discharge, and for their return to some peaceful employment. The statesmen all wish for peace. All nations are heavily in debt, and disabled from prosecuting numerous works long desired, by the dedication of the public money to the preparations for war. The cost of preparation, indeed, is felt to be almost as ruinous as the cost of actual war, and to be worse in having no legitimate conclusion. A war may come to an end one way or the other, but the preparation for war can only end in war. Of one Power it is said that now is the time for war, as it will never be better prepared; of another, that it would gain immensely by a respite for five years; of another, that it cannot be depended on a single day for either keeping out of war, or keeping steadily at it; of another, that it probably contemplates war at its own time, but may find its hand forced before its time; of another, that it cannot possibly wish to precipitate war, because time is wanting for it; and, of another, that since it is perishing and falling to pieces in peace, much more will it in war. The sum of this is that no one man wishes for war, no class of men wishes for war, and the public opinion of Europe would gladly see the way to pacification, disarmament, and a return to a peaceful policy. Why, then, is this not to be? Why is it even doubtful? The danger consists in the universal preparation. The Continent is one vast magazine which an incendiary may fire. One insignificant State, one man happening to be in power, may push the first cause that sets the mass in motion. They who would wait may find themselves not allowed to wait. They who wish to frighten may have to fufil their threats. They who are looking about for partners may have to enter the dance without them. When anything is more or less ready, the word of command is too easily given. It may be given even by mistake, but, once given, cannot be recalled. We ought to have something more than fortunate accidents or the absence of mistakes to depend upon. Europe is not safe for a day unless there be a common determination not to go war, and the consequent determination to regard as the enemies of Europe those who would force a war upon her. Without this security we are at war already in effect, and the actual outbreak is only a question of time.—*Rock, London.*

THOUGHTS ON THE PENALTY.

I AM satisfied that the doctrine of "life and death" is not fully understood; for if the subject was understood by all, then all would agree that the law against sin demanded the life of the guilty, and that it demanded it without limit. So far as the law was concerned it showed no mercy; it offered no pardon. in fact, there was no law that could give life to a dead Adam, or any other dead man: and if this be so, what must be the "consequence" of Adam's sin be to himself, and all his posterity, strictly as the result of law (aside from the atonement, and independent of it)? Would not the law by its penal claim hold the victim in death, "SLEEP," for a day, a year, a thousand years, a million years, yea, without limit? If not, why not? for the penalty was death, without limitation. Hence, as the law had power to take life, but no power to give or restore the life when once taken; and its claim to take the life of the offender was just, how long would a man "sleep," or remain dead, if there was no redemption? The only reasonable answer is, eternally.

But shall we therefore say that Jesus "is dead yet?" "and has not come up," or has not risen from the dead? By no means. But let us rather say that he gave, as a voluntary act, his mortal blood and human life which he received, not of Adam, but from God. Then "the Word was made flesh," and this human flesh-life he gave to the law to satisfy its claims on the life of guilty man, and thus give their life into his hands to be disposed of at his discretion and pleasure. But because he gave his mortal blood and flesh-life, that he received from his Father (as in conception the life came from the Father), to the law to satisfy its unlimited claim upon the mortal blood and flesh-life of the guilty, does it therefore follow that he is yet without life, and still dead? It would so follow if God had not raised him from the dead by the Holy Spirit, not to the possession of mortal life, but to immortol and Holy Spirit, or Divine life, and in this way made him perfect through suffering. Surely he was perfect before he suffered, except in the nature of his life. This imperfect life of his was as perfect as that that the sinner had forfeited to the law by his sins. And as he was sinless, the law had no claims upon it. But he gave it of choice to do his Father's will: God being pleased that he should give it to satisfy the law, gave him as a consequence an immortal or Divine life, which gave him pre-eminence above the human race, and qualified him as King to judge, restore, and rule the world.

The conclusion is, therefore, that Jesus is not still dead, although the penalty of the law was, and is, and will remain forever, in the abstract, eternal death.

As ever, yours, seeking for glory, honor, and immortality through the knowledge of the truth, and its saving power and sanctifying influences, through the practical obedience of the same. May grace, mercy, and peace be multiplied unto all that love and fear God, through the knowledge of his purposes as revealed in that volume of infinite wisdom. Amen.

C. F. SWEET.

ALBION, N. Y.—*Voice of the West.*

THE BURDEN LIFTED.

The burdened are everywhere; for disease and death, and woes nameless and numberless come to all circles. And while there are supports and consolations so ample in God, why do so few, even among professing Christians, know anything of the secrets of being happy under afflictions? Why does the idea of "rejoicing in the Lord always" appear strange to so many, while a Chloe Lankton, who is able to show the practicability of this in times of deep suffering and sorrow, or even one who suffers less with less ample supports, is accounted a great moral wonder? The grand difficulty is, the heart in its pride and selfishness will not exercise a cordial, unreserved submission to God, but is at variance with him. It says, "Let my will, not God's, be done." Hence the burden, with all its crushing weight, remains.

But let the sufferer feel, it is God's to rule, and mine to submit, and let the submission, based on a belief that God's providential government is perfect, embracing the minute, as well as great, be entire; and in this spirit let him go and tell Jesus of all his grief and his need, and humbly ask assistance from him, and beyond a doubt, the burden will be lifted, and peace, and consolation, and joy, fill his heart. Let the afflicted remember this, and those, too, who take on them to direct the afflicted. For it is impossible that God should comfort even those whose moral judgment only justifies him, but whose hearts are in rebellion against him; and on no point are sufferers more likely to be in error, and need assistance.

G. L.

—*The Advance.*

THE CHARACTER OF JESUS.

THE world is just beginning to appreciate the character of Jesus. It is wonderful that the four unlettered men who wrote the gospels could, in a few brief touches, give us a character such as poetry never attempted and fiction never attained. A few brief incidents have placed before us a life that has been the wonder of the world ever since. Believers and infidels have joined in its praise. Rousseau could turn from his infidelity to wonder at the character of Jesus. Theodore Parker, while denying the *claims* of Christ, brought all his wonderful powers of language to the task of weaving a panegyric on his *character*. There is no parallel to that wonderful life in the whole range of human history or of human fiction.

Men will never grow weary of looking at this character. The more they look the more they will love. We hear about religion growing old and out of date. But the character of Jesus will never be outgrown. The poetry of Homer delights us to-day as really as when the blind poet sang his numbers through the cities of Greece. St. Peter's at Rome awes men now as really as when Michael Angelo first projected its wonderful proportions. The stars above us will be as bright to-night as when they sang together at Creation's birth. But when the strains of human poetry and music have grown faint on the ear of the distant future, when the monuments of human genius have crumbled, when even the stars shall have faded from the night—the character of Jesus will shine out brighter than ever. Time will not dim the lustre of his life nor mar the perfections of his character. That life and that character are crowned with Eternal Truth.

MINTA.

—*The Advance.*

THE SUN AND MOON.

Galignani's Messenger (Paris) says that the sun's disk is at present riddled with holes or spots, one of which is of very considerable size. It is a deep cavity in the photosphere and so wide that the whole terrestial globe would find room in it without touching the edges. There is another spot which, though much smaller, still has one of its diameters as large as that of our earth.

The *Public Ledger* (Philadelphia) says: Professor Winloch, of Harvard University, reports that he has seen a volcano in active eruption in the moon during the nights of December 1st and 2d. During the past year, astronomers have differed in opinion, as to the disappearance of the crater Linnæus, marked on the best charts of the moon's surface till 1868. The destruction of this crater, if it should be the case, is stated to be the first evidence of actually observed changes going on at the surface of the moon. The observations of Professor Winloch would seem to confirm the conclusions of other astronomers on this subject. The foreign journals announce that Professer J. H. Madler, of Bonn, who is celebrated on account of the moon charts prepared by himself, has written a letter on this subject. Madler has been for many years nearly blind, but the disappearance of the crater Linnæus interests him as well as other eminent astronomers.

PRAYING AND GIVING.

"A MINISTER writes: In obtaining subscriptions for a benevolent purpose, I called upon a gentleman in one of our largest cities, who generously contributed to the object. Before leaving, I said to him, 'How much, think you, will will such an individual subscribe?' 'I don't know,' said he, 'but could you hear that man pray, you would think that he would give you all he is worth.' So I called upon him; but, to my surprise, he would not contribute. As I was about to take my leave, I said to him, 'As I came to your house, I asked an individual what you would probably give? "I don't know," said he, "but could you hear that man pray, you would think he would give you all he is worth.'" The man's head dropped, tears gushed from his eyes, he took out his pocket-book, and gave me seventy-five dollars."—*Am. Presb.*

THE TWO ROADS.

AN elder of a church in the State of New York, a few years ago, owned a distillery, and manufactured ardent spirits. The elder was an active Christian, and seemed quite awake to the benevolent efforts of the day. His pastor was grieved that so worthy a man should be engaged in a business which brought temporal and eternal ruin upon his fellow men, and resolved to give him faithful warning. While visiting the elder, at his house, the elder looked toward the graveyard, and said, "I love to look there; it seems to be the way to heaven." "Yes," said the pastor, "and that," pointing to the distillery, "is the way to hell." It was a word in season: and, in a few weeks, the distillery was levelled to the ground.

NOT THE RIGHTEOUS, BUT SINNERS.—In an English cathedral there is an exquisite stained window, which was made by an apprentice out of the pieces of glass rejected by his master, and it was so far superior to every other in the church, that according to tradition the envious artist killed himself with vexation.

All the builders of society had rejected the "sinners" and made the painted window of the "righteous." A new builder came; his plan was original, startling, revolutionary; his eye was upon the condemned material; he made the first last and the last first, and the stone which the builders rejected he made the head stone of the corner. He always specially cared for the rejected stone. Men had always cared for the righteous; it was left to Christ to care for sinners.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection.'

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, MARCH 10, 1869. VOLUME VI.—NUMBER 22. WHOLE NUMBER 260.

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LITERAL FULFILMENT OF PROPHECY.

EZEK. XXXVII., 15–28. CONCLUDING REMARKS.

SEVENTH. Will the one king be David? This is the only point of difficulty, if it be one, in this interpretation. It is less difficult, however, to admit that David will have a literal resurrection, and reign over this "one nation," than to harmonize the prophecy with any of the previous interpretations. We remark, however, as the posterity of Jacob is one, notwithstanding many generations of them have died, and as it is not the identical individuals to be gathered that were scattered and cast out, so the lineal heirs of David's throne are one; and it is in accordance with Scripture usage to denominate David's successor, *David.* See 1 Kings xii., 16. "So when all Israel saw the king, [Rehoboam, son of Solomon] hearkened not unto them, the people answered the king, saying, What portion have we in David? Neither have we inheritance in the son of Jesse: to your tents, O Israel; now see to thine own house, David." This address was made to the king of Judah, the lineal heir to David's throne. It is authority, if we had no other, for the use of the name to the reigning king on David's throne. Jesus Christ is to have that throne, at the time that Judah and Israel are gathered. See Jer. xxiii., 5–8. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called THE LORD OUR RIGHTEOUSNESS. Therefore, behold the days come, saith the Lord, that they shall no more say The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I have driven them; and they shall dwell in their own land." Jesus Christ was "born Kings of the Jews;" Matth. ii., 2. He is a king in the direct and legal line of David; and he is alive to reign; and for any other to reign on the throne of David, Christ being alive, it would be usurpation.

EIGHTH. Can the literal posterity of Jacob be multiplied in the land spoken of? See Jer. xxiii., 3, "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be FRUITFUL and INCREASE." Also Jer. xxx., 18–20, "Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them." Zech. viii., 3–5, "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called, A city of truth; and the mountain of the Lord of hosts, The holy mountain. Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof." Lastly, see again, Ezek. xxxvi., 8–11, "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel even all of it; and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast; and they shall *increase* and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord."

NINTH. Will there be children among them? This question is answered by the previous, but we wish to compare here verse 25, "They shall dwell therein, they and their children, and their children's children," etc., with Isa. xi., 1–9, where under the reign of the "Branch out of Jesse's roots," it is said, verse 8, "The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." These texts, in connection with those under the previous head, are conclusive that there will increase by the propagation of children: of course, the "gathered" are men in the flesh, and not the subjects of the resurrection, for they "neither marry nor are given in marriage." Thus far then we find a harmony on this principle of interpretation.

TENTH. Will they no more be removed? That is—Will they be exempt from another captivity? Here we remark, the term "forever," etc., in scripture usage denotes the longest period of which the subject is capable, to which it is applied. The examples of this are clear and numerous in the Bible. The inquiry now before us is not affected, therefore, at all by their removal to immortality. We will now call attention to a portion of Scripture which is of little value on any other theory than the one we now advocate, viz., Ezek. 40–48. Under Messiah's reign, and by the restored "one nation" the city and temple described in these neglected chapters, are to be built. In chap. xliii., Ezekiel says: "Afterward he brought me to the gate, even the gate that looketh toward the east: and behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar: and I fell upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and behold, the glory of the Lord filled the house. And I heard him speaking unto me out of the house: and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy names shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of the kings in their high places." See also Jer. xxxi., 38–40, "Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more forever." Ezek. xlviii., 30–35, "And these are the goings out of the city on the north side, four thousand and five hundred measures. And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulon. At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there;" or, "*Jehovah Shamma*," as the margin reads. A very different city from the one seen Rev. xxi., both in its dimensions and name.

We now appeal to all sober and candid minds, if the view here taken, of Ezek. xxxvii., 15–28, does not present a harmony that no other view ever has presented? If so, is it not evident the interpretation must be the true one?

It may be proper that we should add a few words on the expression, verse 16, "Judah, and the *children of Israel his, companions.*" This expression does not denote the ten tribes, as such, nor the nation of Israel. It will be seen by an examination of 2 Chron. xi., 14–16, and xv., 9, that when the division took place into two nations, some individuals of the ten tribes went with Judah. Though they associated with Judah they were not Judah, but, "the children of Israel his *companions:*" these, of course, shared in the fortunes of Judah, and are here reckoned with them. A remark also may be necessary on the expression, "Ephraim, and all the house of Israel his companions." Ephraim was the principal tribe of the ten; and sometimes the whole were spoken of under this general name: here, as the expression in reference to Judah had been made emphatic, including the individuals that had consorted with it from Israel, it was necessary also, to prevent any mistake, to note not only the general name of Ephraim, but *all* the house of Israel associated with the tribe of Ephraim. In verse 19, God says "I will take the stick of Joseph—which is in the hand of Ephraim, and the tribes of Israel his fellows," which were the other nine tribes, "and will put them with the stick of Judah, and make them one stick, and *they* [not Christians, nor the resurrection elect] shall be one in my hand:" that is, "one nation," as after explained.

CONCLUSION. This prophecy, in all its parts, has never yet had a fulfilment. The ten tribes never have been gathered—Judah and Israel never have been made one nation—they never have been united under one king—they never have dwelt in the land without experiencing a removal out of it—therefore, we are to look for the fulfilment of these things as still future, and as certain in their accomplishment. Whether a portion of it will be accomplished before the advent, or all of it after, will be the subject of a future inquiry. The previous part of Ezekiel xxxvii., will have our attention next.

REPLY TO INQUIRER.

BY DR. FINLEY.

THERE is no evidence whatever to substantiate Inquirer's assertion that the doctrine of the immortality of the soul was among the Jews until after their captivity and dispersion among heathen nations. Josephus, their own learned historian, in writing to the Greeks, says, "You believe that the soul is created, and yet is made immortal by God *according* to the doctrine of *Plato.*" Our readers should bear in mind that Plato lived nearly three hundred years before the advent of our Saviour, and his doctrines not only obtained among the surrounding heathen nations, and from them among the Jews, but Mosheim, in his church history, says, "What was worst of all, several tenets of a chimerical philosophy were imprudently incorporated into the Christian system. Its first promoters argued from that *known doctrine of the Platonic School* which was adopted by Origen and his disciples that the divine nature was diffused through all human souls." Kitto, and others of the orthodox authorities, tell us the same thing. Pausanias says, "Chaldean and Indian Magi have been the first who asserted the immortality of the soul." Of course, then, it did not originate with the Jews. Herodotus, Larcher, page 111, says: "It is indeed known that the immortality of the soul was not known to the Jews, but by the commerce which they had with the Assyrians during the time of their captivity."

We thus find that this fundamental doctrine, as it is called by orthodox writers, was unknown to the Jews until after their captivity. At the time of Christ's ministry among them their ideas of the soul were as crude as can well be imagined. For example: They asked our Saviour, "Did *this man* sin, or his parents, that he was *born* blind?" Did this man, in a previous state of existence, sin? showing that they believed in the heathen doctrine of the transmigration of souls. The doctrines of the Pharisees and Sadducees were both of them opposed to the doctrines of the Bible, and Christ repeatedly cautioned his disciples against both sects.

The remaining texts referred to by Inquirer, some five or six, have no bearing at all on the question of the soul's existence or immortality, but only upon the question of the resurrection. The conversation of our Lord with the Sadducees, Luke xx., 27, is wholly with reference to this subject. Christ said to them, "That the dead are raised." This is the only question before them. There are some important points involved in this conversation, which are unanswerably in favor of our views. Let us look at them for a few moments. "Then came unto him certain of the Sadducees which say there is no resurrection, and they asked him saying, Master, Moses wrote unto us, if any man's brother die, having a wife, and he die without children, that his brother shall take his wife and raise up seed unto his brother. There were, therefore, seven brethren, and the first took a wife and died without children. And the second took her to wife and he died childless. And the third took her, and in like manner the seven also, and they left no children and died. Last of all the woman died also. Therefore, in the resurrection, whose wife of them is she, for seven had her to wife? And Jesus answering, said unto them, The children of this world marry and are given in marriage. But they which shall be accounted worthy to obtain that world and the resurrection from the *dead*, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels, and are the *children of God*, being the *children of the resurrection.* Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not God of the dead, but of the living, for all live unto him."

If the Sadducees supposed that Christ taught that their souls were then in heaven, the question would not have been, whose wife shall she be in the resurrection, but whose wife is she now? "Now that the *dead* are raised." Our Saviour admits that the patriarchs are dead, but God still calls himself their God. Why? Because they are his children, being the children of the resurrection, evidently because they all live unto him, or in his purpose to raise them to life at some future time.

Orthodoxy claims that because it is said, "For all live unto him," therefore their souls are alive now in heaven. But this would not prove that their bodies would be raised; it would, in fact, obviate any necessity for raising them at all. There are large numbers of Swedenborgians, Spiritists, and even some orthodox, who believe the only resurrection we have is that of the soul passing into some future state of existence, and deny entirely the resurrection of the body. Paul explains the meaning, and it is the only explanation that gives any point to the Saviour's argument. Romans iv., 17, speaking of Abraham, he says, "As it is written, I have made thee the father of many nations, like unto him whom he believed, even God, who quickeneth (or maketh alive) the *dead*, and calleth those things which *be not* (alive) *as though they were* (alive.") He was the God of Abraham, Isaac and Jacob, because of his purpose to raise them up to life who were now dead.

There is another important point taught in this conversation with the Sadducees, viz., that it is only the righteous who will be raised up to life again. "They that are accounted worthy to obtain that world, and the resurrection from the dead," and "are the children of God, being the children of the resurrection." He is not the God of the wicked dead, who are not worthy to obtain that world, and therefore are not the children of the resurrection.

4th, Inquirer says, "The Biblical account of miraculous reunions of soul and body imply the separate existence and endurance of the former." When he gives us an instance of this kind, it will be time enough to reply to this section. I have never seen one, and am sure no such case can be found in the Bible, or reliably anywhere else. Ghost stories are at a discount with destructionists as proof of any proposition.

4th, "Argument from Theology." This might pass for a weak argument in favor of universalism, but certainly not in proof of the immortality of the soul.

5th, "Argument from History. It is a significant fact that everywhere, man, in all tribes and nations, in savage or enlightened life, has two *instincts* peculiar to himself, that of an invisible power separate from earth, and that of a life beyond the grave." Let us see how this assertion is sustained by Inquirer's particular friends, Cicero, Plato, Socrates, etc. In the work on "The Advantages and Necessity of a Christian Revelation," Professor Leland says, "What that great man, Cicero, says of the philosophers of his time, is remarkable. In that celebrated treatise, where he sets himself to prove the immortality of the soul, he represents the *contrary* as the *prevailing opinion.* That there were crowds of opponents, not the Epicureans only (who all disbelieved it), but what he could not account for, those who were most learned, held the doctrine in *contempt.*" Socrates says, "Can the soul which goes to the presence of a good and wise God (whither my soul shall shortly go), can this soul of ours, when separate from the body, be immediately dispersed and destroyed, *as most men assert?* Prof. Stuart says, "Cicero very ingenuously confesses that after all the arguments he had adduced in order to confirm the doctrine in question, it so fell out that his own mind was satisfied of it only when directly employed in contemplating the arguments in its favor; at all other times he fell unconsciously into a state of doubt and darkness." Doctor Morrison, who translated the Bible into the Chinese language, and who was a life-long missionary in China, says of the followers of Confucius, who are numbered by hundreds of millions, "and this sect of the learned, so miserably deficient respecting the Deity, is also entirely silent respecting *the immortality of the soul*, as well as a future state of reward and punishment. Of a separate state of existence they do not speak."

And Bishop Whately shows that "even Plato himself and all the esoteric philosophers of his own and subsequent times, among themselves denied its truth, and treated the doctrine as a *fable*, so notoriously and completely disbelieved by all enlightened people as not to be worth denying, much less refuting, any more than tales of fairies are by modern writers. They taught it, thinking only of the expediency of inculcating this belief on the vulgar." Just as nurses frighten children with bugaboo stories to keep them from misbehaving.

Having thus shown that the doctrine, so far from being universally received among all nations, was almost universally rejected, I feel constrained, by the necessity of the case, to leave our friend Inquirer with only "The poor Indian and his faithful dog" to bear him company in the happy hunting ground of the spirit world. "*Requiescat in pace.*"

As to the Parthian arrow let fly at us in his inglorious retreat, we hope that he will rejoice with us when we assure him it flew wide of the mark, without doing the slightest injury to any one. So long as we have, not only Moses and the prophets, but also the words of our Lord Jesus Christ and his holy apostles to instruct us, we are free to acknowledge we "would not believe though one rose from the dead" to tell us that all men have immortal souls, and for the very good reason that the Bible informs us the dead know nothing about it. That in the day of death "all their thoughts perish." "There is no work, nor device, nor knowledge, in the grave." "In death there is no remembrance of thee, in the grave who shall give thee thanks?" "The living know that they shall die, but the dead *know not anything.*"

I now take leave of Inquirer, having replied to him on all the points of his *argument* which are intelligible. A large proportion of this rejoinder is so made up of big words and sophomoric sentences as to convey no definite ideas to the mind.

It may exhibit some classical learning to talk of "Socrates and Cicero, Seneca and Plato, Adrian the Emperor," etc., and even proper enough to express satisfaction at erring with such "great, *good*, and *wise* men of all recorded time." Inquirer will find but few, however, who will feel flattered by all of his associations. We have never before heard of a Christian who classed the Emperor Adrian with the good of all "recorded time." Unfortunately the record teaches that it was during the reign and by authority of the good Adrian that the fourth general persecution of Christians took place, when this good friend of Inquirer displayed a character almost as mean, cruel and bloodthirsty as the hateful Nero himself. When Inquirer talks of physiology bringing into the region of *physical demonstration* the existence and immortality of the soul, it is simply talking nonsense. When he quotes approvingly from Addison, "'Tis the divinity that stirs within us," he shows that he is at least "immensely indebted to the pagan ages," for Doctor Whately has shown that the most general belief of pagans was, that the soul is a part of God, and at death is reabsorbed into the Deity, and of course not the subject of either rewards or punishments. This is a pagan notion extensively believed among orthodox Christians. One of the most intelligent young ladies in Niles, said, not long since, that the soul was a part of the Deity breathed into man. The gentleman to whom the remark was made replied, Then a part of God, as in the case of the wicked, goes to hell, and suffers everlasting torments. Oh, said she, I never thought of that. Poor thing; her theology received quite a shock. There are many others who would do well to think. It might do them good.

And now, Mr. Editor, I cannot close these articles without expressing my sincere thanks to you for permitting us the use of your columns for our defence from a good deal of misrepresentation and injurious aspersions and insinuations in this community. It is well known that I was, twelve years ago, as orthodox as the most orthodox in any of our churches, and it was only upon a full conviction that the Bible taught the views I have now advocated that I embraced them. Some years ago I received a note, on a Sabbath morning, from an Episcopal minister, eminent for his Christian excellence, and pastor of a large and influential congregation in the city where I then resided, requesting me to come and hear him preach that morning. I accordingly went to his church and heard him preach these doctrines as plainly and forcibly as they could be presented. At my request he afterward arranged his sermon in the form of an essay, under the title of "The Wages of Sin, or the First Penalty Explained and Confirmed by Scripture." I forwarded it to the Editor of the *Bible Examiner*, published monthly, in New York, and it was published in that journal. It was also published in tract form, and has had a wide circulation. The author commences as follows: "The writer of this assumed and believed for many years that endless suffering was the wages of sin: he assumed that this was the teaching of the Bible, because such had been his early training, and he had never called it in question. His attention was at length directed to the subject by an intelligent friend, who suggested that if he would lay aside his early prejudices long enough to search the Scripture for himself, as the Saviour admonishes all men to do, he would find that no such doctrine was taught in the sacred volume. The suggestion was prayerfully and deliberately followed," and resulted in the full conviction of the truth as held by the destructionists. I may just add that the friend who gave him the advice was, and is, for he is yet living, one of the most prominent ministers in the Presbyterian church; and the high estimation in which he was held is shown by the fact that he was once elected to preside as Moderator of the General Assembly, the highest position in the Presbyterian church. Let me ask my Christian brethren and friends if it is not proper that we should all follow the example of this minister, laying aside prejudice, and search the Scriptures for ourselves, and see if they do not teach these doctrines? And above all things, let us follow the advice of Archbishop Whately, not to let our differences of views interfere with the exercise of Christian charity. I remain, very truly, your friend,

J. K. FINLEY.

THE moment a man gives away to inordinate desire, disquietude and torment take possession of his heart. The proud and the covetous are never at rest; but the humble and poor in spirit possess their souls in the plenitude of peace.—*Kempis.*

"AN ARGUMENT ON BOTH SIDES."

MORE than once have we heard this from those who have strenuously opposed the doctrine of "Life only in Christ:" in other words, no living of those who die in their sins. This is a sign of a slight advance: it is like seeing men as trees walking. But is it true that there are arguments on both sides? There may be, but one of the two must be based on a false premise. If so, the superstructure will some time tumble and fall.

Does the Bible tell one story in one place, and in another directly contradicting it? If so, shall we not be led to say with the infidel, that "it is like an old fiddle, on which you can play any tune you please?" Who can have any confidence in such a teacher? This word which purports to come from God to instruct his creatures the way of life, can it be possible that it teaches thus? We may think it does, but in reality it cannot be. Is not the real trouble in ourselves? Would not a little closer application, and a little enlargement of our ideas regulate the matter? Are we not drawn up too close in our little self, so that we cannot see afar off? Does not our early education, our preconceived opinion, our reverence for the teachings of the Christian church and pious men in days past, help to blind our eyes? Is not a little bigotry at the bottom? Galileo, no longer ago than the fore part of the 16th century, taught the Copernican system of the earth's motion round the sun, and this the ignorant bigotry of the time condemned as heresy, and he was summoned to appear before the inquisitors at Rome, and by them was condemned to abjuration and imprisonment, and confined in the dungeons. Whether he actually suffered torture from their hands is not certain, but for all this it did not retard the earth's motion, and old earth jogs on, and not a few believe it.

Let us look at the hole of the pit whence some of us were dug. But a few years ago we believed man had an immortal, never dying soul, and what a heresy to doubt it! "Infidel, infidel," was the cry, and it has not ceased yet.

But does the Bible really teach the immortality of the soul? We read nothing in its pages about an immortal soul. True, says one, neither do we read anything about a mortal soul. But we do read about a "mortal man," and about "the soul that sinneth it shall die."

Now how did we think the Bible taught it? Why, in the fact that it taught the everlasting punishment of the wicked. Well, what is this punishment? Does it say everlasting suffering and misery? No. What does it say? It says "the wages of sin is death;" "sin, when it is finished, bringeth forth death." Now, a little common sense told us that death, in its primary meaning, was not life, neither is it the pain which so often attends persons while going down into death. It is being cut off from life; ceasing to live; to be in a state of death. Now, attach the word everlasting to death, and we have everlasting punishment. Thus all is plain; we have no two arguments to present on this question. "Man is mortal; he is but flesh, and all flesh is as grass;" and immortality is what is to be sought for; the great boon which our Lord purposes to bestow on "those who are accounted worthy, at his appearing and his kingdom.

Again, one step further, will some one explain this text in Job vii., 9, "As a cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more?"

Is there anything in the Scriptures that conflicts with this? Yes, says one; our Lord says, in John v., 28, 29, "All that are in the graves shall hear his voice and shall come forth." Now, truly, here seems to be a conflict; an argument on both sides. But he says, "I'll believe what the Lord says, rather than Job." Let us not be too hasty: was Job inspired when he wrote this? Did not the prophets write as they were moved by the Holy Ghost? Did not Jesus say, The words that I speak unto you, I speak not of myself, but the Father which sent me? Then these two texts, we must admit, come from the same source; from God himself.

Another thought: the Bible was first written in Hebrew and Greek, now styled the dead languages. It comes to us through translators. None claim that they were inspired; and King James' version has been convicted, by learned and pious men, of at least 20,000 errors. Now I do not say there is an error in either of these texts; but as they stand in this translation, they seem to be in perfect conflict, presenting an argument on both sides. Can both arguments be true?

Once more. The word grave in Job is translated from the Hebrew word *sheol*; the corresponding word to *sheol* in the Greek is *hades.* Now the word graves, in John v., 28, is not *hades*, therefore it is not in *direct* conflict with Job. The Greek word is *mnemiosis*, having another signification. It is not all the dead in *hades*; it uses no such language, and we say, as Judge Halsted has truly remarked, "This verse cannot, and was not intended by

Christ to show that the wicked will be raised; it would overturn the uniform and unbroken testimony of Scripture to the contrary. The word *mnemiosis* used by him disproves any such intention."

Whatever this text may teach, is not my purpose in this article to explain. I am well satisfied that it does not teach the resurrection of all the dead. I am also satisfied the whole of man by nature is mortal, and that the Scriptures present *one* "uniform and unbroken" argument that the wicked who have died in their sins will never live again. "They are dead, they shall not live; they are deceased, they shall not rise;" they shall "be no more remembered;" "they shall not see life;" "like sheep they are laid in the grave," and "shall utterly perish in their own corruption." Not that after this they are raised incorruptible (as H. Munger admitted they were in a discussion in the Bethel Church last fall), and then perish in their own corruption. "No," said he, "they don't go back to corruption, they are burned up." Then the text does not read correctly; it should read, "But these as natural brute beasts made to be taken up incorruptible and burned in fire till they utterly perish in their own incorruption." Well, now, I must confess I am so blind and ignorant that I do not understand how a man who has been made incorruptible can utterly perish! Will some one give me light? I have examined Webster's Unabridged Dictionary, and can find no ray of light in this direction whatever. But "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Now, I believe the Scriptures present one sound and truthful argument on *one* side, and not on both. I believe it to be God's eternal truth that "the man who wandereth out of the way of understanding shall remain in the congregation of the dead." On this ground I can see how the Scriptures can be made beautifully to harmonize, and on no other.

O, my brethren, may all these glorious truths of the Scriptures have such a sanctifying influence upon each and every heart, that when the Master comes we may hear him say, Well done; through faith in my atoning blood thy sins are pardoned; thou art free. "Enter thou into the joy of thy Lord."

C. A. Hastings.

Springfield, Mass.

Dr. J. K. Finley's Articles:

on the non-immortality of the soul.

These articles have now appeared in twelve numbers of our paper. They have been read with much interest by many. They are well adapted to convey instruction to inquiring minds, especially to those who are just commencing to feel an interest on the question of immortality.

Several have spoken to us or written desiring to have these articles put in a Tract and added to our "Campaign Documents." We would be pleased to have it done; but we have no funds to do it, and hardly dare to expect it possible to raise them. The whole series would make a pamphlet near the size of "Life from the Dead," or from seventy-five to ninety-six pages. The cost of getting stereotype plates would not be less than $100; perhaps more. Paper, printing, folding and stitching, fifty dollars more per 1,000. Hence the first 1,000 will cost in the vicinity of $150. After that fifty dollars per 1,000.

These are not pretended to be exact estimates: but will not vary, we think, much from the actual cost. We make this statement that our friends may know how the matter stands, and that they may understand what is to be done if the articles are to be issued in a pamphlet.

We are determined not to go in debt for any of these matters; or to go forward in the printing business any faster than the funds are supplied to meet the demands for printing materials.

The sum, then, necessary to do the work on this one enterprise is $150 for the first thousand. Are there friends who are willing to donate that amount for this one object? You can have back all you donate in the work at fifteen cents per copy, for the first thousand. After those are thus disposed of, you can have any amount you desire at five dollars per 100.

T. R. Crocker, Brooklyn, N. Y., pledges ten dollars.

"The Theology of the Bible."

The above work, by ex-Chancellor Halsted, has been widely purchased by our subscribers on the Judge's most generous offer. The retail price of it is three dollars; but the Author puts it at two dollars to any subscriber of the Herald of Life, free of postage, on the receipt of the money. No one should send to us for the work, but directly to the Author. Direct your letter, plainly, as follows,

"Hon. O. S. Halsted,

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THE HERALD OF LIFE.

NEW YORK, MARCH 10, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

An Honorable Act.

In 1824 we united with the Methodist Episcopal Church, and immediately commenced preaching; the year following we were received into the "Travelling Connection" of that church. We were a member of their General Conference in 1832, at Philadelphia; also a member of their next Gen. Conf., which was held in Cincinnati, in 1836. At the last-named Conference Samuel Norris (now a resident of Brooklyn, N. Y.,) and ourself, attended, one evening, an anti-slavery prayer meeting. We were both members of the Gen. Conf. from the New Hampshire Annual Conference. Our whole delegation (nine in number), were known anti-slavery men, and we had not held our peace on the subject. This was well understood by every member of the Gen. Conf. Our attendance at the prayer-meeting spoken of was the occasion of arousing the pro-slavery element in the Conf., and the next morning a "Resolution," with a "Preamble," was introduced to censure the "two brethren" who had dared to go to said prayer-meeting. After much debating it was passed by that large body with only *sixteen* dissenting votes.

This act did but convince us more thoroughly of the wickedness of slave-holding, and its utter irreconcilableness with the principles of Christianity. One of the largest and most respectable ecclesiastical bodies in the United States had pronounced a censure on two members of its body for attending and taking part in a meeting among those who met to pray over the subject of slavery. From that hour we resolved that no ecclesiastical body or Conference should decide for us as to our duty to God and our fellow men. Here was laid the foundation (unknown to ourself then), of our course since, unto this day. We counted the authority of God to be above all other, and resolved that no man or body of men should ever dictate to us again, in matters of faith or practice, and that our responsibility was to God alone. True we had no thought at the time, where it would lead us.

At our next Annual Conf., after the Gen. Conf. of 1836, our character was passed, with the usual statement, made when a member's name is called, "Nothing against Br. Storrs;" thus virtually setting aside the censure of the Gen. Conf. After this action by the Annual Conf., in our case, we asked and received a "Location," as it is called; that is, though still holding the ministerial relation to the church, we no longer receive appointments from the bishops of said church, but locate and travel where and when we please. We travelled many thousands of miles, preaching and lecturing, during the next four years, or till 1840. At that time we had become settled that inherent immortality was an error, and that we could not consistently hold any relation to the M. E. Church, and hence withdrew our connection and stood alone; holding that to be a member of the "*body* of Christ" it was not necessary to be connected with any sect or party, but receive and love all who manifested that they had chosen Christ as their Lord and Master and were accepted of him. That position we have maintained for twenty-nine years, and expect to hold it till our Lord shall return from heaven, or we "sleep in him."

We never had a church censure passed on us except the one by the Gen. Conf. of the M. E. Church in 1836, which now leads us to introduce this article with the heading, "An Honorable Act," because the Gen. Conf. of the same church, in 1868, with much honor to itself, "rescinded" the action of 1836, after thirty-two years, and after slavery is dead; and if it were not that we are about thirty or forty years in advance of it on the Life views, we would be strongly tempted to return to their body; but we think we will wait for those good brethren to come up in this matter, also, as they have on the other. We may have passed away before that day comes; but come it will, if the Lord himself does not come from heaven before another forty years shall pass.

Be that as it may, we heartily thank the Gen. Conf. of the Methodist E. Church for the noble and praiseworthy act, the official information of which has just reached us, and which we herewith lay before our readers. It is as follows:

"Mission Rooms, 200 Mulberry St.,
"New York, March 1, 1869.

"Rev. George Storrs,
"Brooklyn, New York.

"*Dear Sir:* Having been informed that you were a member of the General Conference of the Methodist Episcopal Church in 1836, and that you are one of the two members censured by that body for lecturing on and in favor of modern abolitionism, I take pleasure in transmitting to you, in obedience to the order of the General Conference of 1868, the action of that body, rescinding and annulling the action of the General Conference of 1836.

"Yours truly,
"W. L. Harris, *Sec. Gen. Conf.*"

"This is to certify, that on the 28th day of May, A. D., 1868, the General Conference of the Methodist Episcopal Church, then in session in the city of Chicago, in the State of Illinois, did adopt the following preamble and resolutions, brought before that body in a report from the Committee on the State of the Church, namely:

Whereas, The memorial from Elkton, Maryland, signed by Rev. L. C. Matlack and fifteen of his official members, asking the General Conference to rescind the preamble and resolutions of the General Conference of 1836, censuring Certain of its members—said to be still living—for lecturing on and in favor of modern abolitionism, has also had our careful consideration; and believing that the object sought by the memorialists is just and desirable, we recommend to this body the adoption of the following resolutions:

"*Resolved*, 1. That this Conference does not approve the action of the General Conference of 1836 in censuring Certain of its members for publicly speaking against the great evil of slavery; and we hereby rescind and pronounce void the aforesaid preamble and resolutions.

"*Resolved*, 2. That the preceding preamble and resolution be placed on the journal of the General Conference."

"And this is further to Certify that on the same day—

"On motion of Gilbert Haven, the Secretary was instructed to transmit to the parties concerned, if still living, and if not, to their families, Certified Copies of the preamble and resolutions adopted by the General Conference, rescinding the action of the General Conference of 1836."

"*Attest*,
"William L. Harris,
Secretary of the General Conference.
"New York, March 1, 1869."

A Concluding Remark by the Editor.—Long as we have been separated from the M. E. Church, we have never felt any hostility to it, and have ever felt more affection for its ministry, with whom we have so long been associated, than for that of any other body of ministers. Of course, our attachment to any organized body, with a peculiar name, indicating a party in the body of Christ, has long since ceased. We believe that Christians should meet together without knowing each other except as friends and lovers of Jesus, the one and only Head of the church of God: that in their meetings all should be free to compare thoughts, and be allowed to express them in a kind and plain manner, and not be liable to censure for so doing. How else can we "grow in the knowledge of our Lord Jesus Christ," which we are commanded to do?

Zion's Herald: "Caught."

The above-named Methodist paper, on "Inauguration Day," March 4th, appears with an editorial headed "Caught." Who do you think was caught, kind reader? Was it Gen. Grant? No, indeed; it was "Rev. George Storrs!" Well now, how was that done? We will tell you how "Rev." Gilbert Haven, editor of the aforesaid paper, says it was accomplished. He speaks as follows:

We threw out this bit of bait to our Annihilation brethren a week or two since:

A Nut shell Argument for Annihilationists.—If all men sleep at death, then the man Christ Jesus was unconscious between His death and resurrection. If unconscious then, how could He take his life again, as He declares He has power to do, and did do?

Rev. George Storrs, who left our Church twenty-five years ago, and has never joined any other since, jumped at this bait and swallowed it whole. In *The Herald of Life* he denies the conscious life of Christ Jesus between His death and resurrection. He explains himself thus:

"He voluntarily lays down His life; but before He does it, He chooses to take His life again, and His Father pledges to raise Him from the dead. Christ recognizes His Father's promise, and He voluntarily lays down His life so trustingly in that promise as to enable Him to say, 'I have authority to take it again. What was that 'authority, liberty or right, founded upon? Was it not on the promise of the Father that, He would not leave 'the man Christ Jesus' in 'sheol nor suffer Him to see corruption?' Our salvation, then, may depend on our faith as to who raised up Christ from the dead. Let us beware of attributing this event to the wrong person."

Such is the statement of Br. Haven as to the manner in which Geo. Storrs was "caught." We shall see presently whether our friend's hook holds, even as well as the fish held Jonah. At any rate, we assure our respected brother, we are not conscious that his hook had either point or brad, and if we "jumped at this bait and swallowed it whole," as he says, we think the fisherman, in his anxiety to draw out the fish, fell into the watery element, and mistook his fall for a success. Be that as it may, we shall see who is most tangled in a net.

Br. Haven says of the paragraph he quotes from our article, "This confession practically denies the divinity of our Lord Jesus Christ."

Let us ask our Br., who was the subject of his "bait," and to what did we reply? We believe he will confess the "*divinity* of our Lord" did not enter into his "Nut shell Argument," nor into our reply at all. His argument states, expressly, it is "*the man* Christ Jesus;" and we responded accordingly. If we "practically denied the divinity of our Lord" by our remarks, he equally "denied" it in his nut shell argument. He made "*the man* Christ Jesus" the ground of argument. Does our esteemed Br. Haven hold to the "Article of Faith" which says, that our Lord "Possesses two whole and perfect natures: the Godhead and Manhood?" We suppose he does; and hence very properly, in his nut-shell argument, spoke of His Manhood; especially has he said "*the man* Christ Jesus," and says "His death and resurrection." He surely did not include "the Godhead" in such an expression. Orthodox as he may be he would not have said the Godhead had a "death and resurrection!" If he had, we certainly should have disputed so preposterous an assumption. But our Br. could not be guilty of such a thought. He spoke as a wise man when he said "*the man* Christ Jesus." We accepted that expression, and argued from it; and there was no "denial of the divinity of our Lord" expressed or implied in our remarks. We trust our Br. will on reflection, see that such is the fact. But he goes on to prove he has "caught" us, and speaks as follows in proof that "*the man* Christ Jesus" raised himself from the dead:

"All power," He says, "is committed unto Me of the Father." And this is the basis of His declaration as to His resurrection, for He immediately adds as if He would say, "because of this," "I have power to lay down my life, and I have power to take it again." He confirms this more by continuing "This commandment have I received of My Father." Here is a voluntary act of sovereignty, not of submission. "I have received a commandment to *take up* My life, not to have it given Me."

Our Br. has fallen into a little confusion in this statement, or else we have in reading it. He has not quoted the first text accurately; but that we do not find fault with, because we are all liable to such accidents. However we will put the text referred to before our readers just as the Bible has it. "All power is given unto Me in heaven and in earth." Matth. xxviii., 18. Our Br. says, "This is the *basis* of His declaration as to His resurrection."

How can that be the basis of what He says John x., 18, about laying down His life and taking it again, seeing the statement of "all power given unto" him is made *after* his resurrection was an accomplished fact? In this matter our Br. has certainly "caught" himself, and not us. But he goes on to say, that our Lord (after his statement that "all power is committed," etc.) "immediately adds as if He would say, 'because of this,'" etc. "Immediately" after what? Why immediately after He had told his disciples "All power," etc. The whole translation is thus placed after our Lord's resurrection from the dead; and yet it is brought forward by our respected Br. to prove that "*the man* Christ Jesus" could raise himself from the dead: that is, after He was raised from the dead, and "all power in heaven and earth" was "given unto" him, He tells his followers, "I have power to lay down my life, and I have power to take it again." Truly a man must be exceeding hungry to "swallow" such a "bait whole." The author of such a theory may have "caught." the fishes that hang about his net, but we are not in that pool, and therefore not "caught" But our Br. goes on to say, our Lord "confirms this more by continuing, 'This commandment have I received of my Father.'" All this, be it remembered, has for its "basis" the declaration, "All power is given unto me," etc., which was made after His death and resurrection were accomplished facts. Br. Haven, that "bait" is altogether larger than we can possibly "swallow whole:" we are obliged to dissect it first; and then we find it wholly unsuitable for food, so we are not yet "caught."

We now come to our Br's conclusion from the aforesaid argument; it is this,

"Here is a voluntary act of Sovereignty, not of submission. 'I have received a commandment to *take up* My life, not to have it given Me.'"

An "act of Sovereignty," and yet done by the "commandment" of another. Is that Boston logic? If "*the man* Christ Jesus" was "commanded" to do a thing, a superior power issued that command; and no logic or Bible can prove the contrary. That He had "all power given unto" him "in heaven and in earth" at or after his resurrection, proves that He did not possess it before; and that he, as "*the man* Christ Jesus," received it from another "person." That person our Br. has admitted was "the Father:" and "orthodoxy" itself will hardly dare call "the Father" and "*the man* Christ Jesus" *one* person: their creed maintains there are "*three* persons in the Godhead." But we are not in controversy about the Godhead, at all; it is "*the man* Christ Jesus" that our Br. Haven and ourself are talking about. Will he please keep this in mind should he see fit to notice us further. He goes on to say,

But it seems from our good brother's argument, that all the power He had was that which Stephen had, the power to say, "Into thy hands I commit my spirit." This is a great falling off from *all* power, and a *commandment* to use that power Himself in His own person.

Our brother still overlooks the fact that this "*all* power" was what "the man Christ Jesus" said, after his resurrection, He had *given* him. From that power, thus *given* him, there was no "falling off" according to our "argument." Besides, Stephen had no promise of a resurrection in "three days" to rely on, as "the man Christ Jesus" had. Will our respected Br. H. tell us where He had "a commandment to use *all* power in His own person" *before* his resurrection from the dead?

Our brother thinks our view, "Disagrees with Peter's declaration that He ("the man Christ Jesus") 'preached' between His death and resurrection." Our view disagrees with the construction put on Peter's declaration, but not with the declaration itself. Does our Br. really believe that "the man Christ Jesus" descended into the theological hell and preached to "the spirits in prison" there? That would suit the Universalist's idea; and Spiritists would not very much oppose the notion.

We proceed to notice Br. H.'s concluding remarks. He says:

To such absurdities do we run when we abandon the Church of God, and the simple teachings of His Word.

Here are two insinuations: 1. That George Storrs has "abandoned the Church of God." 2. That we have abandoned "the simple teachings of His Word." To both charges we plead "*Not guilty.*" We never were more firmly attached to either. We have abandoned self-organized churches, who have taken some other name than the name of Christ; and we have "abandoned" the traditions of men and accepted the *pure* word of God instead. These are our two grand offences against the self-styled churches, who make their creeds the rule of discipline, instead of the word of God alone. But we have not quite done with this point. Rev. Gilbert Haven, in his opening remarks, said, "Rev. George Storrs left our Church twenty-five years ago and has never joined any other since." Then, after criticising some of our positions, he says, "To such absurdities do we run when we abandon the Church of God." etc.

Will our good brother tell us if he believes the Methodist Episcopal Church is "*The* Church of God," and to be out of *that*, is to be out of the Church of God? His language seems to imply it. If such is the fact, it is highly important that all men should understand it; for all persons who are of *the* church of God are of "*the body* of Christ," and will, if they keep in it, infallibly be saved into eternal life. Hence if the Methodist E. Church is "*the* Church of God," the way and the only way to be saved is to belong to *that* church, and no member of that church can be lost, for the Church of God, being "the *body* of Christ," can no more be lost than the Head of that body can be lost.

Is Br. Haven willing to take such a position? We might say of it, "To such absurdities do we run when we abandon *the* church of God, and the simple teachings of his word," to unite with self-made bodies and take some other name than the name of Christ upon us. We leave others to judge who is "caught" now. Do not struggle too hard to break this net, seeing you are "practically" in it.

Br. Haven next attempts to establish the idea that "*the man* Christ Jesus" raised himself from the dead; for it was "the man Christ Jesus" that both he and ourself were talking about in our previous articles, as will be seen by reference to the extracts at the head of this response. How does our Br. now proceed. He says,

"God raised him ['the man Christ Jesus,'] from the dead," but it was God in Christ that worked this mighty work and brought his own temple of the body from the grave where he had laid it.

Then it was not "the man Christ Jesus" that raised himself after all; "it was God in Christ that worked this mighty work." That is right, Br. H. That is exactly what we believe; you could not express our view better. But our friend makes an omission in the last member of this sentence: he fails to tell us what was done with the *soul* of "the man Christ Jesus;" for he says "God . . . brought his own temple of the body from the grave where he had laid it." Thus "*the man* Christ Jesus" is entirely overlooked, and nothing but "the body" has a resurrection. Will our brother be kind enough to inform us what became of "the soul" of "the man Christ Jesus?" Was that "left in hell," or did God bring it out of hell, and nothing said about it? Was the body of so much more importance than the soul, that nothing is said of it, while the body is magnified and extolled so mightily? Do not forget, brother, that "the man Christ Jesus" said "My *soul* is exceeding sorrowful, even unto *death.*" Matth. xxvi., 38; and please do not forget that it was "His *soul*" that was "made an offering for sin," and that "He poured out his soul unto death." Isa. liii., 10, 12. Remember, also, that Paul saith, "Christ died for our sins according to the Scriptures," and that "If Christ be not risen, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be the dead rise not." 1 Cor. xv., 3, 14, 15.

Will our brother tell us if "the body" was Christ, or whether it took body and soul to make "the Christ?" Please keep in mind, "according to the Scriptures" Christ's "*soul* was made an offering for sin"—and that "He poured out his *soul* unto death." His soul, then, was dead. But your resurrection theory does not recognize its resurrection at all—it was only his "body" that you get raised. Did his soul remain "in hell?" and is it to remain there "vicariously" to keep us "poor, miserable sinners," from having to go there? Pray tell us if such is your view of the subject? You certainly have overlooked "the man Christ Jesus'" *soul* in your resurrection process; at least, it does not appear in your programme of the matter. How is that to be accounted for, only that your theory denies "the simple" and positive "teaching of his word," that Jesus' *soul* was made "an offering for sin," and that "He hath poured out his soul unto *death?*" Are "such absurdities," as your theory involves, to be accepted as "the simple teachings" of God's word? Our brother Haven goes on to say:

Whoever accepts this doctrine of annihilation, or a material soul, will find himself caught in the error of defiying the immortality of the Lord that bought him.

Let us have plain talk, and not speak like heathen oracles. We both commenced our talk about "*the man* Christ Jesus." The Editor of the Herald of Life has "kept to the text." Whether Br. H. has done the same, let our readers judge. What does he mean by "the Lord," in this last item? Does he, or doas he not, mean the same as "the man Christ Jesus?" If he does mean the same then he is "caught in the error of denying the" Scripture fact that "the man Christ Jesus poured out his *soul* unto death:" and, of course, he denies that we have been "bought" at all; for then Christ did *not* "die for our sins according to the Scriptures," and Paul's testimony was a mistake. If "the man Christ Jesus" did "pour out his soul unto *death*," then his soul was *not* "immortal" till he was raised from the dead; because if immortal he could not die. But he did die "according" to "the simple teachings of God's word." Paul saith, "Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him." Rom. vi., 9. Then the Christ was once dead, and death had dominion over him. Then he ("the man Christ Jesus,") was not immortal; and his immortality depended on his resurrection from the dead, and "God *in* Christ," and not Christ's soul, raised him from the dead, and by that transaction he "put on immortality," and so he "dieth no more; death hath no more dominion over him"—he is immortal, and has the "power of an endless life." Heb. vii., 16.

To this view agree the words of our risen Lord, "I am he that liveth, and *was dead;* and behold I am alive forevermore, Amen: and have the keys of *hades* and of death." Rev. i., 18. Will Br. Haven tell us who the "I" and the "He" represent in this text? Does not your theory maintain the personality is in the soul? Very well; then the soul-Christ "*was dead;*" himself being witness; and "The God of our Lord Jesus Christ, the Father of glory . . . according to the working of his mighty power . . . wrought in Christ, when he raised *him from the dead*, and set him at his own right hand," etc. Eph. i., 17–20.

No class of men more firmly believe in "the immortality of the Lord that bought" us than those who our Br. says "accept this doctrine of annihilation." But we do not accept "this doctrine of" the immortality of "the man Christ Jesus" *before* "he was raised from the dead *by the glory of the Father.*" Rom. vi., 4. Then indeed he became permanently and eternally immortal, and had "given unto him all power, in heaven and in earth." Matth. xxviii., 18. Then he became, by that gift, the communicator of immortality to all the members of his body—the church: that is, all who by "one Spirit are baptized into one body"—"the body of Christ." 1 Cor. xii., 13, 27. That baptism constitutes the person a true member of "*the* church of God," and is the pledge of their resurrection from the dead "at the last day;" for "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii., 11. That is the way into immortality, and the Bible speaks of no other.

As the Head ("the man Christ Jesus") was

dependent upon the Spirit of God for his resurrection and immortality; so are all the members of His body—the church. Only a union with the Head, and receiving of his fulness, can secure any one's resurrection; and without a resurrection from the dead, or a change equivalent to it, no one can ever attain to immortality. Paul saith, "Behold I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: for this corruptible must put on" [not put *in*] "incorruption, and this mortal must put on" [not put *in* an immortal soul, as "orthodoxy" has it: no; but put *on*] "immortality" etc. 1 Corth. xv., 51–53. No fancy soul is seen in all this transaction: an important omission if such a soul exists as "orthodoxy" claims. Br. Haven says.

The *Herald of Life* is logical and consistent, and sees where it comes out.

Thank you, brother, for this compliment; and sincerely wish we could return it; but we are sorry to say, we cannot; for we do not think "Zion's Herald" is either logical or consistent on this question.

We come now to the concluding remarks of our excellent brother Haven. The following are his words:

May God deliver all bewildered brethren from a dogma that compels them, if consistent, to make Christ Himself a victim of the grave, body, soul, and spirit. No such sentiment can make its believer shout over his own death, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

We take it for granted our brother is talking of "*the man* Christ Jesus." "A victim" is something "destroyed or sacrificed in order to effect some purpose." In one sense, the Christ was not the "victim of the grave;" that is, the grave could not retain him, or continue its dominion over him. But that He went into the grave, without reservation, Paul affirms when he says, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures:" [we have seen how that was: "He poured out His *soul* unto death;"] "and that He was buried," etc. 1 Corth. xv., 3, 4. Does not this language show that Paul was ignorant of the idea that His *soul* was exempt from death and burial? The Apostle never makes such an exception, nor does the Bible anywhere make it; therefore it is unfounded in the word of God, and is a tradition by which the atonement is "practically" set at nought, and no man's "soul or spirit" is redeemed by it. "The man Christ Jesus" died, was buried, and God raised him up from death, made Him immortal, so that He "cannot die any more." In the same way will Christ's body—the Church—be raised up from the dead and made immortal, by the administration of the risen and immortal Jesus, now clothed with all power in heaven and earth. He has, by the gift of his Father, immortality, eternal life, now to bestow. He had it not till himself was crowned with it at his resurrection from the dead. It is now in his hands, and He has told us over and over again when he will bestow it, and on whom, viz., on those who believed on him, and "at the last day."

We do not wonder that our excellent brother says, "No such sentiment can make its believer shout over his own death, 'Thanks be unto God who giveth us the victory through our Lord Jesus Christ;'" for a greater perversion of truth cannot well be imagined than to apply that language to a believer's *death*. We cannot believe Br. Haven will stake his theological knowledge on such an application of Paul's words. Will he please turn to 1 Corth. xv., 57, and connection, and tell us if he is satisfied those words have truly any other application than to the song of the redeemed after and for their deliverance *from death* by the resurrection at the last trump?

Hear the apostle "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall come to pass the saying that is written, Death is swallowed up in victory." It seems to us undeniable that the victory is not at the saint's death, but at his resurrection at the last trump. It is *then* the song of triumph comes of "Thanks be to God who giveth us the victory through our Lord Jesus Christ." Then, and not till then, is the truth of this statement to be realized. The saints meet their reward and have their triumph "at the resurrection of the just." Luke xiv., 14. Then "death, the last enemy," is to be "destroyed," as "it is written," Hosea xiii., 14, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." And again, Isa. xxvi., 19, "Thy dead men shall live." . . . "Awake and sing, ye that dwell in dust," etc. Also Isa. xxv., 8, "He shall swallow up death in victory," etc. Then comes the song "Thanks be to God who giveth us the victory," etc.; but the victory is not obtained till the resurrection; though the dying believer may "rejoice in hope" of that victory, which will indeed be the next event of which he will be conscious, because time is annihilated to the dead, for they "know not anything," and "there is no work, *nor knowledge* in *sheol* [the state of death] whither thou goest." Eccl. ix., 5, 10.

Our readers can now judge for themselves who is "caught." Sure we are that we feel no bands but those of love, and hope that bond may ever bind Br. Haven and ourself together, however we may differ in the exposition of the "only rule both of our faith and practice"—the Bible.

The Waters Troubled.

It appears the "Boston Preachers' Meeting"—Methodist Episcopal—has had quite a discussion on the "duality" of man, "which has elicited much attention," it seems. We are glad to hear it is agitated—the more the better. The time was, and not many years since, when orthodoxy considered it a settled question, not admitting of discussion; but they are obliged to discuss it now, and the more they discuss it the more they will lose ground.

The Report of this Boston Preachers' Meeting—for which we are indebted to "The Methodist"—says

Rev. William McDonald presented a very able Bible argument on the affirmative — able in two respects: first, because biblical; second, the Scriptures were so arranged as to make them all tell in this one direction. His principal points were:
1st. That the Bible makes a clear distinction between the spirit and the body.
2d. The spirit does not depend on the body for its existence.
3d. The Bible teaches that the righteous, at death, go where Christ is.

We are glad to learn they had a "Bible argument." That is just where we like to meet the *dualists*, and where we seldom find them. How the preacher so "arranged the Scriptures as to make them all tell in this one direction" we are not told. We would be glad to know that he did not do it, as report said a Universalist did in our native town, when we were a boy. It was this—He erased all the texts containing anything unfavorable to his views, and then when an opponent quoted such texts, his reply was "*that* is not in *my* Bible."

Some such "arranging of the Scriptures', is essential to teach "man's duality." One of our opposers, twenty years ago, undertook to "arrange the Scriptures to make them all tell" that man was a "trinity;" so he talked of "the *soul* man—the *body* man, and the *spirit* man," and no "Philadelphia Lawyer," (for it was in that city) could tell which of the three men was the sinner, or transgressor of law. Our "Dualists" are in a like predicament. If man is dual (that is double) pray tell us which is the sinner? If the body, all right; it does die and ought to die. If it is the spirit—which the Boston Dualists say "does not depend on the body for its existence"—then the spirit is the sinner; and why kill the body for the sin of the spirit, and let the spirit escape death? If it was both the spirit and body that sinned, then the body must have intelligence; for without that it could not be a subject of law or yield obedience: then what becomes of the assumption that "matter cannot think?"

If "the Bible makes a clear distinction between the spirit and the body," it never speaks of man's spirit being alive when the man is dead. If "the Bible teaches that the righteous at death go where Christ is," it never teaches that it is his *soul* or *spirit* that goes there; no, not one such utterance in the Bible. We do not say that Dualists cannot *infer* it; but we challenge the production of a single text that plainly says it. For this we wait the proof.

The report of this "Boston Preachers' Meeting" goes on to say:

The following absurdities were then considered as necessarily belonging to the system of materialism:
1s. It makes no distinction between the state of the sinner before and after the resurrection.
2d. It makes no distinction in the degrees of punishment in a future state, so clearly set forth in the word of God.
3d. The absurdity of making the righteous liable to the same punishment, from death to the resurrection, that is inflicted on the wicked after the judgment—namely, death.
4th. The absurdity of making death the extreme penalty of the law, when the Bible speaks of a much "sorer punishment" than death visited upon those who "do despite unto the spirit of grace."
5th. The absurdity of making the punishment of the wicked to consent in simply non-existence, in opposition to the Bible, which represents it to be conscious suffering.
6th. The absurdity of making the conscious suffering of the wicked terminate at death, whereas the Scriptures represent it to be eternal.
7th. The doctrine stamps as a deception all the beautiful hopes of the righteous inspired by the Almighty at death. Reference was here made to the experience of Fisk, Grimshaw, Evans, and Payson, all of whom died with the prospect of being immediately with the Lord.

We take up the foregoing imaginary "absurdities," as numbered by the report.

("1.") This is doubtful in its meaning, and may apply to a certain class of materialists, but not to us. We believe there is a mighty "distinction between the state of the sinner before and after the resurrection." In the first place, the sinner who dies in his sins has no part in *the* resurrection: he is eternally held "by the cords of his sins" in the "congregation of the dead. Prov. xxi., 16.

("2.") As to "degrees of punishment in a future state," we challenge the evidence "in the word of God" of any such thing. It is purely a human speculation.

("3.") The statement of this paragraph is an entire misconception of the subject. The righteous die, it is true, but they "die in the Lord," and will have a resurrection into life eternal "at the last day." Death is inflicted on the wicked, and that death holds them in its eternal dominion: never shall they live again—"They shall *not* see life, but the wrath of God *abideth* on them." Do our "Boston Preachers" see no distinction? *Dying* is not the punishment; it is an unbroken death state that is the punishment: that is eternal to the wicked. But it is neither eternal nor unbroken to the righteous; and hence is not "the same," in any sense.

("4.") This imaginary "absurdity" is founded on one solitary text, and that misconstrued. The Syriac version, translated by Prof. Murdock, formerly of the "Andover Theological Institute," reads, "How much more, think ye, will he receive *capital* punishment," etc., instead of *sorer:* marking the greater *certainty* of the death punishment, and not of a worse punishment.

("5.") All we need to say on the statement of this paragraph is, "the Bible" affirms "the wages of sin is *death*," and nowhere represents "the punishment of the wicked," in a future life, "to be conscious suffering." Prove it if you can.

("6.") This paragraph is a mere assumption; for nowhere is there an assertion in the Bible that "represents the conscious suffering of the wicked to be eternal." Let us see your proof, if you have any.

("7.") On this paragraph we would ask, Where in the Bible is there any testimony to *inspire* what is called "the beautiful hopes of the righteous, at death" of "going to heaven immediately?" For that is what is meant by this language, though the report takes a roundabout way to express it. We hesitate not to say, not one promise or declaration of "the Almighty" can be found in the Bible that "the righteous shall go to heaven at death." Such an idea is "a deception," founded in ignorance or something worse. The ignorance may not be a sin, unless it is *wilful;* and hence, will not prevent Christ, their Lord, from raising them "up at the last day."

The "hope" the *pure* Gospel inspires is that Christ—who is "the resurrection and the life"—will raise "His body—the Church—up at the last day," when "The Lord himself shall descend from heaven." This hope is that "inspired by the Almighty," and "is set at nought by you builders" who would have an "immortal soul go to heaven at death." Theoretically you "make void the counsel of God to establish your own traditions:" and thus have you made the resurrection of the dead a useless matter, and virtually dropped it out of your preaching; so that your ministrations no more resemble Christ's and his apostles,' as to a future life, than darkness resembles light. In this matter you follow not the light which "the Almighty" has given, but the traditions of men.

We are not saying that such men will not enter into life, in the future; but we do say, they will not enter into it in *the way* they have supposed; nor will one of them who dies, or has died—however long since—enter into the future life till "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God," *then* shall "the dead in Christ, rise first," and "we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and *so* shall we ever be with the Lord." 1 Thess. iv., 16, 17. *That* is "the Almighty's" method for "the righteous" to be "with the Lord."

All appeals "to the experience" of such good and pious men as Fish, Payson, and others, is of no avail so long as we "have a more sure word" of "the Almighty" in the matter; and besides, you know nothing as to whether they were "immediately with the Lord at death." Who has ever returned to testify that such is the fact? Is "Spiritism" of more authority with you than the testimony of "the Almighty?"

That those good and pious men, of whom you speak, will be "with the Lord" the next moment of consciousness, after death, we have no doubt; and, to them, that will be "immediately," because their total unconsciousness till the resurrection annihilates time and space to them. They died with the idea of an immediate entrance into the joy of their Lord. Such an idea was the result of error, but not such an error as will exclude them from the promised resurrection; and how rejoiced—not to say *surprised*—will they be to find "this mortal" has "put on immortality," and the whole body of Christ—the church—are with them glorified together, instead of their having to wait as "disembodied spirits" for thousands of years, perhaps, for other members of the body of Christ to be ready, before the resurrection of "their bodies," as they say, could take place.

Let us have the *gospel hope*, and not the fancies and traditions of men. Life from the dead, at the last day, is the hope the pure gospel inspires. Let us not barter it for the fancies of men.

Warsaw, N. Y.

The following letter was received last week too late for insertion. It is from J. W. McCagg, written at the close of Br. Burbank's labors in Warsaw, and will be read with interest. Br. McCagg has been alone in that place in our Life views.—Ed.

Warsaw, N. Y., 10 o'clock Sunday eve., Feb. 28, 1869.

Br. Storrs: I can hardly express to you the apparent success of our glorious truth, "Jesus the only Life-giver. We have had very bad weather all the time Br. Burbank has been here. I do not mean to complain on account of bad weather, but it seems to have hindered many from coming to our meetings, until last Thursday night we had a very cold house, and could not on account of the extreme cold make it comfortable. Since that we have had the Court House, and a glorious good time we have had. But just as the interest has commenced and people are very anxious to hear, our dear Br. B. has to leave us. If you could see the interest that has been manifested this day and hear the desires of many for Br. B. to stay another week, you would rejoice with us in what God has been doing for us. The greatest interest seems to be with the Skeptics and what are sometimes called "infidels." God has wonderfully blessed these precious truths; and we, to-night, give Him all the praise and honor, and bless His great and holy name for His wonderful goodness to this place. In the commencement of our lectures there seemed to be much opposition to us, and our prospects for getting the Court House looked dull. Br. B. and myself made it a subject of prayer, and God answered beyond my expectation. Oh what an interest was manifested this evening, and how many cheeks the tears trickled down as Br. B. spake to all a kind farewell, hoping to meet them all at the resurrection from the dead. Dear Br., many hearts have been made very tender since Br. B. came. I took a collection at the close of this evening's lecture and was able to hand Br. B. $9 20; this will pay his expenses back to New York. Do not be discouraged, Br. Storrs, as regards the money. I am poor myself in this world's goods and would have done more, but I have paid out for our meeting twenty dollars for the various expences.

All this I have done cheerfully, and am willing to do all I am able. Love to have a privilege of hearing and having others hear these glorious truths. I am very tired to-night from the labors of the day, and cannot write you all the good news. A committee from an adjoining town came to me to-night begging for Br. B. to lecture at their place all this week. And one of the singular things was, that three of that committee were what would be called "infidels." Br. B. has won all the hearts of his hearers. All admit he is a child of God. How much I shall miss him. Just as I have learned to love him he must go, and it seems as if I must go with him. Oh, how much my faith has been increased since he came! It is meat and drink to be with him. Trusting in our Lord Jesus for a resurrection from the dead, I remain your Br. in Christ.

J. W. McCagg.

P. S. Br. B. has been the means in God's hands of vanquishing the main Universalist in our town, and the congregation all saw it. He asked Br. B. questions two evenings, and found that Br. B., with the Bible, was all against his doctrine.

Br. Burbank's Report

OF HIS VISIT TO WARSAW, N. Y.

On Thursday evening, Feb. 18th, took the half-past six o'clock train on the New York and Erie Railroad for Warsaw, arriving there at about half-past ten on Friday morning. Warsaw is a pretty village of some fifteen hundred inhabitants, situated in a fertile valley, the hills rising on either side to the height of two or three hundred feet. It is on the Hornellsville branch of the Erie Railroad, about midway between that place and Buffalo. On this branch road is a remarkable bridge which spans the Genesee River at Portage. Directly over the river it is 234 feet high, and the length from bank to bank is 800 feet.

The upper Genesee Falls just below the bridge, are sixty-eight feet; half a mile below, the Middle Falls, 110 feet; one mile further the Lower Falls of ninety feet. The scenery at this point is among the finest on this Continent.

On my arrival at Warsaw I found a severe snow storm raging, and there was but little else than snow storms during my ten days stay in the place, which hindered many from attending our meetings. At first we met in the "old Congregational Church," and gave seven lectures. Our audiences numbered from fourteen to fifty persons. The County Court House was secured for the last five lectures, and our audiences there numbered from eighty to one hundred and fifty. Our meetings were advertised by Posters and Circulars and by the Newspapers.

Tracts and Circulars were carried to every house in the village, and the result of all is, that several persons have renounced skepticism, a number of others have given up the popular errors of the day, and some are deeply interested for their personal salvation.

The entire place seemed to be stirred, and the Life views are taking hold on the hearts of many of the people. Some opposition was manifested, but the blessing of the Lord caused the truth to triumph. Men and women there are reading their Bibles more than ever before, and they declare that it seems like a new book to them. The Bible is easily understood when the popular interpretation is thrown aside.

At the close of each lecture many questions were asked by persons of various persuasions, and of no persuasion.

Br. McCagg has been alone in the Life views in this place, but the Lord is raising up others, to the joy of his heart. The pecuniary burden fell on him, which included printing, fuel, lights, meeting-places, etc., in all nearly $25. A collection was taken up on the last evening, which was sufficient to pay my fare from Warsaw to New York. I was obliged to leave at the height of the interest. The people are hungering for the word of Life, and the success, considering the difficulties in the way, was quite surprising. Br. McCagg is an intelligent Life believer, and he will continue in his earnest endeavors to scatter the light of God's word. May the Lord reward his efforts with abundant success.

From my experience in Warsaw I am satisfied that great success may follow the preaching of the Life views, in hundreds of places that have not yet heard them. Kind words, unwavering faith in God, and patience, will accomplish wonders. The masses are in darkness. They are in need of light. We have it—let them have it to.

I found that we stood greatly in need of tracts on The Soul, The Spirit, and Hell. They should be added to the Campaign Documents, together with the tract on the Devil. May the Lord open the hearts of those who have the means, that they may give liberally to the Tract Department, so that all these may be supplied right early.

Br. McCagg will give further particulars of our work in his village. Yours in Christ,

F. H. Burbank.

New York, March 5, 1869.

From E. A. Poole.

Lincklaen, N. Y., Feb. 27, 1869.

Br. Storrs: I am thankful that the success of truth does not depend upon the will of man. I am thankful that it has an inherent energy—a Divine power—a *force*—that is not exhausted in doing its work, but presses on to its object; and if delayed by opposition, accumulates, like the flowing waters, which rise higher and higher till they burst the barriers that obstruct their progress and go free, carrying all before them. If the doctrine of "No future life out of Christ" be true, it must prevail; if it be not true, the agitation of it has at least done this good—it has shown the weakness of the opposition, and the muddle the subject has been in, and thus led on to further investigation.

In the light of the subject, as presented in the Herald of Life, there is manifested a beauty and loveliness in the Divine character, that I had never before discovered. With what painful recollections I recur to the experiences of my youthful days, when I sought in vain for pardon and peace, made up my mind that I was a "reprobate" and my destiny fixed, and deliberated whether I could not by suicide, lessen the aggregate amount of suffering which I must endure, by thus shortening my course of sin. But thanks to God for the light he has thrown around my pathway, I can now see that He is not vindictive: that He has prepared the way and the means for the salvation of all who will accept it; and if any refuse or neglect to lay hold on *eternal life* when proffered to them, they must of necessity perish with the things that perish. All right. God is good. If they will not accept of *eternal* life, they can only enjoy the *present*, and like the other creatures which God has made of dust, when their race is run, and the life principle exhausted, they must return to the dust from whence they were taken. Justice could do no less—mercy could do no more.

Will you allow me to make a suggestion? It seems to me that the times, as indicated by recent developments, imperatively demand a work on Church Organization. And I know of no other public man who has the light on that subject. There is nothing clearer to my mind than that Christ organized his own church, and has left nothing for us to do but to carry out His rules. "There is one body and one Spirit . . . one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all." "God hath set the members in the body as it hath pleased Him." "Knit together in love." Those that love holds in union are the church—those that love ceases to hold, go "out from us because *not of us*." No man has a right to surrender his liberty to do whatever *he may think* duty requires, or to submit to the dictation or control of any body of men in matters pertaining to conscience. And this control is the *vital point*—the *thing sought* in all these human church organizations. "Let us have a King." I believe there are thousands who would be ready to assert, and "stand fast in the liberty wherewith Christ made them free," if the subject could be placed clearly before them.

Now brother, could you do a greater service to the cause, or render a more welcome aid to the seeking ones, than to write a tract on the subject, to be circulated as a Campaign Document. Is not this subject an essential element in the work in which you are engaged? Not only the older churches, but Adventists are endeavoring to settle questions of faith by the vote of councils, and to prevent a hearing of those who differ from them. How important that Christians should maintain their direct relation to God, and not allow any human authority to come between. But I have already taxed your patience too long.

Inclosed find ten dollars to assist in publishing. Send me one copy of "Life only in Christ;" one Man's Destiny; a few of Man's Nature and Destiny; the Atonement and Campaign Documents, and use the balance at your discretion. Praying that God will give you life and health to battle for the right, I remain, yours, for the truth that can stand on its own bottom.

Obituaries.

Greiverson.—Fell asleep in Jesus, on the 27th of February, Sr. Susan Greiverson, in the 74th year of her age. She was one of our oldest sisters, and has been a believer in the Life views for many years. She assembled with us only a short time since. But she has fallen asleep in Jesus with a full hope of the resurrection at the last day. We are sorry to say that the Methodist Minister, contrary to her firm belief, sent her off immediately to heaven without a resurrection. If friends will have their ministers to attend relatives' funerals, we could wish that the Ministers would be honest enough to tell the multitude what they believe. Could our sister have spoken her own sentiments they would have been, "I have fought the good fight, I have finished my course; henceforth there is laid up for me a crown of glory, which the righteous judge will give me at that day."

Jacob Grim.

Philadelphia, Pa., March, 1899.

Johnson.—Died in Plainville, Conn., Feb. 21st, our beloved Brother Hiram L. Johnson, aged thirty-four years and six months.

He formerly resided in New Britain. For seven years he had been a humble, devoted follower of Jesus. A self-sacrificing zeal had characterized his whole Christian life, and that hope which had been his stay in health became his comfort in sickness, and lit up his countenance with a heavenly smile of joy and resignation. His death was that of "the righteous," leaving behind the most positive evidence of future life and blessedness. He "sleeps in Jesus" to "awake in his likeness." An afflicted wife and little son are left to mourn the loss of a loving husband and father; but not to sorrow as "those which have no hope." Funeral attended by the writer.

W. N. Pile.

"Children's Department."

We regret that we have had to disappoint the children. Their Department has been crowded out this week, but we have not forgotten them. They are on our mind every day. Please read 1 Samuel iii., about the child Samuel this week; and may the Lord speak to all your hearts and help you to be good.

Editor.

In Dr. Finley's article of last week, the words "*were dead*" fell out in printing. See first page, third column, line 46 from the top.

Appointments.

New Britain, Thursday, Mar. 11.
Hartford, Sunday, Mar. 14.
Springfield, Tuesday, Mar. 16.
Warehouse Point, Friday, Mar. 17.
W. Meriden, Sunday, Mar. 21.

S. W. Bishop.

Thomaston, Conn., Sunday, Mar. 14.

F. H. Burbank.

Business Matters.

One Dollar each from—Mrs. J. Dawson, J. B. Lovejoy, W. H. Quinn, Mrs. M. A. Dunbar, Frank Horton, John Hayes, Lydia Maps, L. Price, B. B. Clayton, S. Goodell, Mrs. Chas. K. Brown, Thos. Anderson, J. W. Low, Josiah Coan, J. W. Smith.

Two Dollars each from—A. Douglass, A. McCurdy, B. J. Burnett, Jas. Smith, Mrs. C. Dickinson.

Various sums—E. W. Chase, 50 cts.; R. Hart, pledge paid, $20; Spencer Perkins, 50 cts.

For Tract Fund.

E. A. Poole.......................... $10 00

Parcels sent since last week.

Wm. Cook & Co.	by mail
C. W. Lyndall	" "
E. A. Poole	" "
W. C. Stone	" "
W. H. Spencer, 3 packages	" "
Dr. E. Tucker	" "
W. J. Warner	" "
W. Sill	" "
J. B. Lovejoy	" "
Mrs. C. Tilloston	" "
Horace Story	" "
S. Carlisle	" "
E. Leach	" "
J. Bruce	" "
John Buttolph	" "
J. F. Roworth	" "
Mrs. Ford	" "
S. Cushing	" "
A. Hollis	" "
D. Vervalin	" "
W. C. Stone	" "
Mrs. R. W. Peirce	" "
L. L. Brown	" "
Mrs. S. Bancroft	" "

To Correspondents.

C. W. Lyndall. $1 38 still due you on account.

Stratton's Falls. A note enclosing 35 cts. received from this place for tracts, but no name signed. Who sent it?

Poetry.

TIMES OF RESTITUTION.

How dark the day, how full of woe
No mortal tongue or pen can show,
When our first parents disobeyed
The sacred law their Maker gave,
And eat of that forbidden tree
That lost them immortality.
The king of terrors reigns supreme,
O'er all the earth his power is seen.
Long has he reigned, and captive led
The untold millions of the dead.
But soon a brighter age shall rise;
When Christ, descending from the skies,
Shall come to renovate the earth,
And bring to light the second birth;
Born from the dead, to die no more,
All who in life his image bore;
As kings and priests, with him to reign,
When all his enemies are slain;
And only those who own his sway,
And all his righteous laws obey,
Shall, like the mustard seed, increase,
And fill the earth with joy and peace,
The first dominion be restored,
And David's Son and Lord adored
As Israel's long expected King,
Whose praise all saints and angels sing;
Loud Hallelujahs and Amen,
All peace on earth, good will to men.
All the first Adam lost, and more
The second Adam will restore;
The tree of life once more shall rise
Within the gates of Paradise;
And on life's river's banks shall grow
An antidote for every woe.
Maternal pains and anguish cease,
And all creation rest in peace;
O'er dreary wastes the river flows,
The desert blossoms as the rose;
The lion and the lamb shall feed
Together on the dewy mead;
The infant and the crested snake
A covenant of peace shall make;
And, without fear or danger, play
Together on the new mown hay.
None then shall hurt and none destroy
In God's most holy mount of joy.
And then the Prince of Peace shall reign,
O'er all the earth his power maintain;
Angels and saints shall join to sing,
All glory to their God and King.

J. PARRY.

SANDY HILL, N. Y., Feb., 1869.

"THE DEAD"—REV. XX., 12.

IS IT PROOF OF THE RE-LIVING OF THE WICKED DEAD?

"And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works."—Rev. xx., 12.

THE advocates of a *mortal* resurrection for saint and sinner appropriate this passage as their stronghold in the defence of this new-born theory. Upon this portion of Revelation is based the theory that "the resurrection of the dead is pre-requisite to judgment;" that "after they are *re-organized* and *waked up*" the "judgment decision" will "be made in favor of saints, or against the sinner." This unscriptural notion makes three stages through which the dead will pass *prior* to receiving their reward or punishment. (1.) The "re-organization;" (2.) the "waking up;" (3.) the rendering of "the judgment decision" in "favor of saints or against the sinner." This can imply nothing else than a "simultaneous" resurrection of both classes; though the author of the language just quoted affirms that he believes in the doctrine of "two resurrections."

Can any consistent interpretation of this passage possibly make it favor the doctrine of two resurrections? We think all will readily see the absurdity of making such an application. If it has any reference to the wicked, (which we question), it either proves a simultaneous resurrection of both classes, or refers simply to one class. We believe the latter position to be the truth. Those who affirm that mortal men—the just and the unjust, embracing all who have ever lived—shall stand before God in judgment, and still avow their belief in two resurrections, will find difficulty to evade the dilemma of making two such scenes as are described by the Revelation. Neither the "sea," nor "death," nor "hades" are represented as *twice* delivering up the dead. He makes no intimation that he understood the scene would be enacted *twice*.

The first point to be decided in regard to this passage, in order to correctly understand it, would properly be, "Does 'the dead' in this passage embrace both classes?" If it can be proved that the phrase is applied to one class—the righteous—then what follows must apply to them: and *vice versa*.

It will not do to assume, in the absence of proof, that the phrase "*the dead*" means both classes of the dead; for the phrase is often used in the Scriptures with reference to the righteous alone. Especially is this the case with Paul in his great argument on the resurrection in 1 Corth. xv. He does not once in that argument, as I understand it, use the phrase in a sense which embraces the wicked. For example he says: "Since by man came death, by man came also the resurrection of *the dead*." He is not talking of the wicked dead, but of "those who have fallen asleep *in* Christ." Again, he says: "The dead shall be raised incorruptible." There is no dispute but that this refers to the righteous. Christ confirms the same limited use of the phrase in Luke xx., 35-37, where he declares that those who "shall be accounted worthy to obtain that world and a resurrection from the dead" are "equal to the angels," and "are the children of God being the children of the resurrection." Speaking of the same class—the saints—whose resurrection He was endeavoring to prove to the Sadducees, He adds: "Now that *the dead* are raised even Moses showed at the bush when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living; for all live unto him." That is, all who shall live again live unto him; and therefore He is not a God of those who will *live no more*. To make a universal application of the phrase "the dead" would establish universal salvation; for the conclusion cannot be avoided if *the dead*, spoken of as living again, embrace the wicked, that they will be "the children of the resurrection," and therefore, can die no more, being "equal unto the angels." If the same phrase in Rev. xx., 12, includes the wicked, it involves the same difficulty. There are many interesting and important facts connected with this subject, which form strong reasons for believing that the whole transaction has reference solely to the righteous.

1. "The dead" are represented as standing "before God." In this vision "death" and "hades" are personified as delivering up the dead. John's attention was directed to this fact, and he also beheld them "before God;" therefore, we may understand these facts to be different features in the vision, for it is manifest that the delivering up of the dead must precede their standing in the presence of God. But we wish here to introduce a very interesting fact which greatly strengthens our positions.

In our English version the words "before God," Greek critics inform us should read "before the throne," according to old Greek manuscripts. Samuel Treggelles, LL. D., informs us that this reading is guaranteed by manuscript authority of at least twelve hundred years old. The Emphatic Diaglott and American Bible Union give the same rendering. Therefore, we understand John to mean that he beheld the dead standing "before the throne" of God. But where is the throne of God? Is there any proof that wicked men will ever stand in the immortal glory of His presence? The Psalmist declares that the wicked "are like the chaff which the wind driveth away; therefore the ungodly shall not *stand* in judgment nor sinners in the congregation of the righteous."—Psa. i., 4, 5. But the dead that John prophetically beheld will "stand in judgment," and are a "congregation of the righteous." Do not the Psalmist's words, therefore, exclude the wicked?

In Rev. iv., 2, 6, John says: "I was in the Spirit; and behold a throne was set in heaven, and one sat on the throne . . . And *before the throne* there was a sea of glass like unto crystal." John locates the throne "in heaven." In this vision of the throne he was favored with a view of the future reception place of the church, unoccupied, and represented as a broad, pellucid-like expanse "before the throne," in the presence of God and the angelic hosts. After tracing the strange and dark history of the church by the fearful symbols which the Head of the church presented to him—had heard, as it were, the blood of slaughtered millions cry with a loud voice for the vengeance of God—his eyes were drawn away from the heart sickening-sight to another and glorious scene in the presence of God. In vision he again beheld "the sea of glass," "before the throne" occupied by the immortal and triumphant church. He says: "I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood *before the throne*, and before the Lamb, clothed with white robes, and palms in their hands."—Rev. vii., 9. In glorious robes of righteousness and bearing triumphantly the palms of victory over the grave, God, in gracious tenderness, wipes all tears away; and the holy Lamb of God, once slain for man's redemption, is still an active agent in promoting the happiness of His loving Bride, being a union which eternity alone can measure. At different times the Revelator beheld the redeemed church in vision; and at this time he doubtless beheld her introduction into the presence of God immediately after the resurrection. But where were the wicked? Alas! when the Lord's children, as an immortal multitude, were caught up to meet Him in the air, they were "*left*" behind.

Again, in Rev. xv., 2, he beholds the redeemed church on "the sea of glass," having "the harps of God," and they sing the song of Moses and the Lamb—a song of *deliverance*. They can now look back upon the grave and exclaim: "O death, where is thy sting? O grave, where is thy victory?" But it is manifest if the wicked are in that multitude which shall stand before God, that they can sing that song with as much truthfulness as the other class. If *hades* delivers up the wicked dead it would destroy the force of Christ's blessed promise to the church that "the gates of hades should not PREVAIL against" it.—(Matth. xvi., 18). Thus most positively implying that it would "*prevail*" against all others.

Rev. xx., 12, presents the same class—the redeemed church — standing "before the throne" that he had previously seen in vision. The throne is located in heaven, and the wicked could not stand before this throne without getting to heaven; but the Scriptures teach that none but the righteous will be "caught up to meet the Lord in the air." "Before the throne of God" they will remain in blessed communion with the heavenly beings till "the indignation be overpast," and then the "New Heavens and New Earth" will receive its immortal inhabitants, and God shall "dwell with them." (Rev. xxi., 3).

2. "They were judged every man according to their works." Let us bear in mind that this judgment scene is in heaven *before the throne* of God. The books that they were judged out of do not embrace the "book of Life," as this book must contain the names of all who are represented as standing before God. When Jesus comes to judge the world "at the *last* day," (i.e., the end of this age), it is evident that the destiny of the whole human family is at once *decided* from the "book of Life," and the *execution* of this decision brings "*the dead*," (which embrace the righteous,) forth from the grave "in incorruption." "It is sown a natural body, it is raised a spiritual body:" (1 Cor. xv., 42-44). And nowhere is it said that it is raised a *natural body*, which many advocate by the *mortal* resurrection theory. The opening of the book of Life makes known whose names are written therein—who shall be caught up "to meet the Lord in the air;" and all others will meet an ignoble fate in "the lake of fire." As the eternal destiny of the race is decided from the "Book of Life," therefore, "the books" mentioned distinctly from this, must contain a record of deeds for another purpose, as the dead, the righteous only, are judged out of these books.

In 1 Cor. xv., 41, Paul says. "There is one glory of the sun, and another glory of the moon, and another of the stars; for one star differeth from another star in glory." Now I do not understand this as teaching a *gradation* of happiness, but a gradation of position, or glory, in the kingdom of God. Hence, the Revelation speaks of the immortal multitude who stood before God as composed of "small and great"—a distinction which is even now recognized in the *mortal* church.

Again, 2 Cor. v., 10, Paul speaking of the righteous, says: "For *we* must all appear before the judgment seat of Christ; that we may receive the things done in his body, according to that he hath done, whether it be good or bad." This, doubtless, has reference to the same judgment recorded in Rev. xx., 12. The *works* of the saints are brought to view, which Paul in another place is careful to explain. As an illustration, one who has been laborious and successful in turning many to righteousness would occupy a position in the kingdom in distinction from another Christian who has with equal energy, though honestly, promulgated false doctrines, and, like one in the primitive church, may have overthrown the faith of some. The works of one would be "GOOD" and the other would be "*bad*;" and yet, both by faith in Jesus and obedience to his laws, have been "accounted worthy to obtain that world and a resurrection from the dead." In accordance with this idea, Paul says, "Every man shall receive his own reward according to his own labor; for *we* are laborers together with God. . . . For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's works shall be made manifest. . . . If any man's work *abide* which he hath builded there, upon *he shall receive a reward*. If any man's work shall be burned, he shall SUFFER LOSS but *he himself* shall be saved; yet so as by fire." Paul compares the good works of the saints to gold, silver, precious stones, and those whose works are of this *abiding* character shall "receive a reward;" and those whose works are compared to perishable material, like wood, hay, stubble, shall "suffer loss," though they shall be saved.

We think the judgment in Rev. xx., 12, refers simply to the saints, for the purpose explained by Paul. Space will not now permit us to bring out many other facts which prove that this passage has no reference whatever to the resurrection of the wicked. Perhaps it will be wise to keep a little ammunition in store to defend the facts that we have already brought out.

In vision, John first beheld the triumphant church when introduced into the immortal glory of God's presence; in another vision he beholds the redeemed multitude celebrating their deliverance, and after the marriage of the Lamb he beholds in Rev. xx., 12, their judgment scene for the purpose of assigning them their various positions in the kingdom of God, and "he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."

Oh, what a glorious future awaits the church of Christ! May each one of us seek to be more fully endowed with the Holy Spirit, and labor earnestly to have our works of that imperishable character that in the day when our works shall be made manifest we may not suffer loss. Let us faithfully continue to hold up before perishing men the only hope of the gospel—*life eternal through Jesus Christ*—and that the "*just by faith shall live again*."

WM. H. SPENCER.

ROCHESTER, N. Y., March, 1869.

WHAT DOES IT MEAN?

"There shall be earthquakes in divers places."—MATT. xxiv., 7.

"The sea and the waves thereof roaring."—LUKE xxi., 25.

"Fearful sights and great signs shall there be from heaven."—LUKE xxi., 11.

THE attention of the world is being forced to the contemplation of very startling phenomena, of late, in the shape of earthquakes, tidal waves, etc. Disturbances of the earth, and of the tides of the sea, and of the course of nature, on an unprecedented scale, have been the subject of excited tidings from all quarters of the globe. Editors and scientific men have been led to pronounce upon them as among the most remarkable and extensive of which there is any written record. They have been experienced at short intervals during the past two years, and especially the last four or five months. It is also believed, by those most knowing on the subject, that the last of this cluster of gigantic commotions have not yet been felt. Later and fuller details are continually increasing, and commanding an unusual degree of interest among scientific men.

A secular paper remarks:

"In both hemispheres, but especially on this continent, and among the adjacent islands, these visitations of tornadoes, floods, and earthquakes, with their tidal waves, and fissures emitting gas, fire, smoke, steam, and boiling water, are becoming alarmingly frequent. Last autumn they had them all in high revelry at St. Thomas and the neighboring islands, and such terrific hurricanes of rattling hail along the southern frontier of Texas as was never known there before, back to the first occupation of the country by the Spaniards. This year the line of operations of these celestial and subterranean phenomena appears to be (with the recurrence of the meteors) along the Pacific side of the continent, and may be traced to the late disastrous convulsions of the dry land and the sea along the western coast of South America. Violent storms follow in the track of earthquakes, and such storms doubtless result from the derangement of the atmospheric equilibrium by the disturbing gases and electrical forces arising from these subterranean outbreaks."

The first of this great, and more recent, series of convulsions, so far as our intelligence now extends, occurred in the Sandwich Islands, eleven days before the terrible disaster in Peru. Violent shocks were felt in different parts of the group from the 2d to the 9th of August, accompanied with heavy storms of thunder and lightning. The western coast of South America was devastated by awful earthquakes from the 13th to the 15th of August, and at the same time the shocks were felt again in the Sandwich Islands, though less severely than before. On the 17th there were shocks in New Zealand. About the middle of September shocks were felt by vessels in the Eastern Pacific. On or about the 1st of October they were experienced again in the Sandwich Islands. In California they were felt from the 21st to the 25th, with considerable severity, and were repeated slightly up to the 6th of November. On the 23d of October we hear of earthquakes in Ireland. On the 4th of November there was one at Vancouver's Island.

The shocks have followed no particular direction, and been confined to no particular quarter of the earth. Beginning in the middle of the Pacific Ocean, they seem to have affected all its eastern shores and its southern and western islands, and, skipping the whole breadth of the North American Continent and the Atlantic Ocean, to have broken out in Ireland. We may yet learn that the remoter countries of Asia have likewise been shaken.

The tidal waves, which have accompanied all the most serious of these convulsions, are peculiarly interesting subjects of study. It has been remarked, as an evidence of the rapidity with which they travel, that they reached the California coast as early as the morning of the 14th of August, having moved over a distance of four thousand miles in a little more than fourteen hours. But it now appears that their speed is even greater than this, for they were felt in the Sandwich Islands, nearly an equal distance, on the evening of the 13th, only four hours after the earthquake in Peru, lasting through the night, and obtaining their greatest force the next morning, almost simultaneously with their appearance on the opposite California coast. This would give them a velocity of about a thousand miles an hour.

A great tidal wave fell upon Hawaii, one of the Sandwich Islands, on the 15th of of October, destroying a great many houses and other property.

Something of the terribleness of these tidal disturbances may be better understood from the letters of eye-witnesses and sufferers. The British Vice-Consul at Arica, exclaims:

"Gracious God, what a sight! I saw all the vessels in the bay carried out irresistibly to sea (anchors and chains were as packthread), probably with a speed of ten miles an hour. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an awful rush, carrying all before it in its terrible majesty, bringing the whole of the shipping with it, sometimes turning in circles, as if striving to elude their fate."

A writer from Lima, says:

"I saw the whole surface of the sea rise, as if a mountain side, actually standing up. Another shock, accompanied with a fearful roar, now took place. I called to my companions to run for their lives on to the Pampa. Too late! With a horrid crash the sea was on us, and at one sweep—one terrible sweep—dashed what was Iquique on to the Pampa. I lost my companions, and in an instant was fighting with the dark water. The mighty wave surged, and roared, and leaped. The cries of human beings and animals were dreadful."

The New York Sun, of November 19th, expressed itself thus:

"Such a universal pother in the bowels of the planet was never known before in human experience. Wicked men of science have, it is true, been profane enough to say that the primeval hell beneath earth's ribs was fast cooling, when it wasn't; and this may have led to the late demonstrations, although one is sorry to attribute vindictive feeling to so august, wise, and venerable a body astronomic.

"Certain it is that a great rebellion has taken place for some cause or other, and that the earth has been shaken from centre to circumference. So far from there being any decrease of vigor in the igneous energies, they are more active than ever. Etna, and Vesuvius, and Hecla—that pretty toy of the Icelanders—are henceforth to be set down as among the prettiest fireworks of the creation, and have been completely shorn of what used to be considered their grandeur and sublimity, by the tremendous rock-rendings and oceanic fires, which have made the Pacific islands so famous and so terrible. All over the globe, as by a general conspiracy and premeditated simultaneous movement, there has been a regular Walpurgis hellabaloo, and fiery dance of destruction and death. Vesuvius and the Tahitian volcanoes roared to each other at the same moment in voices of primeval thunder, across the immeasurable brine, which writhed with a new and unheard-of agony, wrecking great ships in its wrath, and swallowing their ruins like so many grains of sand."

On the 8th of December a fresh eruption of Etna broke out. The mountain became enveloped in smoke, and exploded at times with deafening detonations. The streams of lava swept over the surrounding country, and the ashes from the crater were blown into the streets of Messina.

On the 12th of December, the ship Isaac Jans, from Port Townsend, when a few days out from Acapulco, encountered three fearful tidal waves, filling all aboard with consternation. If the ship had not been with her head on, she would undoubtedly have foundered. Like accounts are multiplying upon us with almost every foreign mail.

Now, it is but natural, right, and wise, for intelligent and thinking men to inquire into the meaning of all these commotions in earth, air, and sea. They furnish a vast subject for science, and also for the theologian and Christian. There is particularly one relation of these things which no man, with the Bible in his hand, should overlook; and that is, that they have been predicted by the inspired writers, and by the Lord Jesus himself, again and again, as the forerunners of the day of judgment. People may laugh and sneer as they please, but God hath spoken on the subject; spoken plainly, spoken repeatedly, and given the assurance that these are the signs by which we are to know that the end of this age is near at hand.

"Earthquakes in divers places," "the sea and the waves thereof roaring," along with other marvellous coincidences, are unmistakably described in the Scriptures as God's warnings of the nearing day of his coming to judge the earth. Nothing can well be more positive and definite than that fearful irregularities in the realm of nature are to herald the "day of the Lord;" and that Christ's coming will transpire in a time specially marked by startling occurrences. Nor does it alter the nature of the case, to allege, that there have been earthquakes, storms and commotions of the sea and sky in other ages, or that they may be accounted for on natural principles. God knew what nature is, and by what laws she is governed, when He pointed to manifestations in her economy for indications of the fulfilment of his purposes. And when, as now, the most intelligent investigators and observers, by figures and dates of history, prove to us that "these upheavings of the earth are greatly increasing in number and violence," and assuming a character of universality and terribleness never known to have been heretofore, there certainly is just reason to begin to conclude, that He who made these predictions knew something about them, and that the great events with which He has connected them as the harbingers, are really not far off.

The day, the month, the year, we may not know; but *the signs* we may know, and see, and feel. And "when these things begin to come to pass," the command of the Saviour to His people is, that they draw from them certain conclusions, and "*know* that the Kingdom of God is nigh at hand." Luke xxi., 31.

"And yet," writes one of our correspondents, "the great mass of mankind are utterly regardless of all the solemn warnings which these upheavings of the earth are thundering into our ears. There are scoffers who mockingly exclaim, 'Where is the promise of His coming, for all things continue as they were from the beginning.'" The Church abounds with evil servants, who say in their hearts, My Lord delayeth his coming, and are smiting their fellow-servants, and are eating and drinking with the drunken. Learned doctors, acknowledging the frequency and terribleness of these visitations of God, yet refer to them as capital jokes, and fit subjects for witticism. Many mockingly allude to 'the shaky condition of the globe,' and make light of these awfully solemn things. Though the Almighty has given it as a sign of His Advent, that "there shall be earthquakes in divers places," and even secular men, caring but little for what Christ in his word has said, are being moved by what is occurring, yet there are those who call themselves Christians, who can close their eyes, and pass it all as a matter of unmeaning merriment. Alas! alas!

"But whatever careless and worldly-minded Christians may say and do, in regard to these mysterious doings of God, if we love the Lord Jesus Christ, and desire his coming, and believe that He has given us any sign by which to know that his coming is near, these late terrible 'earthquakes in divers places,' must be viewed as signs that the day is at hand. Blessed also, is he that will regard them as the noise of the chariot wheels of the coming King. Our duty is, to watch and pray, knowing that soon He that has promised to come, will come and will not tarry. For He will surely come. He has promised to come. God has said that He will come. Angels had come from heaven to give assurance that He will come. The Holy Ghost in the hearts of Prophets and Apostles has taught that He will come. And everything in and around us augurs that His coming is near. Let men take warning, and be prepared to meet their God."—*Prophetic Times.*

A NEW YORK journal says, it is a fact, though the particulars are not yet all ripe for the public eye, that a secret organization, composed of Greeks, Russians, Germans, Frenchmen, and others, including Hebrews, has recently been formed in that city, whose avowed object is to unite with any power that may make war upon Turkey to drive her back to her Mohammedan home. "The Grand Army of Palestine," as the organization is pleased to call itself, will insist upon clearing Asia Minor as well as Southern Europe of the hated Turk.—*Boston Journal.*

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THE LORD'S SUPPER.

TEXT.—"For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice or wickedness; but with the unleavened bread of sincerity and truth." 1 Corth. v., 7, 8.

IN this text a distinct recognition of the passover institution is set before us, and the fact stated that Christ is our passover, who has been sacrificed for us: then we are called to "keep *the* feast." What feast? Is it not clearly the passover feast? Let us first notice that institution.

We turn to Exodus xi. to xiii. At the conclusion of the plagues the Lord inflicted on the Egyptians, one was to be visited on them in which all the first-born of Egypt should die. Moses was directed to instruct the children of Israel how they should conduct themselves to escape that calamity of death on their first-born. In the tenth day of the first month they were to take a lamb without blemish, and keep it up till the fourteenth day of the same month, and the whole assembly of Israel were to kill it in the evening; and they were to take the blood and strike it on the two side-posts and on the upper-door posts of the houses where they should eat it. They were to eat, with their loins girded, their shoes on their feet, and their staff in their hands; and to eat it in haste; it was the LORD's passover. "For I will pass through the land of Egypt this night," said the LORD, "and will smite all the first-born in the land of Egypt, both man and beast: and against all the gods" (or princes) "of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be on you to destroy you, when I smite the land of Egypt. And this day shall be to you for a memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast and an ordinance forever." It then goes on to describe what they should do in keeping the feast, and in putting away all leaven out of their houses, and saith, "Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread;" i. e., for the "seven days" of the feast.

The children of Israel went and did as they were commanded, and that night the destroying angel slew all the first-born of Egypt, but passed over the Israelites. The passover lamb was not to have a bone broken; which points directly to the Lamb of God, a bone of whom was not broken, and thus a prophecy in type was fulfilled in the person of Jesus. Israel was commanded to keep this feast when they should come into the land of Canaan in the first month: "Thou shalt keep this ordinance *in his season from year to year.*"

Thus it is seen to be an annual celebration of their deliverance from their bondage in Egypt, and of the LORD's passing over them when He destroyed the first-born of Egypt. To this last event the apostle distinctly refers in our text, in saying, "Christ our passover is sacrificed for us."

We will now examine the institution of the Lord's supper, and see if it is not a continuation of the same *feast*, though changed in some of its observances, and altered or adapted to a more spiritual dispensation, in which the true Lamb—typified by the lamb under the law—is presented as sacrificed for us, and thus become our passover. Matthew, Mark, and Luke, each give us the particulars of the Lord's supper-passover. But as Luke's account is the most full we will examine that first. Luke xxii., 7–21.

"Then came the day of unleavened bread when the passover must be killed: and He sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in: and ye shall say unto the good man of the house, The Master saith unto thee, where is the guest-chamber, where I shall eat the passover with my disciples? and he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With DESIRE" [importing great earnestness] "I have desired to eat THIS passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it is fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, THIS is my body which is given for you; *this* do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament" [or, covenant] "in my blood which is shed for you."

Several things are observable in this account. First: the earnest desire of Jesus to eat *this* passover with His disciples before his death: showing an intention to make some use of it of importance to his church. Second: the use He actually did make of it. It was "*after* supper"—that is, after the principal meal; after the lamb had been eaten, and they now came to the use of that bread and wine which was always reserved for the conclusion of the service; it was at this point of time He took the bread, etc., and said "*This* is my body"—the body of the anti-typical lamb, which is hereafter to supersede the type lamb: that lamb is no more to be offered or its flesh and blood used; for the true Lamb has come and is now to be "sacrificed for us." This broken bread, therefore, is all you are to use in the future, to represent my body given for you: and the cup, after or at the close of the supper, is all they are henceforth to use to represent His blood, which is shed for us. Thus, while He retains the passover institution, He so far changes it as to leave only that part which should represent Himself as the "passover for us:" the true Lamb of God has come and suffered death, or shed His blood for us, and by the use of *this* bread and wine, used in the concluding service of the passover, they were ever after to show His death, and manifest their faith in it till He come again.

We come now to the inquiry, How *often* shall we "eat this bread and drink this cup?" Some say, once in three months, or once in two months; others, monthly; and still others, *weekly*. This want of unity shows a lack of clear understanding in the matter. If it is to be celebrated oftener than yearly—as was the passover—the weekly is the most plausible period. But on what is this practice founded? So far as the Bible is concerned, it is based on the expression "break bread." If that does not mean the Lord's supper, then the assumption of its being a *weekly* institution has no foundation in the word of God. The advocates of the weekly communion appeal specially to Acts ii., 42, and xx., 7.

The first text states, the converts of the day of Pentecost, "continued steadfastly in the apostle's doctrine and fellowship, and in *breaking of bread*," etc. If this expression proves it was the Lord's supper, then the communion was *daily*, for verse 46 says, "They, continued *daily* with one accord in the temple, and in *breaking bread* from house to house," etc. That this phrase proves nothing in favor of a weekly, or any other period for the Lord's supper, is evident from the fact, it is a phrase used of common meals, both by our Saviour and his apostles. Thus it is said, then Jesus fed the multitudes, in Matt. xiv., 19; Mark vi., 41, and viii., 6; and Luke ix., 16, "He blessed and *brake*, and gave the loaves to disciples, and the disciples to the multitude."

If it be urged, Jesus was made known to two of His disciples, at Emmaus, "in breaking of bread," because, while He sat at meat with them, "He took bread, and blessed it, and *break* and gave to them," that this must have been the Lord's supper; and being on the first day of the week confirms that as the time of its celebration; we reply, First: Jesus himself declared to his disciples, at the time of his instituting the ordinance, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matth. xxvi., 29. Hence the breaking of bread at Emmaus was not the Lord's Supper. The disciples had been accustomed to see their Lord break bread at their ordinary meals, before his death, and now, when he performs the same service, after his resurrection, they at once recognize him. To suppose that the language imports any more, is to assume a point against proof, and in opposition to Jesus' own declaration, that he would drink no more of the fruit of the vine till he should do so with them in his Father's kingdom.

But, say the advocates of a weekly communion, "The disciples came together on the first day of the week to break bread," Acts xx., 7, "and that was certainly the Lord's Supper." How is that evident? "Why, it was not an ordinary meal." What if it was not, that does not prove anything in this matter. Paul "took bread and gave thanks," on board the ship, after a long fast, "and when he had *broken* it, he began to eat," and all the "two hundred threescore and sixteen souls" on board the vessel eat with him. Acts xxvii., 34–37. Was that the Lord's Supper?

The disciples coming together on the first day of the week to break bread, we have said, is no proof it was the Communion called the Lord's Supper. In the first place, in not a single instance is the use of *wine* mentioned as forming a part of the meal. That it was not an ordinary meal, may be admitted. What then? Was there no other convivial meal than the Lord's Supper? It is a clearly settled fact, in the primitive church there was what has been called "love-feasts," at which the wealthy members of the church made provision for the poor ones, and all sat down together as one family to this extra entertainment, thus keeping up the idea of *brotherhood.* Of this practice Jude distinctly speaks, in noticing some professors who were exceeding wicked, he says, "These are spots in your *feasts of charity*, when they feast with you, feeding themselves without fear," etc. Jude 12. Peter also speaks of the same, and says, "Spots they are, and blemishes, sporting themselves with their own deceivings while they *feast* with you." 2 Pet. ii., 13.

Thus it is evident, the feast of charity was kept by the early Christians; and the most likely time for that feast was "on the first day of the week"—then they came together to break bread in the feast. That such was the fact, Acts xx., 7, is quite certain; no wine is mentioned as used on the occasion, and the account indicates clearly the fact, that they were in the feast after "midnight," for the young man who had fallen down from an upper loft and was taken up dead, had been restored, and Paul continued his speech and *broke bread and ate* after that time of night. Thus this text fails to support the *weekly* communionists.

"Well," says another, "we may have it as often as we please, for Paul says, as *often* as ye eat this bread and drink this cup," etc. That is, according to these persons, it is left to each one to do as he pleases in the matter; God has given no certain time for it! This surely is loose enough to suit anybody. Those who take this ground entirely overlook the apostle's argument or teaching. Paul condemns the church at Corinth for their disorderly conduct in the matter of the Lord's Supper, and says, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; *this* is my body which is broken for you: *this* do in remembrance of me. After the same manner also he took the cup, when he had supped" [the passover supper], "saying, *this* cup is the new testament in my blood: this do ye, as oft as ye drink" [*this* passover cup hereafter] "in remembrance of me: for as often" [hereafter], "as ye eat *this* [passover] "bread, and drink *this*" [passover] "cup, ye do show the Lord's death till he come." 1 Corth. xi., 23–26.

Here we see the grand design of the institution of the Lord's Supper: it is to show the Lord's death. As the deliverance of Israel out of Egypt and the saving of their first-born was to be celebrated at the recurrence of its anniversary—"from year to year"—so Jesus would have us celebrate the anniversary of his death, who has become "our passover, sacrificed for us." A memorial day is always the anniversary of the event. Jesus adapted the passover feast to be a memorial of his death; so that as often as the friends of our Redeemer should come to the passover feast they should eat *this* bread and drink *this* wine in remembrance of his death for our redemption.

The ordinance itself has lost its significance by the haphazard manner in which it has been kept, and, by its so frequent use, fails to make that impression it would if observed at the anniversary of "our Lord's death," which it was designed to show forth. What would be thought of celebrating any other event as often as men should take a fancy to do so? Say, our national independence? Instead of having it at the anniversary, on the fourth of July, have it a dozen times a year! What would be the effect? Would it not lose its importance by its commonness and inappropriateness? Of all days in the year, the *first day* of the week is the most unsuitable and out of place. That day reminds us of our Lord's re-living from the dead. To turn it into a day to show forth his death, is to pervert the very idea intended in the institution. The annual passover, to our mind, is the time, and the only time, appropriate, to celebrate our Lord's death. That anniversary may possibly happen on the first day of the week. We would not postpone it on that account, but keep it on whatever day it may come; keep it as the anniversary, or memorial, of Jesus' death for our redemption; thus showing our faith in his death as our DELIVERER—as "our PASSOVER who was sacrificed for us."

As to the time of the passover, or the time of Jesus' death, though there may be some difficulty in fixing it with exactness, yet there can be no doubt it occurred at the full moon near the spring equinox. The Rabbinical Jews keep their passover at the first full moon after, and the Caraite Jews at the second. It is most likely the Caraite passover is the true time, as in connection with the passover, "ye shall bring a sheaf of the first-fruits of your harvest unto the priest, and he shall wave it before the LORD to be accepted for you." See Lev. xxiii. This could not probably be done at an earlier period than the second full moon after the spring equinox: and this sheaf was typical of the resurrection of Christ, to which Paul makes special reference, 1 Corth. xv., 20–23, "Now is Christ risen and become the first fruits of them that slept:" . . . "Christ the first fruits; afterward they that are Christ's at his coming." He as the first ripe fruit from the dead, has been *waved* before the LORD for us, and is the pledge of the harvest of all his followers at his coming. Blessed association: we commemorate his death, and then immediately recognize him in his revival as the first fruits and pledge of the revival of all of which he is the sample, viz., of all *in* him and who are partakers of the Divine life by which he rose from the dead.

As to the manner of keeping the feast, we suggest that all conveniently situated meet in one place, and that, first a frugal meal be participated in by all the believers present, and suitable portions of Scripture be read, and such conversation be entered into as shall tend to promote love to each other and to Jesus our DELIVERER, employing the time in this manner to a suitable hour of the night, and then bring forward the bread and wine which had been prepared and set aside for this purpose, and after giving thanks for the same, as a memorial of Christ's body broken and his blood shed for us, break the bread and distribute both the bread and wine to all present, and let it be received in remembrance of Christ, and an acknowledgment of our faith in his death for our redemption, or as "our passover, who was sacrificed for us." After this, sing a hymn, and separate to our several homes. Such a keeping of the Lord's Supper, it seems to us, exactly meets its design, and it is well calculated to promote holiness and consecration to him who died for us and rose again. Against such a "*Communion* of saints" we see no good or valid objection. "May the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with all" who "love our Lord Jesus Christ in sincerity." Amen.

In addition to what we have said on the Lord's Supper, we give the following extracts from an article by ELD. A. Guthrie:

The passover feast was always kept in the night, and called *Supper*. "The Jews concluded their passover by giving to every person a piece of bread and a cup of wine; so Christ, though he set aside, as the nature of his office required, the rite enjoined by Moses in that ordinance which he had been commemorating, yet retained the bread and cup added by the Jews." *Dr. Eadie's Biblical Cy.*, p. 355.

"This cup is the New Testament in my blood." As there was to be no more shedding of blood for the remission of sins, therefore this cup will perpetuate a yearly memorial that Christ was the last great sacrifice, and that his blood was shed in his death.

In *Horne's Introduction*, p. 185, vol. 2, it is stated, that the concluding service of the passover was a cup of wine over which the Jews sung the great *Hallel*, or hymn of praise. So Christ and the apostles sang a hymn and went out. Some have supposed that our Saviour gave liberty to choose their own time, from the language used by Paul, "For as *oft* as ye eat this bread and drink this cup, ye do show the Lord's death." It would seem there need not be any misapprehension of this subject were it not for the will of the flesh and human creeds.

1. It was instituted to keep in memory his death and shed blood. When did he die? *At the passover.*

2. What were the symbols chosen to show forth his death? Unleavened bread, and wine. When were they used together? At no other time than at the passover, for it was the concluding service and no testimony can be produced from the word of God that our Saviour ever changed this time.

In *Alford's* "*Prolegomena*" to his Commentary, he says, "In the dispute about the time of keeping Easter, between Polycarp and Anicitus, Bishop of Rome, about the year 160, the former defended the practice of the Asiatic churches, which was to keep their Christian passover at the time of the Jewish passover, the evening of the fourteenth of Nisan, by what he had learned from John and the other apostles.

HOW IT COULD HAVE BEEN:

AND HOW IT WILL BE.—BY E. W.

THE purpose of this article is to develop a principle by which the Scriptures may be harmonized upon the vexed question of the "age to come." The key to it is found in this: That man is a free agent: free to refuse or lay hold upon the good set before him by God; and that it requires his (man's) acceptance and adhesion to any covenant in order to make it valid and bring upon him the proffered good from God, who is the other party to the contract or covenant.

God made a man and privileged him to live forever upon *conditions:* but he sinned, which brought death into the world. Rom. v., 12. We dare not say it was God's plan to have such a state of things as has existed since; we think it impeaches his character; but how, or at what time he would have brought in immortality, had man remained innocent, the record does not tell, because He was necessitated to start a new plan. . . .

Sixteen hundred and fifty-six years passed away and He finds a hopeless state of apostacy and iniquity, with bare one family that feared him. He swept that generation away, with a flood, and commenced a new era with Noah.

In a short time *his* offspring had so corrupted God's ways that but one family was left in which Abraham was prominent, whom He called "from his kindred and from his father's house;" (Gen. xii., 1,) if by any means He might have one family, one people to serve and honor him, seeing all the rest had gone away to worship gods of their own invention, and plant kingdoms and build cities to their own glory. God was shut up to this course by man's iniquity.

To this man (Abraham) God made promises: He promised him and his seed (Christ) the law of Canaan for an everlasting inheritance, and to make this seed a blessing unto all peoples. He also promised to make his natural seed a great people, inhabiting this land in their generations, which was to be finally possessed through a resurrection, which the promise implied; hence by faith. This nation he called Israel, upon whom He bestowed peculiar care.

He spake to them by Moses after this manner: "Now therefore, if ye will obey my voice indeed, and keep my covenant, *then* ye shall be a peculiar treasure unto me above all people: for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation." Ex. ix., 5, 6. "Wherefore it shall come to pass, if ye harken to these judgments, and keep and *do them*, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers: (not without) and he will love thee, and bless thee, and multiply thee: He will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all sickness . . . and thou shalt consume all the people which the Lord thy God shall deliver thee," etc. Deut. vii., 12–16. "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord God, to observe and do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field . . . . The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways . . . The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, *if thou shalt keep* the commandments of the Lord thy God, and *walk in his ways*, and all the people of the earth shall see that thou art called by the name of the Lord and they shall be afraid of thee. . . . And thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above *only*, and thou shalt *not* be beneath. Deut. xxviii., 1–13.

Then follows a rehearsal of the evils that should come upon them in case of disobedience; and adds, "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt *return* unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that *then* the Lord thy God will turn thy captivity, (will he without?) and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out into the utmost parts of heaven, from thence will the Lord thy God gather thee and from thence will he fetch thee . . . I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deut. xxx., 1–19.

Here is the "text book" of the prophets. Here are the conditions and the principle by which the Lord has dealt with that people; and we see no warrant to say that He will ever change it with any of his creatures. God may and does create facilities that men may serve and obey him, but when He overrules their free agency they at once become a mere machine. So in the foregoing, He does not propose to do any such thing; but that every one "*work out* (their) your *own* salvation" and "give diligence to make (their) your calling and election sure."

Now, God made these proposals to Israel in good faith, or not in good faith. If not in good faith, who could draw an ounce of consolation from his promise and oath? But if in good faith, then it was the privilege of that people to have been then blessed of God, and we at once must come to this conclusion, there would have been no division of the tribes in the days of Rehoboam; there would have been no Babylonian Captivity, hence no prophecies concerning their return and subsequent union and prosperity; neither would the prophet have written, "Remove the diadem, and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he comes whose right it is; and I will give it him." (Ezek. xxi., 26, 27); for the kingdom of God over Israel, (2 Chron. xxix., 23) would have continued with the sons of David, as it it written: "If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for forevermore." Psa. cxxxii., 12. Jerusalem would never have been trodden down of the Gentile, hence there would have been no Gentile kingdoms with universal empire, nor the chains of prophecy which so faithfully delineate their cruel supremacy through 2,300 years; "but their time should have endured forever." Psa. lxxxi., 15. With this view we can see how this nation would have been high above all nations, and all nations would have feared it; how that in due time the Messiah would have been born according to Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not harken unto my words which he shall speak in my name, I will require it of him;" or as Peter cites it, "shall be destroyed from among the people" (of Israel). Deut. xviii., 18, 19; Acts iii., 22, 23.

At this juncture we can see the place for a prophecy which by some is located in a future age: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked," etc. Isa. xi., 1–10.

This "rod" was the promised Messiah. At his first advent he would have been a King. This was the time that Abraham rejoiced to see, "and he saw it, and was glad." John viii., 56, also Luke x., 24. Israel would have been purged of evil, as we have seen. See also Matth. iii., 12. And all nations would have submitted themselves unto him or else have been smitten with the rod of his mouth; to which agrees, Psalms xlv. and lxxii., and like Scriptures which are abundant.

Here also to our mind is the place for another prophecy oft put in a future age: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the *increase* of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice *from henceforth even forever*. The zeal of the Lord of hosts will perform this." Isa. ix., 6, 7. Then would have commenced the restitution, according to the Voice crying in the wilderness: "Prepare ye the way of the Lord, make straight in the desert a highway for *our* God. (Israel's Messiah.) Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall [be made straight, and the rough places plain: (literally, in Judea). And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Isa. xl., 3–5; Luke iii., 4–6.

But, it is objected, this state of things could not be till the root of Jesse stands for an ensign of the people, to whom the Gentiles shall seek: when his rest shall be glorious; See Isa. xi., 10. True: and, to this Simeon agrees, when speaking by the holy Spirit, with the child Jesus in his arms: "For my eyes have seen thy salvation, which thou hast prepared before the face of all people *a light to lighten the Gentiles*, and the glory of my people Israel." Luke ii., 30–32.

From the foregoing, we can see, had Israel been obedient, or even after they had committed wickedness, had they repented and done the good under Messiah, that the power, the riches, the glory, and increase of their kingdom would have gone on till the whole earth would have been under his mild sway. Isa. lx., portrays some of the glory. All the heathen round about would have come bending unto this people, for they would have been afraid of them, and would have wor-

shipped before the Lord in Jerusalem. In our next we will cite some prophecies in further support of this position.

WILL THERE WAR IN EUROPE?

A PROMINENT German statesman and most distinguished jurist wrote, in the month of January, a letter to a citizen in New York, from which we translate literally (and, therefore, not elegantly) the following passage. Whatever the sympathies of our readers, or our own views may be, the authorship of the letter gives it sufficient interest to be communicated to our readers. Nor is the allusion to General Grant without its significance, and without our justification in giving it publicity at this very time. Our President's "Let us have peace," will require a wider application than that for which his words were intended, should there be war in Europe—which needs must be a general war—and our own Congress continue to show from time to time a desire to commingle with European affairs, and to appear in some way in the strife. Should the flame burst forth beyond the Atlantic, the noblest part to be performed by America would be calmly, fairly and grandly to guard, and further to develop the law of nations, as she has done before:

"In the meantime the war with France is steadily preparing. Napoleon III. labors most unequivocally toward it, and it seems that he is going to make the King of Italy his ally, despite the opposite sympathies and interests of the Italian people, who from France can only expect the rule of foreigners; from Germany, however, natural friendship. As a third ally, in the background, is Austria, biding her time. The Emperor and Premier are bent on vengeance against Prussia. It is to be hoped that the Hungarians will exact a stop in that quarter. At the bottom it is the clergy who stir the fire. The great question is Priestcraft and Cæsarism on the one hand, and Germanic independence and liberty on the other. It will be bad indeed if we must make concessions to the Russians, who are still barbarians, in order to defend ourselves against the united Latin (Romanic) States, and the traitorous priests and princes in South Germany. As to the future, I am calm. It is impossible that Rome, rotten and absurd, shall again rule Europe, even if Pope and French Emperor are allied; but it will cost much blood, much wealth, and the graves of many high-souled men. It is fortunate that Grant will have entered the White House before the war, which will scarcely begin before the French elections in May. Grant's bearing will have great influence. If the Germanic world were as closely allied, but at the same time for liberty and unity, it would be a child's play to chastise the Latin people so that all their lust to rule the world again would be driven out forever. The Germanic element is not the ruling power of the world's situation, for the simple reason that, consistent with the principle of liberty, it divides in different directions and unites with more difficulty. The Latin people and the Celts easily subordinate themselves to centralism. Poor, intelligent centralism may be far more powerful in war than wealthy nations who enjoy liberty and representative government."—*Evening Post*, Mar. 4th.

INDEX TO O. S. HALSTED'S "THEOLOGY OF THE BIBLE."

WE have received a manuscript copy of the above, prepared by Br. CHARLES A. HASTINGS, Springfield, Mass., which is arranged alphabetically. It must have cost him much labor. It ought to be attached to every copy of the work. It is an invaluable help in finding the various topics, texts, and remarks quoted in the work from other authors. No one who has Judge Halsted's work should be without such an index.

FOR SALE.—Two bound volumes of the HERALD OF LIFE, Vol. V. Price $5 each, if applied for soon.

W. I. WARNER, Factoryville, Nebraska, writes: I send $1, for which please send me pamphlets strictly suitable for new beginners in the belief of the true teachings of the Bible and the non-resurrection of the wicked dead, as there are only four of this belief in this vicinity. We of course have much to contend with. We are entirely surrounded with all kinds of people; and many different denominations of which are bitterly opposed to your doctrine; yet I think this an all-healing medicine, where administered properly; and even in small doses it seems to have a desirable effect. I shall soon send for your paper.

NOTE BY THE EDITOR. We have sent you the works called for, and the paper also. Fear not: keep the words of Life in Christ alone before the people. God will take care of His work, let men oppose as they will.

JAMES H. JACOBS, Freetown, N.Y., writes: I send herewith $2 for Br. A. Douglass for the HERALD, which proclaims life in Jesus' name in harmony with Jesus' mission, which was to give life. He said of some, "Ye will not come unto me that ye might have life:" the life which He was to give to man through faith and repentance. The life He has to give is called a "more excellent life:" (Syriac) John x., 10. The more excellent life is contrasted with this present life, which cannot be continued, but ends forever at death. The life Jesus gives is eternal: they die no more, but are equal unto the angels of God in heaven. "They are the children of God, being the children of the resurrection." The Lord help us who believe these glorious truths to manifest by our lives how highly we prize them.

THE HERALD OF LIFE.

NEW YORK, MARCH 17, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not; he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"THE LORD'S SUPPER."

WE have been urged to republish our sermon on this subject, for several months past, but have delayed it by a pressure of other matter. As it is drawing near the anniversary of its institution we have thought best to give the sermon this week. No one doubts but that the Lord's Supper was first celebrated at the passover feast, and that it was thereafter to be observed as a memorial of His death: hence we take the ground, like all other memorials of events, it was designed to be an annual celebration or commemoration of the event of Christ's death till He comes again from heaven.

We have stated in our sermon the fact that the Rabbinical and the Caraite Jews differ as to the time of the Passover, whether it was kept at the first or second full moon after the Spring equinox. While we do not deem this point material, yet we incline to the opinion that the second full moon is most likely to be the true time, from the fact, the wave sheaf, or "first-fruits of the harvest," was to be waved before the Lord near the close of this feast. It seems unlikely this could take place earlier than the latter part of our month April, even in Palestine.

For this reason *we* prefer the second to the first full moon after the Spring equinox, and intend practising accordingly. This will happen on Monday the twenty-sixth day of April this year. If others prefer the earlier season, that will happen Saturday, March twenty-seventh, this year.

The place where the friends will meet, for this city and Brooklyn, is not yet fixed upon. It will be announced in due time.

LONG ARTICLES, ETC.

WE confess to the offence of such articles, and have been laboring to get room for them from correspondents. If any one could see the pile of such, lying before us, that we have not yet had time even to examine, they would pity our taxed eyes and strength. However, we will do the best we can and as fast as we can to dispose of such communications. If our readers wish short articles, please send us such; and write plain, and give space between your lines to interline, as it is often necessary to do before giving them out to the compositor. If these things are not attended to, we have to re-write the manuscript, and perhaps make it wait till a more favorable time to prepare it. Sometimes it is delayed longer than the writer thinks it should be; but we always have what seems to us a good reason for such delay. We may misjudge, but we use the best judgment we have. We love our work, and are glad to serve our brethren and friends, and our common Lord, to the extent of our power and ability. "Brethren, pray for us," said Paul. If he needed the aid of his brethren's prayers, how much more do we. We are persuaded you do pray for us, and the thought often encourages us to struggle on in our work.

THE WICKED DEAD AND THE RESURRECTION.

As John v., 28, 29, is the stumbling stone to sincere inquirers on this subject, we will speak once more to such; not to say anything new, but to repeat what we have spoken before. Any one must be struck with the fact that our Lord's language, John v., 29, seems to have been based on Ezek. xxxvii., as his language Mark ix., 44, is based on Isa. lxvi., 24. In John v., our Lord had been speaking of himself as God's appointed Messenger to give *life* and to *execute* judgment; and affirmed that he had power to QUICKEN whom he would; and he tells his hearers, "The hour now is, when the dead shall hear the voice of the Son of God; for the Father hath given to the Son to have life in himself: hence He can make alive whom He will: and the Father judgeth no man, but hath committed all judgment to the Son. The works Christ wrought in quickening many dead in sins and, raising to life literally dead persons, during his personal ministry, would be evidence that his claim of having power to quicken whom He would, and of executing judgment on all, was a true claim. As He was addressing the Jews, who were seeking to kill him (verse 18), He goes on to tell them, it was himself the Father had given power to do what is plainly declared in Ezk. xxxvii., God would do, viz., "Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel: and ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, and I will put MY *Spirit in you, and ye shall live*," etc.

Whatever this resurrection is—whether national, spiritual, or literal—it is perfectly clear, it is the very same Jesus speaks of, John v., 28, 29. If one is national, so is the other; if one is spiritual, so is the other; if one is literal, so is the other. If any choose to say it is literal, then none but God's "people" are made alive: none others are embraced in Ezekiel's prophecy; and none others received life in our Lord's enunciation in John v. We repeat, the two scenes are evidently identical. The Jews certainly understood the fulfilment of Ezekiel's prophecy to be future when Jesus spoke in their hearing. John v., 28, 29. To us, it is evident, it was Ezekiel's vision he referred to, and claimed that He would fulfil it. He tells them not to marvel at his statements that God had given him life in himself, authority to execute judgment, and to quicken whom he will, etc., for the hour was coming in which that still more wonderful prophecy of Ezekiel should be fulfilled, and He would open the graves of God's "people" and bring them "to the resurrection of *life;*" while at the same time the doers of evil (like themselves, who sought to kill him) at this resurrection should be noticed only to *condemn* them. Condemn them to what? *Not to see life.* John iii., 36. Thus our Lord and Ezekiel harmonize; one throws light on the other, and neither says a word of any *life* to the wicked, but both make the life bestowed as the portion of God's people only. The text, John v., 28, 29, when compared with other Scripture, and explained in harmony with it, gives no support to the idea of any life from the dead, except to such as God emphatically calls, "*O my people.*" If we would live again, after death, we must have that characteristic; then—and not without—shall we be children of the resurrection, and thereby be constituted permanently and eternally the children of God, and be as the angels of God in heaven.

Hasten, O sinner, to Christ the LIFE-GIVER; and rest not till the Spirit of him who raised up Christ from the dead dwell in you, and you are under its sanctifying power evermore; so shall you come to the resurrection of life, or be changed in a moment, in the twinkling of an eye, at the last trump, and mortality be swallowed up of life. Let none of us rest in a mere doctrinal acceptance of the truth, but earnestly seek for the experience and power of the truth on our hearts and lives.

THE RESURRECTION: ANASTASIS.

WE have often in times past referred to Dr. BLOOMFIELD'S Critical Notes on the Greek New Testament, edited by Prof. STUART. In looking at his remarks on the question of the Sadducees and our Lord's reply, relating to the resurrection, we observe some important statements, or admissions. On Matth. xxii., 23, he says:

"There is little doubt but that the phrase *anastasis ton nekron*, or *anastasis* denoted, in common parlance, and agreeably to the general doctrines of the Pharisees, the resurrection of the *soul* as well as the body, and the reunion of both in a future state. Though, at the same time, the ideas of the Pharisees *themselves* (and still more the people at large) as to the nature of that future life were very vague, and occasionally founded on the notions of the heathens. So that our Lord's reply was, in wisdom, so framed as not only to refute the Sadduceean doctrines, but remove the misconceptions of the Pharisees; and thus to benefit not only the unbelievers of the doctrine of the resurrection, but the misbelievers."

On the foregoing statement of Dr. Bloomfield, we remark, first—The resurrection of the dead—*anastasis ton nekron*—"denoted in common parlance," or discourse, even with the "Pharisees," not a resurrection of "the body," merely, but "of the *soul*." In other words, it embraced whatever constituted the man—the entire manhood. Let this fact be remembered; and it follows, that when Christ and his apostles speak of the resurrection of *the dead*, "in common parlance," the soul is included, whatever that soul is. No matter what the Pharisees meant by the immortality of the soul, so long as they maintained it must have a resurrection in order to a future life; they clearly had no idea of a future life to disembodied human souls.

Second: The Pharisees, it seems, held to a "re-union" of souls and bodies in a future state; hence it was that they taught the transmigration of souls; i. e., the passing of their fancied immortal souls into other bodies at death; without which those souls would have no resurrection, and could not live, in their estimation. Their notions "as to the nature of that life were very vague, and occasionally founded on the notions of the heathens," says Dr. Bloomfield. It is evident from all this, that the Pharisees were ignorant of the true nature of the resurrection, though in words they held to a resurrection. This Dr. Bloomfield admits by saying, "Our Lord's reply [to the Sadducees] was so framed as" .... "to remove the *misconceptions* of the Pharisees," who were "the *misbelievers*." They professedly believed in "the resurrection of the dead, both of the just and unjust;" but their views were false and erroneous in several particulars. First: The resurrection they advocated was a necessary result of the supposed immortality of the soul, which, leaving its present tenement behind at death, must have another body to enter, in order to its continued life; such was their resurrection of body and soul, and "re-union in another life."

Another error of the Pharisees' doctrine of resurrection was, that it embraced "both the just and the *unjust*." The unjust, however, with them, included only the Jews, and not men of other nations. If a man was a literal child of Abraham, through Isaac, he would be saved, or have a resurrection, though he had been unjust; such was Pharisaic pride and error. Dr. Bloomfield says—"Our Lord's reply was, in wisdom, so framed as not only to refute the Sadducean doctrines, but to remove the misconceptions of the Pharisees; and thus to benefit not only the unbelievers of the doctrine of the resurrection, but the misbelievers;" that is, those who did not believe aright on the subject. The Sadducees denied that there is to be "*any* resurrection of the dead," either of the good or bad. Jesus refutes them by showing that there is to be a resurrection of the good, and at the same time refutes the Pharisaic notion of the resurrection of the wicked dead; for he teaches distinctly that the resurrected ones "are as the angels of God in heaven;" which could not be said of the wicked dead if revived into life. And Jesus gives "Abraham, Isaac, and Jacob," as the samples of those "which shall be accounted worthy to obtain that world" [the future life] "even the resurrection from the dead;" Luke xx.

With the two-edged sword of truth our Lord hews in pieces the Pharisees' false notion of the transmigration of souls and the resurrection of the wicked dead, while he demonstrates to the Sadducees the resurrection of the righteous dead. Thus, truly, did he "refute the Sadducean doctrines," and "remove the misconceptions of the Pharisees," and correct their misbelief. But they were "fools and blind," and did not profit by his teaching. Bound up in their "own traditions," like thousands in these days, they still adhered to their errors, as we learn from Paul's testimony, Acts xxiv., 15, where he states that his Jewish accusers "allow there shall be a resurrection of the dead, both of the just and unjust," while they found fault with him for maintaining the resurrection of Jesus, and of those who "fall asleep in him."

Paul's doctrine of the resurrection was one which was an object of "hope;" not of fear or dread. He never speaks of any other resurrection of the dead, to be looked for, but that of such as fall "asleep in Christ." For preaching this he was accused of the Pharisaic Jews; yet they themselves allowed there would be a more extensive resurrection than Paul contended for; even of "both the just and unjust;" for such an extensive resurrection Paul never said one word in all his preaching or epistles; but, on the other hand, he proclaimed the resurrection from the dead as an object of "hope," to be sought for most diligently, and to be bestowed only on those in Christ; hence he saith, he labored and suffered "if by *any means* I might attain unto the resurrection of the dead." Phil. iii., 11.

INQUIRIES.

I should like your opinion on the following questions:

1. Does the Apostle teach, 1 Thess. iv., 17, and 1 Corth. xv., 51, that every believer that may be alive, however short the time he may be such previous to the time of Christ's coming and the sounding of the trumpet of God, shall be changed?
2. If so, does Rom. viii., 17, Phil. iii., 10, 11, and Rev. xx., 4, harmonize and teach they all will be changed at the same time?
3. May not "alive and remaineth" teach maturity of age and faith, or why add to *alive* "remaineth?"
4. Does not "last trump" imply previous ones? and are the Jubilee trumps referred to here?

C.

OUR brother has asked our "opinion." We will give that freely, if it will not lead to a long discussion, which, in our "opinion," would not be profitable. To these several questions we answer:

"1." The apostle teaches in the two texts referred to and their contexts that "*the dead in* Christ shall rise," and that the living (*in* Christ) shall be changed at the same time. His language is too explicit, in our "opinion," to admit of any other construction. He says: "Behold I show you a mystery; we shall not *all* sleep [be dead], but we *shall all* be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and *the dead* [*in* Christ] shall be raised incorruptible, and we [who are not asleep] shall be changed."

Now, if all the believers alive are not changed, by the same rule all the dead in Christ will not have a resurrection; for it is manifest that many believers have died in a very short time after embracing Christ; and we must keep in mind, "the reward is of grace:" for, "the *gift* of God is eternal life," etc. The reward being a free gift of God, *in* Christ, it is bestowed on all in him, whether they have "borne the heat and burden of the day," or have only "wrought one hour." See Matth. xx., 8-16.

"2." The first two texts in this question, it is our "opinion," do not conflict with the view we have taken on the previous question. "God looketh on the heart." 1 Sam'l xvi., 7. The design, the purpose, the intention, the LORD judges by, and not the length of time or the amount done or suffered. The widow who cast two mites into the treasury did more than all the rich, who cast in of their abundance: "She did what she could," and would have done more if possible. If we have time, opportunity, and ability to do or suffer, then it is required of us "according to that we have;" but if time, opportunity, and ability are not in our possession, "the willing mind is accepted" for the deed. 2 Corth. viii., 12; Mark xiv., 8. As to Rev. xx., 4, we have nothing now to say on this symbolical representation.

"3." We do not think that the word "remain" has any other signficance than to give force to the fact that all the living saints will be subjects of the change spoken of, for the apostle expressly says, "we which are alive [or] remain *unto* the coming of the LORD ... shall be caught up together with them [the risen, who were asleep in Jesus] ... to meet the Lord," etc. You will see we have inserted *or* instead of *and* in the text; the latter not being in the original.

"4." If the "last trump implies previous ones," there is no other after the *last*, and that must bring us *to* "the last day," when Christ has promised to "raise up him" who "believeth on the Son of God." That surely embraces *all* believers, however short the time they had to show their faith by their works or sufferings. Whether the apostle referred to the Jubilee trumps, we have no means even to form an "opinion."

THE TRACT ON THE DEVIL.

THIS will be issued in a short time. Let those who have made pledges redeem them as soon as possible; and others who are disposed to help in this matter send us what you can at once.

IGNIS-FATUUS PROPHECY.

Do not start, beloved reader. You probably never heard of prophecy by this name before; but the *thing* is of some years' standing. It was inaugurated under the mild name of "*conditional* prophecy," and much in use in 1842, 1843, and 1844; and is always in use when people are in a hurry to have some favorite theory accomplished, and unfulfilled prophecy stands in their way.

These thoughts have been suggested by reading an article in the *Voice of the West* on the subject, by O. D. Gibson. He opens his "Conditional Prophecy" scheme as follows:

There is evidently a great mistake somewhere among Bible students in regard to prophecy, in supposing all prophecy *must* and *will* be fulfilled; if not in the past, then it must have a place somewhere in the future; so where shall we fit it in? Either the Lord's coming must be somewhat deferred, or we must find a place for it in that copious reservoir, the "thousand years," which is become a pack-horse for everything unfulfilled in the past. Now this is a bad way of doing, and does the revealed will and word of God an egregious wrong.

We are not of the number, if there be such, who have a "reservoir" of a "thousand years" for unfulfilled prophecy to be accomplished; but we see very clearly where G.'s trouble is; better that the whole prophetic word be considered an *ignis-fatuus* than that the "Lord's coming be somewhat deferred," etc. He seems to understand the use of "a pack-horse;" and no wonder that thought should have been suggested to his mind, seeing he has such a multitude of prophecies that he wishes to carry into the land of forgetfulness. If he has not done "the revealed will and word of God an egregious wrong" we do not understand how it could be done. But he could spare some prophecy from his bottomless pit. He says:

It may be true of some prophecy that it is unconditional, but it is not true of all. When we come to such as the second and seventh of Daniel, where the great outlines of earthly kingdoms are marked out, it may be unconditional; for the nature of the prophecy is such that no condition is required; for by it no especial good could be obtained, or evil avoided. But when the nature of the prophecy is such that good or evil is promised to any people, then there is *always* a condition, whether specified in the text or context, or not: for God has made a rule to that effect, recorded in Jer. xviii., which covers the *whole ground*.

If this "rule covers the whole ground," then it covers Dan. ii. and vii. That prophecy was clearly a subjection of God's ancient people to Gentile rule down to the "feet and toes" of the image. Was that subjection conditional or not? If you say it was not conditional, then we have one important concession which destroys G.'s main argument. He takes as "a sample" Isa. lx., in proof of his conditional prophecy notion. We invite our readers to read that chapter. Of it G. says:

Here is one of the most glowing descriptions of prosperity ever spoken of any people: and yet it is all conditional. . . . .

Now all this, and much more, is promised, but is conditional, and hangs on the obeying or disobeying the commandment in the verse of the chapter, "Arise, shine, [why?] for thy light is come, and the glory of the Lord is risen upon thee." Now this command, "Arise, shine," must be obeyed when "thy light is come," or the blessings promised will not follow; for it is on the supposition of obedience that the prosperity promised is to come. For it says (v. 3): "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." So if they did not arise and shine, no one could come to it.

This prophecy "is all conditional;" that is, it is an *ignis-fatuus* prophecy—"a luminous meteor to mislead travellers." G. goes on to tell us:

Their light did come, and the glory of the Lord did arise upon them, when the Redeemer (did come) to Zion" (Isa. lix., 20) eighteen hundred and more years ago. In proof of this see John i., 4-9: "In him was life, and the life was the light of men; and the light shineth in darkness. . . . He (John) was not that light, but was sent to bear witness of that light. That was the true light that lighteth every man that cometh into the world."

Now, according to G.'s reasoning, if the Jews had accepted the light eighteen hundred years ago, and embraced Jesus as their King, then all the glories of Isa. lx., would have been immediately realized by that people. Then what becomes of his "unconditional" prophecy of Dan. ii. and vii.? For let it be remembered, when Jesus, "the true light," came, the Jews were not within eighteen hundred years of "the toes" of the Image of Dan. ii., nor within several hundred years of the "ten horns" of Dan. vii. If the Jews had accepted Jesus and he had become their King, then the glories of Isa. lx. would have been realized: but if this had been realized, then Dan. ii. and vii. would not have been realized, hence would now be among the "*conditional* prophecies."

Thus the prophecies become a mere *ignis-fatuus*, a perfect bewilderment to the traveller; for he has no assurance that he is right, turn which way he will. The oracles of God, by this manipulation, have become as unreliable and uncertain as the pagan oracles; it may prove true sometimes, but if not, it was "*conditional*," that is all! We reject all such trifling with the oracles of God. It is well-calculated to destroy all confidence in the Bible itself; and it seems to us to turn the counsel of God into foolishness, and make the largest portion of prophecy like an old almanac which is out of use, and only guessed at the weather; if it was not wet it would be dry; and if it did not snow it would [illegible] or possibly be fair weather.

Such a system of construing the Scriptures unsettles everything in the future; even the personal advent of Christ the second time may be a *conditional* event! Who, of "conditional prophecy" men, can affirm it is not?

If God can give us detailed prophecy to guide us in this state, and to be a light to his church to the final consummation, and we are at liberty to convert such into "conditional" announcements—that may and may not occur—then is our "light become darkness, and how great is that darkness?"

Promises of good or blessings *may* be conditional, but even this admission must be taken with some limitation. God has promised seed time and harvest, etc., to the end of the world. The benefit to be derived from this promise may be conditional, but the promise itself has no condition. We might say the same of some promises of spiritual blessings; say the promise of the Messiah, the Christ, etc., while the ultimate blessing of eternal life is conditional.

But no such conditional idea is attached to prophecy. Our excellent Br., Jacob Grim, in his Dialogues on the Covenants, has set this matter in its true light. He says:

"I understand a prophecy to be an event that takes place, or is to take place, in which there can be no change or condition. . . . In prophecy God makes the history of the world as it will be; or, in other words, he takes the prophet and sets him down at the end of the age and shows him the world's history in advance. Now, there are no *ifs* or *ands* in the matter, for the prophet sees the thing done . . . nothing can change the programme."

That is the true idea of prophecy. A "*conditional* prophecy" is a contradiction in terms: it is an *ignis-fatuus*, by which idea men bewilder themselves and others. As such, let it be regarded by all who would know the truth.

LIFE AND IMMORTALITY.

IN writing to Timothy, Paul asserted that "Jesus Christ hath abolished death, and hath brought life and immortality to light through the Gospel," 1 Tim. i., 10. It is too much to say that under the Old Testament dispensation nothing was known of a future life, that the people to whom were committed the oracles of God were left altogether in darkness respecting the future. The above declaration of Paul, that "Jesus Christ hath brought life and immortality to light" does not necessarily imply that all light upon that subject had previously been withheld, as some have been inclined to believe. We deem it not, however, too much to say that while the writings of *Moses* contain plenteous promises of temporal blessings as reward of obedience, and threatenings of temporal punishment in case of disobedience, they contain nothing more definite than a few obscure references, or hints, if, indeed, so much can be found in them, respecting a future state.

If any are surprised that this is so, they have only to remember that it was not the Gospel, but the law, that Moses was commissioned to promulgate. We of the present day run through the writings of the prophets, and find so many declarations respecting

a future conscious existence, that we wonder the hope of a future life was not better and more generally understood by the Jews; but interpreting these passages, as we do, in the light of what has since transpired, in the light of revelations which they could not anticipate, we see clearness and force where the prophets themselves, much more the common people, must have labored under no little dimness and doubt. We cannot fairly presume that the masses of the people had any very definite conceptions of the reality of a future life, for without the light of subsequent developments, even the faithful student of Scripture could scarcely have been rewarded with anything brighter than faint glimmerings of immortality. Especially will this be seen to have been the case when we consider how natural it was under circumstances that so often befell them, to adopt such interpretation of certain passages as would make them applicable to temporal deliverances. While, therefore, the great truth of life and immortality was not wholly withheld from the children of Israel, it is no less true that Jesus Christ *illustrated*, and *spread abroad* the light of an incorruptible life. The prophet's all-important query, "If a man die, shall he live again?" was so answered by the Saviour as to be understood not alone by the learned and great, but by *all* people. The glad tidings of life from the dead was publicly proclaimed, and the poor, and the unlearned rejoiced in it, for it is written "the common people heard him gladly." A future life was to be made attainable by all, Gentile as well as Jew. It was offered as a gift to be *imposed* on none, but men were invited to an *acceptance* of it upon the simple terms proposed. "Every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John vi., 40. No ambiguity here. Every one which believeth on the Son will have everlasting life; and that life will be bestowed by raising "him up at the last day." The The great question of life is settled, in promise, beyond cavil. Though mankind go down into the dark valley of the shadow of death, the Shepherd will call "His own sheep by name, and lead them out."

Wakefield, and others, render Paul's language above quoted, "who hath abolished death, and spread abroad (by demonstrating it) the light of an incorruptible life."

Though it is not in an absolute sense true that Jesus has abolished death, seeing that men are yet subject to it, but in a no-wise contracted sense it is true, for he has made it ineffectual, so far as his people are concerned, by depriving it of its power to continue any of them in the state of death. He has circumscribed and limited the march of the universal conqueror. The Gospel glad tidings of life in the future diffuses a delightful and most cheering radiance over the darkness of the grave, and affirms in the clearest language the precious truth, which was before the object of comparatively dim conjecture and anxious surmise, that the saints shall experience a resurrection to a glorious inheritance, an existence which shall never be subject to dissipation or decay. Having in God's appointed way obtained the right to confer a new light by a new principle, Jesus has, in the case of believers, drawn death's "sting," which is sin, and has thus *counterworked* death. "Christ died for our (us believers,) sins according to the scriptures." Did death hold him? "Now is Christ risen from the dead, and become the first fruits of them that slept;" i. e., have been sleeping, or are sleeping, (Lange) 1 Cor. xv., 21. It cannot, we think, be justly claimed that the language of the apostle means merely that the resurrection of Christ has preceded a universal resurrection, or that a universal resurrection is even intimated in Paul's argument. As the first sheaf of the harvest presented to God as a thank-offering was the pledge and sample of the ingathering so the resurrection of Christ is the pledge that others also will be raised to life; and his being the "first fruits," or sample, determines the character of the resurrection harvest. Men did not bring, as the "first fruits," a thank-offering of wheat and then go and gather a harvest consisting mainly of tares. Whom, too, are we to understand as being meant by "them that slept?" Believers only, or all the dead? That the former are meant is evident not merely from the expression "first fruits," but also from the designation "sleep," a term which is used in the New Testament to denote the death of believers only.

Under the law, the question, "will there be a future life?" and "who will attain unto it?" must have been frequently asked; and though the prophets, as we have seen, afforded a reply, yet a dark shadow of doubt and uncertainty must have veiled the subject. Our Saviour proclaimed the promise of eternal life, plainly stating the conditions, and then, by dying, by passing under the empire of death, and rising again from the dead, thus illustrating the doctrine of the resurrection, he removed all doubt and darkness, and brought "life and immortality" so thoroughly to *light* that among all the bright and glorious truths of revelation, eternal life from the dead for all "who by patient continuance in well doing seek for it," stands the central figure. "I am he that liveth, and was dead; and, behold, I am alive for evermore." "Because I live ye shall live also." "He that believeth not the Son shall not see life:" for the sting of death, that which enables it to kill beyond the possibility of recovery—remains in him; but "thanks be to God, which giveth us (believers) the victory through our Lord Jesus Christ." Life in the future is a fixed fact, but to secure it a living union must be formed with him who has become its author.

L. C. Thorne.

New York, March, 1869.

A True Criterion.

We extract the following from an editorial in "The Advance," every word of which we fully indorse. Christ is the Head of all true religion, or the religion from God. Whoever rejects Him in his Heaven appointed office as Prophet, Priest, or King, has no more claim to be called a *Christian* than the darkest pagan.

Christ the Test.

Is there anything in the New Testament clearer than this: that Christ is made the test of men and systems? Whatever may have been true before he came, and whatever may yet be true where the Gospel has not been preached, the case is plain with regard to those who have had the claims of Christ presented to them. They must accept him as their Lord and Saviour, or perish: their systems of religion must inculcate his redemption, or be counted folly and impiety. No one has the right to call himself a Christian, or to give that sacred name to another, be it to a philosopher, or a philanthropist, or any other man—except upon evidence of a distinct acceptance of Christ as offered in the Gospel. Does this seem rigid and harsh? We did not make the test. Christ himself made it, and who shall claim to be wiser or more loving than He? Does any one doubt whether Christ has prescribed such a test? Let him consult the New Testament. We find that Jesus uttered such words as these:

"I am the way, and the truth, and the life: no man cometh unto the Father but by me." "I am the door: by me if any man enter in, he shall be saved." "Ye will not come unto me that ye might have life." "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Other equally decisive passages we cited two weeks since, when treating of a kindred point. The apostles thus instructed, unshrinkingly made Christ the test, offering Him to men and saying, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." "Other foundation can no man lay than that is laid, which is Jesus Christ." No doubt they often met with learned men, moral men, philosophers and philanthrophists, whose attainments and general character they respected; but they did not hesitate to put them to the test, by presenting Christ, and then to judge them by their acceptance or rejection of his claims.

This is no trifling and subordinate matter; no question of forms and ceremonies; no dispute over the non-essential differences of evangelical creeds; no effervescence of sectarian jealousy; no exhibition of narrow-minded bigotry. It is simply a question of fidelity to fundamental Christian truth, of loyalty to Christ as the only rightful King. Truth is always exclusive of error. Christ must be everything or nothing; for his claims are so exalted and imperative, that there can be no half way acceptance or rejection of them. He deliberately makes himself the test of men and of systems, as old Simeon prophesied: "Behold this child is set for the fall and rising of many in Israel, and for a sign which shall be spoken against, ... that the thoughts of many hearts may be revealed." He is "the stone" which we may use as we will, but must use in some way; either as the foundation of all our hopes, or as "a stone of stumbling and rock of offence." Nor is the result at all uncertain; for Christ himself declared it: "Whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder." Yes, "whomsoever;" be he king or peasant; philosopher or fool; reformer or conservative; author or reader: moralist or outcast.

Is the Church of God Divided?

We noticed that a Western Editor deplores the divided state of the church; as though "the body of Christ,"—"the church of God," is really divided. For he says, "There are some good and honest hearts, who are misled by the reasoning of false teachers." Now if we follow false teachers, have we not left off following Christ? Does not Jesus say, "Ye cannot serve two masters?" And if the blind lead the blind, will they not all go into the ditch together? Now let us look at this subject a little. "The Church of God" is composed of individuals that are doing the commandments of God. They all believe that Jesus is the Christ, the Son of the living God; such have been begotten by God. They have all been baptized into Jesus Christ; and have all been made to drink into one spirit. And Jesus says, "I am the true vine, and my Father is the husbandman . . . and ye (each individual member) are the branches. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye (bear the fruit of the Spirit) except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit. If a man abide not in me, he is cast forth as a withered branch fit only to be burned."

Now Jesus is the head of the Church, and each individual member, whether eye, ear, hand, or foot, is subject to the will of the head. And all who are subject to God, in Jesus Christ, constitute "the church of God," or the "one body," although they may be scattered over different portions of the earth; they are all working in accordance with the one will. But if an individual is led off from the path of truth, and follows after some false teacher, then they become his disciple, and not a disciple of Christ: so they cease immediately to be members of the "one body."

To talk of a man being a member of the church of God who is following after a false teacher, looks as absurd as to talk of a branch bearing fruit that is not connected with the vine. O how important it is, then, to be connected with Jesus our Life-giver, the true vine, that we may bear much fruit.

W. H. Whitman.

Galesburg, Ill., Box 1,080.

The Mortal Resurrection of Saints.

A theory advocating the *mortal* resurrection of the whole human family, now pressing itself upon the attention of the people, and especially the Advent people, seems to me to merit a word of criticism, which will enable the public to "see both sides." With no purpose, in the remarks we shall adduce, of exhausting the subject, or of casting any unjust reflections upon its advocates, we desire to see the subject properly brought before the public for investigation. We earnestly desire the truth.

The theory in question, to which we wish to call attention, we consider a most vital error—though we believe it to be honestly held by its advocates. This is not a hasty conclusion, but is drawn from a careful examination of the subject in the light of the Scriptures.

1. The whole human race will not be raised to life at the same time.

If we understand the argument, it is assumed that both classes, the "just and the unjust," are "awakened" to "mortal life" at the *same time*, viz.; at the coming of Christ. By this position the doctrine (held by the majority of Adventists) of the "two resurrections" is completely lost sight of, or is purposely thrown aside. It is not our design now to discuss the resurrection of the wicked, as the importance of the argument relates to the righteous.

If all the dead come forth to life at the same time, the conclusion cannot be honestly avoided that all shall be immortalized. What a retrogression! This is stepping back upon the platform which we claim to have abandoned when we left the thraldom of tradition. Paul very plainly teaches that all who shall have part in the resurrection at Christ's coming, shall be caught up, as an immortal multitude, "to meet the Lord in the air." (1 Thess. iv., 15, 16.) Paul is wisely positive; and, to clinch the argument on the resurrection, says, "The dead *in* Christ shall rise first." What is implied by the word "rise?" In order to sustain a cherished theory, one writer tells us that to "rise" means "to leave the earth as Elijah and Christ did." If to "rise" means to "leave" the earth, in what sense do the righteous dead "rise first?" Are the wicked to rise *second* in order? or are the righteous dead to rise and leave the righteous living behind? In this case it would be an *advantage* to be dead, as we should meet our Lord first; thus having unjust advantage over the living saints. But Paul does not leave this point unsettled. He says: "We which are *alive* and remain shall be *caught up* together with them [the resurrected dead] in the clouds to meet the Lord in the air." This shows conclusively that the sleeping saints are to "*rise* from the dead," in the same sense that Christ "*rose* from the dead." The righteous living will not "prevent them which are asleep," for "the dead" are to "rise first," and, as one immortal multitude are "caught up" to meet the Lord Jesus.

Are the wicked caught up to meet the Lord in the air? If this be false, then they have no part in this resurrection, for Paul says: "We shall not all sleep, but we shall all be changed." Paul nowhere intimates, in all his profound reasoning on the resurrection, that the wicked are raised from the dead at the same time with the righteous. And thus he disproves universal salvation.

Again. Rev. xx., 12, 13, is cited as proof of the universal resurrection of the dead at Christ's coming, as follows: "The dead were judged out of those things which were written in the books; . . . *death and hades* delivered up the dead that were in them, and they were judged." Space will not now permit me to give a critical exposition of this portion of the symbolic Scriptures. The theory, which appropriates this passage in its defence, assumes that "the dead" referred to comprehends both classes of the dead. It is hard to see by what strategy of reasoning this can be made to prove that both classes of the dead shall be made alive at the *same time*, when a passage in the same chapter declares that "the rest of the dead *lived not* again until the thousand years were finished. . . . Blessed and holy is he that hath a part in the first resurrection." A theory that takes Rev. xx., for its stronghold must, in order to present anything like a harmonious interpretation of the chapter, apply vs. 12, 13, to one or the other of the two classes previously brought to view. But is there any evidence within the Scriptures that the phrase "the dead" includes the wicked. We are prepared to show that is does not.

The critical Greek reading of the most ancient manuscripts, and also the American Bible Union, render v. 12: "And I saw the dead, great and small, standing before the throne." Now with all candor I ask, Will the wicked ever stand before the throne of God? If so, then they will get to heaven, at Christ's coming, as well as the righteous. Christ tells us that "heaven is God's throne." (Matth. v., 34.) John the Revelator, in Spirit, was caught up to heaven, and in vision saw a "throne set in heaven," and "before the throne there was a sea of glass like unto crystal." (Rev. iv., 1, 2, 6.) In Rev. vii., 9–17, he describes the multitude that "stand before the throne." This is without doubt the same multitude that he describes in Rev. xv., 21, and xx., 12. What is their character? Is it the whole human family? They are a multitude gathered out "of all nations, and kindred, and people, and tongues, . . . clothed with *white robes*, and palms in their hands. Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth upon the throne shall dwell among them." In Rev. xx., 12, John sees their condition *prior* to this, and his vision personifies "death and *hades*" as delivering them up.

Another evidence that Rev. xx., 12, 13, does not include the wicked, is the fact that after "the dead" are said to be delivered up, "death and *hades*" still exist, and are "cast into the lake of fire." If both classes of the dead were delivered at the same time from *hades* (the state of the dead), there would be no *hades* to cast into the "lake of fire," for it is inconsistent to speak of the *place* of the dead when no one is dead. The same principle equally applies to the term *death*. When all the race are alive there is no death in the sense which the Revelator uses it. This view of Rev. xx., 12, we think harmonizes with Paul, who refers to a *chosen class*, brought forth in immortality at the executive judgment, when Christ comes to be glorified in his saints.

2. The Scriptures deny that the dead, at Christ's coming, are brought forth to mortal life.

We have already disproved that the whole race are resurrected at the same time. It now remains for us to show that those who are raised at Christ's coming are not raised *in mortal life*. The theory assumes that the dead come up in mortal life simply to have the *decision* rendered by the Judge, after which the saints are to "put on immortality." This implies a continuation of this mortal life beyond the grave, though the theory claims that it will be of short duration. But have the Scriptures anywhere intimated that a moment of this mortal life will be continued beyond the tomb? Does not the sanctified heart shudder at the thought of coming from the tomb arrayed in the robes of mortality—still under the effects of the curse? Though it be claimed that mortal life be of but a moment's duration, yet this does not alter the fact. Is there any proof that mortal life beyond the grave may not last one hundred years as well as one moment? As proof it may be claimed that "they shall be changed in a moment, in the twinkling of an eye." But this language has no reference to the rendering of the "decision," but solely to the "execution" of the judgment; therefore, as the "change" is the result of judgment, it can have no reference to any time prior. But we must not follow this argument further now, for we wish to adduce a few passages bearing against the whole theory, which are in every way worthy of our consideration.

Was Christ raised from the dead to *mortal life?* If so, for what purpose? It is claimed that man is raised to mortal life for the purpose of being judged. Was Christ judged? He "was without sin;" and this *fact* was sufficient knowledge in the mind of God to base the execution of the decision which delivered him from death. If Christ was raised in immortality then must the mortal resurrection theory collapse; for Christ was the "first-fruits" of the harvest; and the harvest must correspond with the sample. It is impossible to have the "first-fruits" *immortal*, and the remainder of the harvest *mortal*. The first-fruits and the harvest must be of one character. A sheaf of wheat cannot be a part of a barley harvest. The immortal resurrection of Christ involves the immortal resurrection of the saints; for the same "*spirit*" that raised Christ from the dead shall "quicken" the "mortal bodies" of the saints—bring them from the dead in immortality and glory.

Again. Paul says: "It is sown in corruption"—it [the body] goes down into the grave as a corruptible, decaying, mortal body—"it is raised *in* incorruption." It is assumed the dead saints will be changed from mortal to immortality so soon after they "wake up," that Paul's declaration may be considered not far from the truth! that the change "may be regarded as an appendage." But we fail to find in the Scriptures that immortality is an "appendage" which is added to the resurrected saints.

"It is sown a *natural* body"—but do the Scriptures anywhere affirm that it is raised a natural body?—it is raised a *spiritual* body; it is sown in dishonor; it is raised in glory; it is sown in weakness, it is raised in power." In all the sacred writings we are unable to find that this life is continued for one moment beyond the grave.

A decision must be rendered *prior* to the resurrection.

We admit that a decision must be rendered before it can be executed. Justice demands it. A decision is based upon evidence, which implies a previous investigation on the part of the Judge. But in order for God to obtain the requisite knowledge of each indivdual upon which to base a decision, is it necessary for him to defer the investigation till after the resurrection? But the fact that a chosen number—the "elect"—are gathered at his coming, and the unrighteous left, proves conclusively that the investigation has taken place, and the decision rendered *prior* to the resurrection. The execution of the decision confers immortality upon the saints, and the fact that they are raised "in incorruption" and "glory" proves this. Therefore, the judgment at Christ's coming is an *executive one*.

But I need not now multiply argument on this subject. In conclusion, reader, let me exhort you to cling to the Scriptures. Too many at the present time are building "on the sand." Let us build on the Rock, for the storm is soon coming that will try every man's work, and we shall be "saved as by fire."

Wm. H. Spencer.

—*Voice of the West.*

From Eben Hester.

Suffield, Conn., March 10, 1869.

To God's dear children of like precious faith, scattered abroad.

Br. Storrs: As strangers and pilgrims, a brother tenders his sympathies, as it has pleased our heavenly Father to grant me his saving grace, through the Lord Jesus, to enable me to hold everything here with a loose hand, also I trust a love that passeth expression, and to fill my heart with joy and gladness, that even my bones may rejoice and my tongue be loosed to sing his praise for his great love wherewith He loved even a poor sinner like me, also that I might exemplify *all* the christian graces, such as love, joy, etc.

In my life may I be ever ready to lend a helping hand to my fellow creatures wherever it is in my power so to do.

The poor we have with us alway. When Jesus comes we shall be rich. Bless the Lord, he addeth no sorrow therewith. There are few of you that have seen my face, yet I bless God I can rejoice with you in the spirit.

The breathings wafted in your organ of Life, I found to be contagious, nor with all my educational antidotes could I keep back the infection. I trust this sickness will not be unto death, unless it be to kill the old man. Brother pilgrims have to fight manfully every day; at least, I find it so. We must put on the harness every morning.

But I am digressing from particulars; so now I confess I received a stunning blow which knocked all the props away, (may be refuge of lies); no matter, my house had to come down. Still I can sing,

"O, my house is builded upon the Rock,
Jesus Christ my Saviour:
Not the billows roar, nor the tempest's shock,
Can shake my foundation ever."

Well, as I said, I saw new light. Were I to tell all my experience, it would take too long, so I will not be tedious. A little pamphlet was handed me entitled, "Bible Truth;" but this was not the thing for me. I told the sister I would read any good book with an unbiased mind. Either she or me provoked a discussion. As I have studied God's word a good deal, she would not, I think, have convinced me in an argument. The sister perceived this, as she attacked me another way, by placing in my hand a work, "Bible vs. Tradition." This work, and the spirit of the sister, I could not withstand. "If we have not the spirit of Christ we are none of his." The work referred to must have cost the author a good deal of time and labor, and he desires our hearty thanks. The Lord bless him, and grant that we all may meet where we shall see eye to eye, and know as we are known. Yours in the hope of the Gospel.

John B. Lovejoy, West Milan, Coos Co., N. H., writes: Perhaps you are not aware that there are some people in this place that rejoice in the doctrine of No life out of Christ; but so it is. There are a few that feel it to be their duty to proclaim what they think is Bible truth, though opposed by the professed church in a spirit far different from that manifested by our Saviour.

Enclosed find one dollar, for which please send me the Herald of Life. Yours, in hope of a part in the kingdom to come.

Remarks by the Editor.—We are glad to learn that the Life views are getting into the upper part of our native State. We feel a special interest in New Hampshire, and hope the light of heavenly truth may yet illuminate all parts of the old Granite State. We know there is good material there, and trust it may yet be hewn out and take its place in the palace of Truth.

Stewart Carlisle, Wilmington, Del., sends for books, and writes: The Lord be praised, truth is slowly, but we trust surely advancing, and skepticism in regard to the slanderous doctrine of endless torments is becoming more and more apparent. May the Lord give boldness to all who believe His truth, that without fear they may be able to bear their testimony in favor of the precious truth of no future life out of Christ. How glad I am that this truth was ever presented to my faith; and when thus presented, I had both eyes to see and ears to hear; and now all the cunning craftiness of men whereby they lie in wait to deceive, and all their handling of the word of God deceitfully, cannot move me from this glorious hope of the gospel, eternal life through and by Him who is the author of that life to all those who obey Him. My heart's desire and prayer to God is, that the labors of our dear Editor and Brethren may be more abundantly blessed in turning men away from the popular errors of the present day and bringing them to the simplicity of the truth. Yours, in hope of eternal life.

On the subject of the increase or decrease of Romanism in this country, on which we published an article in the *Observer* a few weeks since, the *American Churchman* (Protestant Episcopal) says: "We hold it capable of clearest proof that this country has received—take the existing United States together, at least two Romish emigrants to one Protestant, and that consequently at this day the population of this country should be two-thirds Romish, instead of being as it is, one-eighth Romish. A delusion has been put upon us by this Anglo-Saxon 'common origin' theory. The truth is, Romanism has lost fearfully by American immigration, and is losing daily masses who belong to it by birth and training. The Romish Church knows this tolerably well, and at times her Bishops have uttered solemn warnings against immigration."

Brutality.

A fiendish act was perpetrated in this village last Monday night, the person guilty of which ought to be held in execration by his fellow citizens. The act consisted of putting kerosene oil on a living cat, setting fire to it and turning it out in the street. The poor dumb animal ran hither and thither a few minutes, rolling along the street like a ball of fire, until some humane gentleman put an end to its misery with a pistol shot. Setting fire to a living creature is an act of unmitigated cruelty that can hardly be surpassed. It is a crime which ought to be severely punished. The present case was not only one of cruelty to the poor animal, but endangered the lives and property of the citizens, for had the burning animal gone into a barn, or come in contact with any inflammable material, there is no telling what the result might have been.
—*Sandy Hill, N. Y., paper.*

[From the next week's paper.]

Cat-astrophe Outdone.

Messrs. Editors: The sympathy of our village was justly aroused by the inhuman cruelty of setting fire to a poor defenceless cat; and it was a praiseworthy effort to put the poor creature out of misery as soon as possible.

But what is this, cruel as it is, in comparison to the popular doctrine of endless torment to countless millions of our fellow creatures, in a lake of fire and brimstone? Who can dare to assert and believe, that a God of love and mercy is so infinitely more cruel than any of his creatures ever could be? Especially in flat contradiction to His holy word, which declares—"the soul that sinneth it shall die," and "the wages of sin is death," not endless torment.

J. P.

—*Sandy Hill Herald.*

Age of the Tower of London.

Even as to length of days, the Tower has no rival among palaces and prisons; its origin, like that of the Iliad, that of the Sphinx, that of the Newton Stone, being lost in the nebulous ages, long before our definite history took shape. Old writers date it from the days of Cæsar—a legend taken up by Shakespeare and the poets, in favor of which the name of Cæsar's tower remains in popular use to this very day. A Roman wall can even yet be traced near some parts of the ditch. The Tower is mentioned in the Saxon Chronicle, in a way not incompatible with the fact of a Saxon stronghold having stood upon this spot. The buildings, as we have them now in block and plan, were commenced by William the Conqueror; and the series of apartments in Cæsar's tower—hall, gallery, council-chamber, chapel—were built in the early Norman reigns, and used as a royal residence by all our Norman kings. What can Europe show to compare against such a tale? Set against the Tower of London—with its eight hundred years of historic life, its nineteen hundred years of traditional fame—all other palaces and prisons appear like things of an hour.

Appointments.

Warehouse Point, Friday eve., Mar. 17.
W. Meriden, Conn., Sunday, Mar. 21.
S. W. Bishop.

Anthony, R. I., Sunday, Mar. 28.
R. Wendell.

Business Matters.

One Dollar each from—Ardin Hotchkiss, Mrs. C. F. Kittredge, Wm. Mitchell, Dr. E. Perkins, W. B. Whitman.

Two Dollars each from—T. Hanford, Wm. Babcock, L. J. B.

Five Dollars each from—Rev. L. D. Mansfield, E. D. Stone.

Various sums—H. A. Cross, $1 50; M. E. Rollins, $1 10; T. Lockhard, $1 50.

To Correspondents.

W. H. H. Samuel L. Walter's address is Bunker Hill, Ill.

Esther Lewis. We are unable to furnish the papers. What shall we do with the money?

Warsaw Mission.

M. E. R. $1 00

For Tract Fund.

R. Cadwell, Cortland, N. Y. $17 50

Parcels sent since last week.

C. W. Day	by mail
G. T. Collins	" "
Wm. Mitchell	" "
Dr. E. Perkins	" "
Mrs. D. Bush	" "
J. Hamilton	" "
Levi Wright	" "
J. Stephenson	" "
B. E. Merrick	" "
D. Sherburne	" "
J. S. Small	" "
E. T. Hobbs, 2 packages	" "
R. Cadwell	" "
C. S.	" "
D. Monroe	" "
B. Wolverton	" "
And C. Documents, etc., to thirty others	" "

Poetry.

Our Father's Goodness.

How thankful ought we all to be
That we are suffered still to live,
Though oft we slight God's mercy free,
And oft his Holy Spirit grieve.

We live upon his fostering care,
With heaven's choicest bounty fed;
And though we oft unthankful are,
He giveth us our daily bread.

Though objects of his tender care,
Receiving from his bounteous store,
We oft forget these blessings rare,
And grieve our heavenly Father more.

Our life, though but a shortened span,
Shows many a blessing shed abroad;
Then why should man, poor mortal man,
Thus slight the goodness of his God?

We'll give our Father constant praise,
And, leaning on his mighty arm,
He'll still support us all our days,
And shield us safely from all harm.

He'll lead us with a Father's hand,
Till old mortality shall cease,
And bring us to that promised land,
Where we shall live in endless peace.

Charles C. Tuck.

Bangor, Me., Feb. 28, 1869.

Children's Department.

The Fish with a Blow-Gun.

"Did you ever see a fish shoot?" asked Uncle Rea, who had been a great sailor in his time, having been twice around the world.

"Of course I have, hundreds of times," answered Harry, his little nephew. "Shoot through the water just like an arrow."

"Oh, I don't mean that kind of shooting; but with a gun," said Uncle Rea."

"A fish shoot with a gun! You know I never did, nor anybody else."

"Not so fast, my boy. There's a fish in the Indian Ocean that carries a gun and shoots its prey."

"Now, uncle, you're just fooling me! I don't believe I would believe that if I saw it."

"Seeing is believing, Harry: and as I've seen it, I'm bound to believe it."

"You, Uncle Rea; you saw a fish with a gun?"

"Yes."

"And saw it shoot?"

"Yes, oftener than I've got fingers and toes."

"What kind of a gun was it? Did the fish use powder and shot?"

"I hardly think," said Uncle Rea, smiling, "that it could have kept its powder dry. No, it didn't use a powder-gun, but a blow-gun."

"You're just fooling me in some way," said Harry, half laughing, half serious.

"No, honor bright," returned Uncle Rea; "it's just as I'm telling you. You have seen a pair of bellows with their long nose. Well, instead of a wide mouth, like most fish, the one of which I speak has a long muzzle or snout, something like a pair of bellows, only it is split down the middle, so that it can open like a pair of pincers. This is its gun."

"Oh! I thought you meant that it carried a gun in its fins."

Uncle Rea laughed, and then went on telling about his fish.

"The name of the fish is the *Beaked Chaetodon*, and it lives in the East Indian seas, along the coasts of China, Japan and many of the islands. It feeds mostly on insects, but as enough of these to satisfy its hunger do not usually fall into the water, it makes up the deficiency by gunning."

"I'd just like to know how, Uncle Rea."

"It's wonderful enough, my boy," said Uncle Rea; "but as I've seen it scores of times, there's no doubt of it in the world. A fly will light near the water's edge on a blade of grass or a twig, seeing which, the fish takes a drop of water in its mouth and swims quietly up to within two or three feet of the fly, with its body, except end of its snout, in the water. When near enough, it shoots this drop at the fly, and with such sureness of aim as almost always to knock it into the water, when it is snapped up instantly."

"Well now, that does beat everything!" exclaimed Harry. "And you've seen it done, Uncle Rea?"

"Oh yes, as I've said, scores of times. In Java and China they keep these finny hunters in bowls and vases as pets, and amuse themselves by watching them in pursuit of their prey."

"And did you ever see them in vases?"

"Oh yes; and have often held a fly near the water, on the end of a stick, to see them shoot it?"

"And did they always shoot."

"Almost always, and rarely missed their aim."

"Why didn't you bring one home, Uncle Rea?" asked Harry.

"I don't think they would live in our climate; they belong to a warmer region of the world."

"Are they large?"

"No; I never saw them more than five or six inches long. They are shaped much like a sun-fish, and are curiously striped with brownish bands, edged with darker brown and white. But let us see if we can't find the picture of one of them in a book on Natural History."

And Uncle Rea went to the library and took down a volume.

"Yes, here is the very chap himself," said Uncle Rea, as he turned the leaves of the book; "and the artist who drew him has taken him in the very act of shooting a fly. See the drop of water just at the muzzle of his gun, ready to pop out at the poor insect, that hasn't a thought of danger."

"I'll believe 'most anything after this!" exclaimed Harry, gazing intensely at the picture for a long time. "And to think that I never heard of it before," he added; then after a pause, he said: "I guess there are a good many other little boys—and girls, too—that never heard of a fish with a blow-gun. I wish I could show them all this picture, and tell them about it, too."

Beware of the First Whiff.

Boys, shall I tell you a story, a true story—a sad one nevertheless, and one which I wish you always to remember? Well, you would like to hear it? It is this:

I had a little cousin once—a boy, bright and buoyant. He was a very happy child; he had kind parents, and a sister who loved him very much, and he was a very good boy till he reached the age of thirteen.

Then his parents moved into a neighborhood where there were many bad boys; but they knew it not, and their child used to play with them, and, all unconsciously to his parents, he was fast being corrupted.

These boys used to get away by themselves in an old barn, and smoke pipes and cigars, and try who could smoke longest.

Edwin, for this was my cousin's name, used to try to smoke, too, and he would come home pale and spiritless, with loss of appetite and very bad headaches. My aunt never suspected what was the matter with her boy; but all a mother's anxiety was aroused for the health of her only son, and she would tenderly nurse him; but he got no better, and his friends feared he was going into a decline. He was forbidden to stay out after eighth o'clock in the evening, but sometimes he would transgress.

One evening he stayed out quite late, and his mother became very uneasy. Nine o'clock struck, and still he came not. My uncle was absent, and they had no man around the house to send for him. At last the clock struck ten His mother could bear the suspense no longer. She put on her bonnet and went out, but she could find nothing of her child. She turned to go home, and met some large boys leading, or rather half dragging, a smaller one along.

That's his mother," she heard one of them say. She went up to them—it was her Edwin! She feared he was hurt; perhaps in his weak state of health he might have fallen and injured himself. She inquired hastily of one of the boys, and he rudely answered her, "He is drunk, ma'am!" O what a sound for that doting mother!

They reached home; how, she never knew; her feelings seemed utterly paralyzed; but there was her boy, her Edwin, helplessly intoxicated, pale as a corpse, with red, swollen eyes, and a terrible bruise on his head, where he had fallen and hurt himself. All night his mother watched and wept over her fallen child.

In the morning he confessed to her that he had been accustomed, every hour he could steal away, to go with those boys and smoke. He told her how sick it made him at first, and that he would have given it up; but they laughed him out of it: told him it was manly to smoke—gentlemen did it; and that the night before they got some wine, and smoked and drank till he knew nothing, until the fall and bruise roused him a little. O how repentant he seemed! how he promised his poor mother he would never smoke or drink again.

But he was weak-minded. The boys laughed at him. Again and again he yielded, and grew from bad to worse, till at last, at the age of eighteen, his misconduct broke his poor mother's heart, and he died the miserable death of a drunkard, a victim to the "first whiff."

And now, boys, whenever you are tempted by others to smoke—whenever you are told it is manly, remember Edwin's fate.

"Touch not, taste not, handle not." Believe me, it is more manly to refuse than to yield to temptation.—*Band of Hope Review.*

Judgment.

There seems to be a class of persons professing Christianity who believe that the judgment is to take place immediately after the resurrection; and that all who have lived from Adam down to the present time, and all who will live from the present time to the coming of Christ, or the resurrection, will be raised to life and then be judged according to the deeds done in the body.

Let us now see how this will compare with the word of God. The Psalmist says, The ungodly shall not stand in the judgment. Psa. i., 5. God judgeth the righteous, and God is angry with the wicked every day. Psa. vii., 11. This text clearly proves that the judgment is every day. Enter not into judgment with thy servant, for in thy sight shall no man living be justified. Psa. cxliii., 2. The Psalmist is here entreating the Lord not to enter into immediate judgment with him. This text seems to be in direct opposition to the popular belief. Zion shall be redeemed with judgment, and her converts with righteousness. Isa. ii., 27. Here is a class of people and not the whole human family. A class that shall be redeemed with righteousness; and Jesus said, for judgment I am come into this world. John ix., 39. Not for judgment I will come some other time. For judgment I *am* come; (present tense) clearly stating into this world and not into the next world.

Therefore as by the offence of one, judgment came upon all men to condemnation. Rom. v., 18. It cannot be doubted but that all men are under the sentence of the law, and according to the Divine law stand condemned. Now, what are we condemned to? Eternal torture, such as hell fire and brimstone, and there to be kept alive by God's agency, and for him to make the pains most intolerably deep, as some believe at this present day? No: thank God, that is not the case. We are under sentence of death; that is the law, and unless we have a union with Christ there is where we will remain. If eternal torture be the punishment, will some of our friends tell us what would have been the punishment if Christ had not come? Has Christ made the punishment worse by his coming? Glad tidings of great joy to all people, this must be; especially the ungodly to suffer eternal conscious torments! However, the law of God seems clear on this point. It says, I set before you life and death. Deut. xxx., 15. Eternal life to the righteous; eternal death to the wicked; for, as in Adam all die, even so *in* Christ shall all be made alive. 1 Cor. xv., 22. Some will say, That raises all to life. I would ask if all mankind are *in* Christ? such as murderers, thieves, adulterers, fornicators, etc. Paul says, if any man be *in* Christ he is a new creature. 2 Cor. v., 17. *In* Christ shall all be made alive, clearly proves judgment before resurrection. *Out* of Christ has no promise of life. When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory. Col. iii., 4. Now, is Christ the life of the wicked? If so, then the wicked will appear in glory too: if Christ is not the life of the wicked, where will their life come from? This text also proves judgment *before* resurrection, because it applies to those only who have their lives hid with Christ in God.

Jasper A. Cadmus.

Saltersville, N. J., March 8, 1896.

"Follow Me."—John xxi., 19.

This was one of Jesus' last commands to Peter, repeated with emphasis as he inquisitively asked, "What" should be the future of the beloved disciple John, whom he saw following; clearly intimating that it was no concern of his what John should do; all would be wisely ordered in the councils of His will. What personally concerned Peter was made known in plain terms, "Follow thou me."

The command is to us also imperative: what Jesus said to them, He said to all. How shall we follow in this age? First, deny self; crucify all sinful desires and affections; take every cross patiently and cheerfully; feed the hungry, clothe the naked; teach the ignorant: "freely" we have received, "freely" we should give. Be ashamed of no service where good can be accomplished. We should also remember to teach the lisping infant the loving words of Jesus; inspire into its every day life, by precept and example, the pure principles that fell from Jesus' lips as He walked among men.

When should we follow him? Shall we do it when we feel like it—when from Pisgah's top we get a glimpse of future good, and can almost walk by sight? Rather, should not the great principles that underlie the Divine arrangement, as unchangeable as their Author, be our motive power? although they may lead into thick darkness, quaking and trembling, it may be, yet we should follow.

Moses might have shrunk from the Divine mandate when commanded to "go forward;" each side environed by high mountains, Pharaoh's formidable hosts in the rear and the Red Sea before them. With all these insurmountable obstacles, the command rang out from the pillar of fire, to the people, "Go forward." They obeyed; and Israel's six hundred thousand fighting men, besides women and children with flocks and herds, and a mixed multitude that went with them, were fast moving from the tyrant's grasp and nearing the shore where in shouts of victory they would celebrate Jehovah's triumph—the conquest of obedience in the midst of difficulties and dangers.

Thus I understand the Christian should follow Christ, not only when on the mount, but in the vale: not only when the sun shines, but when clouds obscure his rays. Jesus is behind the clouds and calls us in accents of love to follow where thus commanded. We might well suppose the earnest inquiry of all would be, may I follow? is it for me?" Yes, anxious inquirer, if such there be, it is for all, unto the uttermost. Jesus will never send you back because His followers are so numerous that He has no place for more; nor will He refuse you because you are poor and lowly, or because you have been great sinners. The woman who washed His feet with tears and wiped them with the hair of her head was forgiven much and loved much, and was tenderly cherished.

This Divine command embraces all: therefore, sorrowing son or daughter of Adam, follow Jesus and you will find a warm and loving heart, where you can pour your sorrows and unbosom your cause with confidence, anticipating no diminution or decay, and enjoy a feast of love such as only the obedient heart, that follows Jesus, clearly can comprehend. I speak from experience, lonely ones, having long known the heart of the widow and the power of Jesus' promises and love to sustain and comfort.

We should not follow merely for the loaves and fishes—the comfort it brings: nevertheless, it is right I think, to have some respect unto the recompense of reward, or it would not be set before us as a motive power. The first great principle that should move us is, the command from the infinite source of justice and right. To these requirements the obedient heart will ever heartily respond. *Amen.*

Lucretia B. Lamb.

St. Paul, Minn., Feb., 1869.

From Mrs. E. V. C. Bennett.

Riceville, Iowa, Feb. 25, 1869.

Br. Storrs: Inclosed I send you a portion of a letter which explains itself. You may make such use of it as you think best, with the exception of publishing the name of course, I would prefer not to have that done as the letter is a portion of private correspondence.

I wish that Dr. Finley's series of articles may be published in tract form. Would do something if possible to furnish means to that end; but must wait longer even to pay the price of the dear Herald, which I certainly feel very anxious to do.

I am much comforted and delighted with your Bible views of the glorious age to come. May God speed and aid you in your investigations. I do thank Heaven that there is a Herald of Life to assist the seekers after truth.

I find in our last "New York Tribune" an address of the Hon. Andrew D. White, on Agricultural Education, from which I make the following extract, which you will see has so broad an application, and should be studied especially by theological teachers, whose olfactories are so acute at scenting out heresy:

The Extract.

Nor should you be too much afraid regarding truth.

All over the land you will find well meaning gentlemen in terror, lest somehow, scientific studies upset God's truth.

They seem to think eternal truth the weakest thing going, although perpetually coddled and bolstered. Their predecessors trembled, and bit, and burned, for fear of the idea that the earth revolves about the sun—then they were alarmed at Geology, then at Zoology and Chemistry, and now many of them seem to think that it is safe to study nothing save some language so dead that it cannot possibly do harm.

Look into History, and you discover that Truth has taken care of herself wonderfully well. Grand as glorious John Milton's praise of her power was, it was not a whit overstated.

Curiously enough, the main supports of truth in every age have generally been the men thought heretics; and the worst opponents of truth in every age have generally proved to be these same timid gentlemen who have feared lest truth receive some detriment. Look through the whole range of History, you do not find one of the scientific investigators who has implanted a permanent error, but you find hosts of their conscientious opponents who for ages have cut out and burnt out truth. God's truth is mightier than the poets make it. Men's interpretations of truth are constantly changing; truth itself is never endangered.

Hoping that you will think best to send me the Herald until I can pay for it, I remain truly yours.

The following is an extract from the letter Mrs. Bennett sent us, written from a town in Massachusetts:

How are your schools progressing? Have you more than one? We have enough here of schools. But one town in Mass. raises more money according to the number of scholars than this; and yet I am sorry to say that, for the past year, perhaps no town in the State has had a greater share of crime than this. Just think: Here is a town almost on the verge of Forefathers Rock. Here we have many direct descendants of the Puritans. The Bradfords, the Brewsters, the Faunces, whose ancestors thought with the Jews that they were almost as much the favored of God as the seed of Abraham, whose laws were almost Mosaic. So fearful were they of the encroachments of levity and sin that a man was prohibited from kissing his wife on the Sabbath. Even some were so devout that the roosters were shut up in a separate coop from the hens on Sunday. Here we have three churches, all not two gunshots from where I am now sitting, just opposite a store and Post Office. Yet with all the peculiar advantages, we have had theft in several instances, arson, murder, adultery, beastiality, and an alleged case of sodomy. The murderer was an orthodox deacon; and all committed by residents of the town. Thus you see we have line upon line, and precept upon precept, but unholy still. As for me, I do not go to meeting; for no creed here suits my view of things. No creed on earth comes up to my standard, viewed from my stand-point. I cannot believe what my reason dictates is not so. It is easy to *say* "I believe." But to *believe* is to be positive without any doubt. Where can any one see a design of a just God to create beings to be consigned to endless misery, knowing, as Omniscience, even before man was made that countless millions must thus suffer? Was it to be glorified by saints in heaven, because merely *justice* is satisfied? Shame to think such a God is great and is glorified by the wails of the damned; and Christian throngs must stand on the battlements of the New Jerusalem and applaud devils in their torture of sinners. But I have preached enough.

From Horace Story.

Coventry, Vt., Feb. 24, 1869.

Br. Storrs: I make no apologies for addressing a few lines to you at this time; for it is but a few month since I became convinced that only those who believe on Christ would be "raised up at the last day;" although I had for some five years rejected the doctrine of the immortality of the soul, consciousness of the dead, and endless torments. I am now alone, there being no one within eight miles of me of "like faith;" but I am trying to do the best I can, hoping for better time.

So long as I could find one passage of Scripture which seemed to me to teach the doctrine of endless punishment, or so long as I supposed that Christ said "These shall go away into everlasting punishment" I believed and advocated the doctrine. But when upon a more careful examination there was not one single text to support it, and after reading the celebrated work of Robert Landis in favor of immortal-soulism, endless punishment, etc. and seeing, on the 480th page of that work, that in the text above, the word *punishment* is from *kolasin*, meaning *cut off*, and consequently our Saviour really said that the wicked should be forever cut off, I thought and think now that I had good reason to change my mind; or in other words, my mind was unavoidably changed. Therefore I think it of the first importance that those portions of Scripture which are quoted and relied on by errorists to support their errors should be correctly and thoroughly explained if we would reform them; for the intemperate, the polygamist, and oppressor, as well as the spiritualist, and the various orthodox sects, all think there are a few passages of Scripture, at least, to prove their peculiar doctrines.

Therefore it should be the great work of our lives to shed light upon the sacred page; or in other words, to let our light shine before men.

I was held to the doctrine of a general resurrection by just three texts of Scripture; but these have been satisfactorily explained to my mind. In relation to 1 Corth. xv., 22, I think it sufficient to say, "if any man be *in* Christ Jesus he is a new creature," or a new creation. We are all in Adam and must die; and if we are all *in* Christ we shall all be made alive; if not in Christ, I think we "shall remain in the congregation of the dead."

Time.

"Time *was*, 'tis past, thou canst not it enjoy,
Time present *is*, the moments well employ;
Time future *is not*, and may never be,
The present is the only time for thee."

For one moment of time how many have vainly cried. They have lived in luxury and ease many a long year; time measured none of their actions, so it would seem; till at last, when Death the great leveller had sent his arrow swifter than was anticipated, then came the harrowing cry, "My kingdom for one moment of time:" but, alas! the summons had gone forth, "Thou fool," etc. Surely, in view of the great gain before men, and the brief allotment of time to make their calling and election sure, how doubly important is the necessity of a proper use of time. Lost time is never regained.

G.

Concerning Creeds.

Sometimes I wish there were no such things in existence. They gender so much strife; they do so much to strengthen sectarian bonds, to cherish bigotry, to keep good people out of the church, who do not believe exactly as the creed teaches in all its details.

Some venerate the creed much more than the Bible: that is, they magnify the distinctive feature of their belief above and beyond the Bible, as a requisite for church membership. I suppose there are good Christian members of Congregational churches, who do not believe in Election, and who do believe in a fall from grace. I know of two such persons, and they are deacons, too. Now I contend that a Congregational creed ought not to contain anything which should keep a good Methodist, or any other good Christian brother from church membership. Suppose infant baptism is an article. That might keep out a dozen good members. True disciples of Christ are what we want for church members. What is it that keeps so many non-professing Christians out of the church? It is their conscientiousness as much as anything else. They would join the church if its requirements were such as include the essential doctrines of Christian belief, and nothing more. And then who ever looks at the creed? Who ever goes to it for religious instruction, or for comfort? It is not the sheet anchor of our hope. The Bible is; and it is our spiritual meat and drink. If any don't know what they believe without a creed, they will not know with it. A creed answers about this purpose for most persons. They receive a copy when taken into the church; hear it read in its tedious length, when taken into the church, and never look into it afterward.

As things are now, I would have for each church a definite written creed; but I would have it deal altogether with essentials, and thus should have it brief, concise, comprehensive; something after the order of the "service of admission," now in use in some of our churches, which is read whenever candidates are taken into the church.

R.

—*The Advance.*

Remarkable Works of Human Labor.

Nineveh was 14 miles long, 8 miles wide, and 46 miles round, with a wall 100 feet high, and thick enough for three chariots abreast. Babylon was 50 miles within the walls, which were 75 feet thick and 100 feet high, with 100 brazen gates. The temple of Diana, at Ephesus, was 420 feet to the support of the roof; it was 100 years in building. The largest of the pyramids was 481 feet in height, and 953 on the sides, the base covers 11 acres: the stones are about 60 feet in length, and the layers are 208; it employed 320,000 men in building. The labyrinth in Egypt contained 300 chambers and 12 halls. Thebes, in Egypt, presents ruins 27 miles round, and 100 gates. Carthage was 29 miles round. Athens was 25 miles round, and contained 350,000 citizens and 400,000 slaves. The Temple of Delphos was so rich in donations that it was plundered of £10,000,000, and Nero carried away from it 200 statues. The walls of Rome were 13 miles round.

Quakers as Indian Agents.—Gen Grant is choosing a good plan of carrying out his programme for the Christianization and civilization of the Indians. He has caused letters to be written to members of the Society of Friends in this city, asking them to nominate persons fitted for the position of Indian agents, and pledging himself to do all in his power to comply with the recent Memorial presented by the Yearly Meeting. No compliment to a religious body could be higher or better deserved.—*American Presbyterian.*

BOOKS AND PAMPHLETS

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On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

Six Sermons on the Inquiry. *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-Giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, the Righteous only will Live Again. By Geo. Storrs. Price 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price, in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—" the 'Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in thei order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the true teachings of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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LITERAL FULFILMENT OF PROPHECY.

WE have shown in previous articles that there will be a literal return, in the flesh, of a remnant of the posterity of Jacob to the land wherein their fathers have dwelt. Among other prophecies that clearly teach this truth, we trust it has been made to appear that Ezk. xxxvi., and the latter part of chap. xxxvii., are proof of this position. It will be expected that the first part of chap. xxxvii, should be harmonized with this view, if correct. It is contended that the language there clearly shows that the gathering is from the grave. We admit it. But the question is—What grave is spoken of! Is it the grave where their physical organizations are deposited? or, the grave of their *national* organization? It must be understood that the term "grave" is used in both these senses in the Bible. It is used in the sense of national overthrow, or dissolution in reference to Babylon, Isa. xiv., 11, "Thy pomp shall be brought down to the grave." The Lord, also, speaking of the overthrow of Assyria, Ezk. xxxi., after having described the glory of that kingdom, says, v., 15, "In the day when he went down to the *grave*," etc; that is, the "fall" or overthrow of Assyria, as the connection shows. Again, the Lord, speaking of the overthrow of Nineveh, Nahum i., 14, says, "I will make thy *grave;* for thou art vile."

These examples show that the overthrow of nations is spoken of as going, nationally, down into the grave. The kingdoms of Judah and Israel had been overthrown, and had gone down into their *graves;* God assures them that their overthrow is not a *final one*, like Babylon, Assyria and Nineveh; but that he will open their graves, hopeless as their case might appear to themselves and others, and that he would bring them up out of their graves, and bring them into the land of Israel: nationally restore them, and put them in possession of "the land wherein" their "*fathers* have dwelt:" not the land wherein they, personally, had dwelt; showing a clear distinction, as we have shown elsewhere, between those at this time brought into the land, and the "resurrection" of their fathers. If it still be said, that "the language used in reference to their coming up is in explanation of the vision, and therefore must be understood of a literal coming out of the grave"—we admit it. What then? The "coming up" is of "the whole house of Israel:" that is—a national coming up. Babylon, Assyria, and Nineveh did not and will not come up out of their graves, but the whole house of Israel—both Judah and Israel—as explained in the latter part of the same chapter—shall come up out of their graves—that state of ruin they had been in *as nations*—and shall come into the land wherein their fathers have dwelt; and shall there become "*one* nation," and "they shall be no more *two* nations; after that restoration they shall no more go into captivity.

That the true exposition of this account of the whole house of Israel coming up out of their graves, is here given, appears clear, because it makes a perfect harmony with the entire context, both in this chapter and in chapter xxxvi., which cannot be separated from it. The only hope the opposers of this view can have of escaping this conclusion is, by insisting on what we have shown to be groundless, viz.: that because the term *graves* is used in explaining the vision, therefore it must mean the place of deposit of the personal organization of the bodies of the men of Israel. We trust we have said enough already to show the unsoundness of such a construction of the language. Let the opposers apply the same principle of interpretation to some of their own expositions, and they will find themselves blown to the winds. Take for example, Daniel vii. It is there said in explanation of the vision, verse 17, "These great beasts, which are four, are *four Kings;*" and again, verse 24, "The ten horns out of this kingdom are *ten Kings.*" Now if the principle which they urge in the interpretation of of the term "graves," Ezk. xxxvii., that is, because it is used in explanation of the vision, that therefore it must be understood in its first and primary sense: i. e., to mean the place of deposit for dead men: then they must, for the same reason, make kings to mean individual reigning monarchs, and not kingdoms.

In Ezk. xxxvii., a real resurrection from the dead is the symbol of the vision. It would be strange indeed if the thing symbolized was the same as the symbol itself. It is often the case that lesser events are symbolized by greater. But for a resurrection to be used as a symbol of the resurrection; or a judgment to be used as a symbol of the judgment, would not, we think, accord with the general use of symbols. The judgment of the great day is used, perhaps we might say frequently, to denote great calamities or judgments on nations. So, it appears to us, in Ezekiel's vision, the resurrection of the dead is used as a symbol to illustrate the national restoration of Judah and Israel, so fully dwelt upon in the remainder of the chapter, as well as occupying nearly all the preceding one. The whole house, or nation, of Israel were to descend into their graves by being overthrown nationally: so God declares he would open their graves, that is, the graves of *both* Judah *and* Israel, and bring them out of their graves, and bring them into the land wherein their fathers had dwelt, and this work he symbolizes by a resurrection of dead men, which are presented to the prophet's mind as "bones exceeding dry." Such was the state of "cast out" Israel and "dispersed" Judah; but hopeless as their case appeared, the Lord assures Ezekiel he will gather them and make them "one nation" upon the "mountains of Israel;" and that he will "settle them after their old estates;" and "multiply" them both "man and beast: and they shall *increase* and bring fruit." Taking the thirty-sixth and thirty-seventh chapters together, no other construction than the one here contended for, can possibly harmonize them; and this view does make a most perfect harmony, and is not contradicted by a single text of scripture, but is sustained by a multitude.

EXPECTATIONS OF A MESSIAH.

BY REV. V. D. COLLINS.

IT is a great mistake to suppose that only in Judea was the anticipation of a divine being cherished. Buddhism, and Tauism, and Brahminism are all based on the idea of an incarnation of Divinity, wedding humanity to heaven. Plato, after visiting Egypt, and drawing knowledge from all available sources, confessed that he looked for a divine Teacher.

Tacitus, a learned Roman historian, informs us that, throughout the whole East, it was the general expectation, that about the time of the reign of Cæsar Augustus, a king was to appear in Judea, who should rule over the whole world, from the Pillars of Hercules to the Ganges of India.

This was a very natural expectation of the times, and ardently taught by the Jews to the surrounding nations. Wherever they went, they dropped the seeds of this great prophetic truth into the hearts of men. While Jacob and Moses taught it in Egypt, and Daniel in Babylon, it was inculcated by writings, by ceremonies, and by speech, wherever a Jew came in contract with heathen nations. From the time of the Babylonian captivity, some 607 years before Christ, the Jews were scattered eastward throughout all the provinces of the great Persian monarchy, as we learn from the Book of Esther, where, in one place, Haman informs the King, that there was a certain race (referring to the Jews) scattered abroad and dispersed among the people, in all the provinces of his kingdom, governed secretly by different laws from those of his kingdom, neither would they keep the King's laws.

In Persia, the Jews made many converts to the religion of their fathers; and they scattered far and wide the expectation of this root, which should spring forth from Jesse, at Bethlehem, which should be an ensign of the people, and to which the Gentiles should look for truth and salvation.

[illegible] the return of the Jews to the Holy Land, from their captivity, they rapidly increased. Judea being too small as a field of enterprise, or, providentially, by the force of circumstances, many of the Jews emigrated to different parts of Asia, Africa, and Europe; —wherever, in fact, the eagles of Rome flew, and even beyond, the Jews went, and everywhere made converts to the Hebrew Faith—belief in a covenant, invisible God, and a promised Teacher, Saviour, and King.

Agrippa, in an oration to the Jews, delivered before their final dispersion, and, of course, before the destruction of Jerusalem, declared, "There is not a nation upon earth where some of your countrymen are not to be found. If you, who are in Judea, rebel against the authority of Rome, all of your race that reside in other places, will be destroyed, and thus every great city of the world will be filled with blood."

Philo, in one of his orations, declares, "The Jews are dispersed throughout all the world. They dwell in most of the flourishing cities of Asia and Europe,—in the islands of the sea, and on the continents." And even Cicero, in one of his masterly orations in defence of a Jew at Rome, declared, that "the gold which the Jews sent to their temple at Jerusalem, was forwarded from Italy and from all the provinces of the vast Roman Empire." This heathen testimony accords with the account given in the Acts of the Apostles, regarding the representatives of many nations gathered at Jerusalem, on the day of Pentecost. "There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven, Parthians, and Medes, and Elamites, and the dwellers of Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians."

There never was, in the history of the world, a more generally received anticipation—extending from the banks of the Tiber and the groves of Greece, to the Indian Ganges and the plains of China, than that which awaited the birth of Christ in Judea. There is nothing like it in modern times, except a somewhat similar expectation of Christendom, and of some heathen nations, in regard to the second advent of Christ, and the consequent overthrow of false religions. This modern expectation, like the ancient one, is vague, conflicting, but general, among thoughtful men. During the last ten years such startling political events have transpired, such barriers have been broken down for the advancement of Truth, and such rapid communications opened among the nations, that a large class of minds would not be at all amazed, or even surprised, if Christ should, any day, reappear bodily, on this earth, as the rightful Sovereign and Saviour of mankind.

There is a vague, but universal expectation with the Jews, now scattered among all nations, as they were, to some extent, two thousand years ago, that the Messiah is yet to come on the earth to redeem Israel and to reign as their King.

Their wealth being easily convertible into ready money, the Jews, as a race, could easily and quickly make their way to the Holy Land. This, of course, is but stating the opinion of some; but it is a remarkable fact of the times, that more Jews visited Palestine last year, than during any former year since their loss of the country. As a race without nationality, but Israelites by faith, their hearts ever turned toward the ancient Land and the City of the Great King. For hours have I sat with the Jews at their Wailing Place along the western wall of their ancient temple in Jerusalem, and heard them, with true, tearful sorrow, cry, "How doth the city sit solitary, that was full of people! All that pass by clap their hands at her. They hiss and wag their heads at the daughter of Jerusalem, saying, 'Is this the city that men call the perfection of beauty—the joy of the whole earth?' Wherefore dost thou forget us forever, and forsake so long time? Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old." Thus, in the language of Jeremiah, do they pray for Jerusalem, and the advent of their Messiah. There is no great fact in history more remarkable than the unbelieving, and yet believing Jew, returning to the Holy City to prove, not only the continuity of race and religion, but to die there, and there to mingle his dust with that of the ancient worthies.—*Am. Presbyterian.*

THOUGHTS ON PSALM CX.

BY R. CADWELL.

I SEND some thoughts on the time, position, and reign of God's Son, as upheld and appointed of the Father, or the kingdom of God and of Christ.

"The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." Does this text mean that God the Father will make the foes of his anointed his footstool actually by destruction, while sitting at his right hand? or, till those referred to are *doomed* to be his footstool by destruction? We think it is in the sense of being doomed to destruction, and that his being anointed, and sitting at God's right hand, is proof prospectively that he is "both Lord and Christ," or the anointed Lord by whom he will subdue all things to himself, and destroy ultimately all his foes. So it is explained in Acts ii., 36, and so saith the apostle, "From henceforth expecting till his enemies be made his footstool." Heb. x., 13. David was anointed king, sometime before administering the government as king over the nation of Israel.

The Holy Spirit has given many practical illustrations of this passage, and many others, some of which we may consider. The apostle says, God hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained. When he shall declare, "the day of vengeance of our God." "For in righteousness he shall judge (or rule), and make war." By the appointment of the Father—in the time his anointed is to "sit on his holy hill Zion." He will then break the heathen with a rod of iron, that he may have them for his inheritance, and the uttermost parts of the earth for his possession. And thus prays the Psalmist: Arise, O God, judge the earth; for thou shalt inherit all nations. The practical meaning of this text may be found illustrated in the Psalm where it occurs. The second verse of Psalm cx. reads—The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. But before the rod of my Lord's strength can be sent out of Zion, he must be sent to dwell there, or he would have no enemies to rule among, and none, if they were actually made his footstool by destruction while sitting at the right hand of the LORD in heaven as High Priest only. The 5th verse reads, the Lord (or God's anointed), at thy right hand shall strike through kings in the day of his wrath. Where shall this be? Verse 6. He shall judge among the heathen; he shall fill the places with the dead bodies; he shall wound the heads (rulers) over many countries. The "rod" which the Lord will send out of Zion, is probably Messiah's power, he being a rod in God's hand, and also all agencies which he may use, or cause to be used by his Son, on his doomed foes, to destroy them, and to cause others to submit to his law.

Of the branch of Jesse, it is said, With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth (or the wicked inhabitants) with the rod of his mouth, and with the breath of his lips he shall slay the wicked. Of God, in or by Christ (no doubt it is said in reference to earthly powers, Ps. xlvi., 6). The heathen raged; the kingdoms were moved; he uttered his voice, the earth melted. This is said when God is in the midst of the Holy City. The earth melted. This may be in reference to the heart of the inhabitants, or heathen powers, fainting, or failing them for fear, as in the case of the people of the land of Canaan, at Joshua and his men, who, probably, were a type of what God will be to the kingdoms of the heathen—or Christ's foes. The Psalmist, in view of their destruction, invites all concerned to come, behold what desolations he hath made in the earth; he maketh wars to cease to the end of the earth; he breaketh the bow, he cutteth the spear in sunder; he burneth the chariot in the fire. After this is done, are they all destroyed? No. Be still, and know that I am God; I will be exalted in the earth, I will be exalted among the heathen.

It is quite evident, when the foes of David's Lord are made his footstool, he is represented as being at God's right hand when it is done. And if this is not done while sitting at God's right hand, as he now is—the great High Priest, it will undoubtedly be when God will send his first-begotten again into the world, to receive a kingdom, and to reign: which will be a joint reign and dominion, if I may thus with reverence speak.

But what is far more certain, in my mind, than this, is, the Lord who said to my Lord, is to make them his footstool when they are made such in fact. But that the position of the Son of man when he comes is at God's right hand, seems to be taught by Christ in this passage, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. That this coming would be by the will, and attended by the revelation of the glory and power of the Father, seems to be quite manifest, and is still made more clear by additional statements, such as—The Son of man shall come in his glory, and the Father's; and of the apostle, in Titus ii., 13: The glorious appearing of the great God, and our Saviour Jesus Christ.

Here are a few texts following, as proof or pledge of the position of God's Son, and what he is or will be while all things are being of God, put under him in subjection. Rom. i., 4; Eph. i., 20–23; 1 Cor. xv., 27. Of him who was to be a priest forever after the order of Melchizedec, it is said, in Zech. vi., 13, He shall sit and rule upon his throne, and shall be a priest upon his throne.

It would be well if this verse were written in the creeds of many, as a stumbling stone, where it may be seen, and it may be equally dangerous to keep it out of sight and hearing, as too many do. Having noticed all the verses but one, we will give the third a little attention. This verse, also, refers to Christ's glorious reign in Mount Zion. Who are the people who shall be willing? We think, "thy people," to be willing, are the descendants of Jacob, now in blindness and unbelief, who will "turn from transgression in Jacob" when "the Redeemer comes to Zion." Of the redeemed saints it cannot be said, they "shall be willing," for they have been willing in order to reign with Christ, and be glorified together, in the day of Christ's power. Thus saith the apostle, The Lord himself shall descend . . . then we who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air. They that are Christ's at his coming. Then the end . . . when he shall put down all rule, etc. Are not these saints the same as are indicated by, Thou hast the dew of thy youth? The dew of Christ's youth, and the day of his power, present two distinct conditions. And the church hath made herself ready, and become subject to Christ: sanctified, and without spot or wrinkle. I fear that those who have to do with the gospel now, will not be willing in the day of Christ's power, who do not obey it now, and yet believe it to be the gospel of God. And a people "prepared, and made ready for the Lord," are very different from those who *shall be willing in the day* of Christ's power.

[To be Continued.]

THE SIEGE OF JERICHO.

"Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Isa. xlii., 9.

ISRAEL'S wanderings were ended. Moses, long their leader, prophet and law-giver, was dead: and the days of his mourning were over. And, pitched on the plains of Moab, stood their weather-bleached tents, whitening a land of aliens to Israel's God; who little thought of the future greatness of the strangers then resting on their soil. But the full time had arrived. The predicted moment revealed to Abraham had come, when the reproach of Egypt should be rolled from off his seed, and it should inherit the land.

Their days of toil and bondage are over. They have fought the good fight, finished their course, and kept the faith; and celestial joys await them. They linger but for a moment, tented on this side the swelling flood. The ark of the covenant moves forward. The waves of Jordan feel the influence Divine, and, rolling back on themselves, leave a channel dry, and Israel passes through. The waves close behind them. Their weary feet press the hallowed ground, and *the* rest, in prototype is gained.

Hail, happy land: promise Divine to all the good: Celestial Eden, and garden of God; the planting of his own right hand. And thou, Zion, the choice of his rest and throne of his eternal Empire. Land which the martyrs sighed to see; and for which they suffered persecution, sword and flame.

Open thy portals wide and receive these thy new comers, rightful heirs to thee by promise made of God to Abraham and his seed. Lo, they come, and the Lord their God is with them, mighty to save and terrible as an army with banners. He smote the first-born of Egypt, overthrew Pharaoh and his host, the horse and the rider. He smote the Red Sea in twain and shook Sinai with his thunder.

He is the God of all lands, and thou Palestina art the pride of his choice; and Israel, his inheritance, hath he made to possess thee forever. And now for the first time in four hundred years hath He made thy holy hills to re-echo the sound of sacred song.

He has made heaven to distil nocturnal dews, and gentle showers to impregn the earth with corn and wine. He hath filled the vales with amaranthine bowers and crowned the hills with ambrosial fruits.

And when He shall come, whose better right it is to reign, and shall raise his worthies up from under ground, and, more than Joshua like, lead them into this sacred land of rest; then shall his soft hand wipe all tears from off all faces, and there will be no more pain, no more death and no more curse. Eden will be restored and Paradise regained: the kingdom of God will have come, and his will will be done on earth as in heaven.

A thrill of universal joy ran through the camp of Israel as they reached this long, long desired land. Two hundred and fifteen years of hard toil and bondage under the galling yoke of proud oppressors had they hung on the promise made of God unto the fathers; like a ship at sea tossed by the waves and beaten by the tempest, casting her anchor and holding on, outrides the storm and enters the port.

So Israel, holding on to the promise, outrode the storm and stood on Jordan's bank. They were in a land made dear to them by the fond reminiscences of the fathers, the youthful days of Joseph, and which was to be the future scene of their own display of power. A land in which great deeds were to be achieved; battles fought, fields won, and cities taken.

Jericho lies before, the first in their way and the first to feel the power of Israel's God, She saw from her embattled walls the tents of Jacob stretching over the plains of Jordan. They had heard what had been done to Sihon and to Og, kings of the Amorites, and through fear had shut themselves up in their city to await the siege.

Well might they have laughed at the novel mode of attack. Instead of ponderous engines of war and battering-rams, they beheld a silent procession of priest and soldiers, bearing what appeared to them a chest, and blowing ram's-horn trumpets, which apparently had no other effect than to break the silence of the besiegers.

This must have excited their mirth as they beheld so novel a spectacle from day to day, six days in succession. But on the seventh day their mirth was turned into the dread horrors of death itself. Their strong walls fell and their city was taken and they were slain.

These are the things which have come to pass; and the new things declared are—Christ is the Lamb of God, and was foreshadowed in the ordinances of the law by a male lamb, without spot or blemish. By him the victories of his people are won. A horn is prophetically an emblem of power. The horn of the lamb is therefore, the power of the Lamb of God. The Lamb is also the Word of God. Rev. xix., 13; John i., 1. The sound of the ram's horn, therefore, foreshadowed the Word of God.

This Word is sounded in the ears of the wicked six days, foreshadowing six thousand years; during which they will make as light of it as did their brethren, the Jerichoites, thinking their own human walls are a sufficient defence. But the seventh and last trumpet will sound a long and loud blast on on the seventh day, which is the great day of the Lord, when the cities and kingdoms of the wicked will fall into the hands of the Lord and of his people: and, like Jericho, they will be destroyed. For thus it is written—"And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever." Rev. xi., 15.

The siege and destruction of Jericho is a splendid mirror in which the wicked may see their own miserable end. The Word of God is still sounding around their walls, giving them timely warning of their future and sudden destruction; but they heed it not; but are vainly trusting in the strength of their own walls. But the seventh trumpet, of the seventh day, will soon sound, and no human power can resist it. The walls of the wicked will tumble down, and their dead bodies will lie on the ground from one end of the earth to the other, unlamented and unburied.

Z. CAMPBELL.

LONG WAITING REWARDED.

FAITH is rarely more severely tried than in the case of parents who are waiting upon the Lord from year to year, and watching for the answer of prayers in the salvation of their children. There is, no doubt, much that sounds like prayer, on this and on other matters, which is only a sound—or at most the breathing of natural affection. Even where they "ask in prayer, believing," there may often be long delays; during which it may be their sad lot to look on while the child of many prayers grows apparently hardened in sin and reckless in ungodliness. There may, it is humbling to think, have been errors in training or inconsistencies in the life even of praying parents, of which such a course is the legitimate result. Few sorrows can be keener than that which accompanies the consciousness of this; and what wonder that such parents should not be permitted to witness the fufilment of their prayers. "It is not necessary that I should be here to keep watch over God's faithfulness," said a dying saint with reference to some such prayers which were still unanswered. Doubtless when all secrets are revealed, it will be found that there are no unanswered prayers, though it will at the same time be found that much that passed for prayer was unreal.

The facts we are about to record upon the authority of one well-acquainted with the parties may be encouraging to some who are waiting in sorrow. A Christian father and mother, who were no strangers to the power of prayer, had long borne their son upon their hearts before the Lord. From a wayward boy he grew up to be a profane and profligate young man; and in addition to all their sorrows, it was their grief to know that he was pointed at by the ungodly as a proof of the uselessness of religious training and of the worthlessness of prayer. The restraints of his father's house, little as he seemed to heed them, soon became intolerable; and he departed, no one knew whither. His parents subsequently learned that, after a brief career of profligacy, he had sought refuge on board a ship as a common sailor.

During his first voyage, while he stood on the bulwarks of the ship uttering wanton blasphemies, he lost his footing and fell overboard. Though every effort was made to rescue him, as the vessel was under considerable headway and the sea ran high, there was some delay before he could be reached by the boat, and he was taken out of the water apparently lifeless. Under some impulse the surgeon of the ship persevered in the use of means to restore animation after the captain and every one on board pronounced it mere folly. His efforts were at last rewarded by some signs of life. The feeble spark was carefully cherished, and at length the young man opened his eyes, and with a faint expression of joy struggling through the feebleness and pain of such an awaking exclaimed, "Jesus Christ has saved my soul!"

A long time elapsed before he recovered sufficiently to give a connected account of his feelings while in the water. When he did, he said that, on his fall, his mind seemed at once opened to a discovery of the wickedness of his life and his awful guilt in the sight of God. He had no hope of being rescued, and for a time—it seemed an age—he contemplated his hopeless guilt and the wrath of God that seemed to await him. All at once the remembrance of his father's oft-repeated testimony, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of whom

I am chief," flashed upon his mind. In the presence of all his black guilt, Jesus Christ the Son of God was revealed to him as an all-sufficient Saviour, whose blood cleanseth us from all sin. His soul rested there. He knew that he was saved; a sweet calm succeeded his anguish, and then he sank into unconsciousness.

His after-life proved that this was no passing delusion. He was soon received back joyfully to the home where he had caused so much grief. He is now, or was very recently, a faithful and honored preacher of that Gospel of whose divine power he was a signal example.—*Selected*

"Theology of the Bible."

The above excellent work by Judge Halsted is still called for; but some overlook our directions. No one should send to us for it; such a course subjects us to expense and trouble wholly unnecessary. Any subscriber of the Herald of Life can procure the work by enclosing two dollars to the author of it, addressed as follows: "Hon. O. S. Halsted, Box 91, Newark, N. J." Be particular to follow this direction, and give him your own name and Post-office, written plainly. Do not think he can *guess* either, as we are sometimes obliged to do. State in your letter that you are a subscriber of this paper. This is important; for the price of the work is three dollars, but the Judge has generously offered it for two dollars, free of postage, to any of our subscribers. You thus get a *premium* for being a patron of our paper.

"Devil, Satan, and Demons."

The Tract on this subject will be issued in a few days. The price we cannot state definitely this week; probably, about five cents per copy. Let us hear from all who wish for them, immediately, and let the amounts pledged be sent, as all is needed to pay the bills.

It is said the devil likes concealment. Perhaps this tract may draw him out from his hiding place and expose him; at least, his lying character and high professions of greatness. His worshippers may cry out, "Great is Diana of the Ephesians;" but fear not, the truth must be told.

From George Bangs.

Danville, P. Q., Canada, Mar. 14, 1869.

Br. Storrs: I think it is but just that I should say to you and the readers of the Herald of Life that I feel I have been particularly benefitted by reading the publications obtained from your office on the subject of *Life only to the righteous.* I had long been established in mind with regard to the unconscious state of the dead and the destruction of the wicked, but had believed there would be a resurrection both of the just and the unjust; that the just were raised incorruptible, and the unjust mortal, capable of degrees of suffering. But both classes were raised to receive their award at the sound of the last trump.

But in the early part of 1867, by reading a certain scripture in Matth. xi., 20–24, the question arose in my mind, When and how were the judgments executed upon those cities of the Plain? And upon those of Palestine? The answer was: Upon the *one* the destruction was *sudden* and *quick*, but the other *protracted* and *severe* in suffering. And again: If God sentenced a people, and executed the judgment upon them in a special manner, would he judge and punish them the *second* time? And in answer I was forced to say, *No.*

This led me to question the resurrection of the wicked dead to kill them the second time. I was searching the Scriptures on this point, when I received the pamphlets from the *then* unknown friend, who proves to have been Sr. M. M. Weaver, to whom I return my grateful thanks. With those I received the tract, *The Living Soul*, with which I am well pleased. By the help of those publications, with a prayerful study of the Scriptures, I am convinced that the wicked dead will *not* live again. They will *sleep a perpetual sleep;* they never will be raised up to life. They have received the full penalty of the law, which is *death*. O, how dreadful the thought! *Eternally dead.* But the text, John v., 28, 29, seems to be a difficult one to harmonize with this view as it stands in our version: but I cannot think the Lord would contradict Moses and the prophets in positive terms on so great a question, and am led to think there may be a more perfect rendering of this passage. Yet I confess I have no knowledge of the Greek language, but must conclude that the Lord must always be in harmony with the prophets, and the prophets in harmony with the Lord. As there are so many positive declarations, by so many prophets, and all *agreeing* on this point, that the wicked *shall not rise.* It seems to me that this rendering makes the Lord to say, here, contrary to the prophets, and contrary to his own teaching elsewhere, as in John xi., 25: "He that *believeth* in me, though he were dead, yet shall *he live.*" 1 Cor. xv., 52. "The *dead* shall be raised *incorruptible.*" Luke xx., 36. "Neither can *they die any more;* for they are equal unto the angels; and are the children of God, being the children of the resurrection."

I feel heartily to subscribe to God's revealed plan of redemption as given by the pen of inspiration, and give God the glory. This reveals his attribute of *mercy* as well as his attribute of justice. Yours, in love of the truth.

THE HERALD OF LIFE.

NEW YORK, MARCH 24, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Herald of Life.

This number completes half the present volume. We have continued to send the paper to a few who have paid nothing for it, supposing the "hard times" was the only reason why they had failed to remit the subscription price. We are inclined to wait still, but those persons must not think strange now if the paper should cease to visit them. We hope better things of them though we thus speak. We have had quite an accession to our list of new subscribers since the commencement of the present volume, and still they come. Will our patrons see what further can be done in this direction? We will still furnish five or six back numbers and the remaining twenty-four for one dollar.

The scattering of the "Campaign Documents" has brought us in new subscribers, who have themselves sent for the paper. This is encouraging. Now is the best time to see what further can be done for the remainder of this volume. We trust it will be improved.

The Campaign Documents.

Our friends will see that these Documents now number eight; a set of which can be sent to one address for twenty-four cents, including postage. Many have been sent off on this plan. Let that work still go on. For general circulation, in your neighborhood, you may wish a selection from the list. If so, when you send the order, name which number or numbers you desire, so that we can know what is wanted.

The Six Sermons (cheap edition) are not in the regular list of Campaign Documents, and will not be sent unless specially named in your order. When thus named, and sent with the others, they will be put at sixteen cents, including postage; or at fourteen cents, when taken at the office or sent by express.

These Sermons when sent to Great Britain must have *six* cents postage pre-paid. We mention this because some one has mailed a copy which has been returned to us—not forwarded, and marked, "*Short paid* four cents." Who mailed it we know not; but it cost us six cents and our trouble to correct the error.

Sects and Denominations.

Adventists.—At a recent conference of Adventists, at Springfield, Mass., a resolution was adopted, by an almost unanimous vote, discountenancing the preaching of distinctive doctrines representing *the exact date of the end of all things.* A similar resolution was adopted by their last Social Conference in Michigan. These facts indicate not so much an accession of wisdom through experience, as a change in denominational platform. The sect is now more concerned about preaching the annihilation of the wicked than about announcing the approaching end of the world.—*Am. Presb.*

The above, in substance, has been going the rounds, from Maine to California, both in the religious and secular papers. As to "the sect" and its "denominational platform," if they have one, we profess to have no connection with any sect or denominational platforms. We are opposed, from principle, to all the Conferences or other organizations, which undertake to tell us what we may or may not preach. Such efforts may all be classed with what Martin Luther called "Roman *dunghill decretals:*" they are human inventions, invented, it may be, by well-meaning men, but as much out of place as the act of Uzzah in putting "forth his hand to hold the ark; for the oxen stumbled," 1 Chron. xiii. He paid for his well intended interference with his life. There may be "stumbling" bearers of truth, but each one is responsible to God alone for the faith he holds, and any interference, whether by creeds, conference resolutions, or other human inventions, is an usurpation that no Christian man has any right to allow to be imposed on him.

As to the statement in regard to "Adventists, at Springfield," we can only say, we regret that they should set an example of any such proceedings as the passage of resolutions in any form. If Christians wish to meet in conference for mutual edification and comfort, we have not a word to say against it; but the passing of resolutions touching the faith and labors of Christ's servants, we protest against, as a most dangerous usurpation, not be tolerated, and as directly tending to enslave the free minds of God's people, and to prevent a growth in the knowledge of the truth. Suppose some do promulgate error; let it be met by a presentation of truth, and not by the "dunghill decretals" of fallible men.

As to "preaching annihilation," that is not our calling. The leading theme we labor to promulgate is, "Life future and eternal, for any of the family of Adam, is *only in* and through our Lord Jesus Christ." This we call, "The Life Views," and those who embrace these views we call, "Life Believers," or, "Believers in Life *in* Christ alone." All who reject Christ, to whom He is preached, are excluded from a future life—they "shall not see life, but the wrath of God abideth on him," John iii., 36. Such "shall remain in the congregation of the dead." Prov. xxi., 16.

We have made these remarks that our friends and foes may understand our position. We intend to "stand fast in the liberty wherewith Christ has made us free," nor will we, the Lord being our helper, "be entangled again with the yoke of bondage;" no, not by any organization of human invention. If others choose to be slaves to any sect, they must take the risk, but they need not ask us to share in their fortunes.

As to preaching "the exact date of the end of all things," we have no lot or part in such work; but neither have we in passing resolutions against those who do.

"Ages to Come."

If we speak of "The Age to Come," some persons appear to think we have coined a new phrase, and wonder we cannot keep to scriptural expressions. We think such people are much too sensitive. If the expression "ages to come" is a scriptural one, it certainly cannot be unscriptural to speak of one of those ages in particular; for if there are ages to come, there must be one that is nearer than the others, and that one is "the age to come." The apostle Paul tells us of some things that were "hid from *ages* and from generations, but are now made manifest." So there have been ages in the past: see Col. i., 26. He speaks also of "eternal life which God promised before the world [*pro chronon aionion*—before *the ages*] began." Tit. i., 2. Again he says, God has "made us sit together in heavenly places in Christ Jesus, that in the *ages* to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph. ii., 6, 7. Once more he saith, "Unto him be glory in the church by Christ Jesus throughout *all ages*, world without end;" or, as McKnight translates it, "throughout the *endless succession of ages.*" Eph. iii., 21.

In all this there is surely good and Scriptural ground for speaking of "the age to come," and the language of the apostle wakes up our thoughts to speak of "the ages." In the sense in which Paul uses this term, we understand periods of time in which some peculiar work was done, or manifestation was made.

The history of this world has been divided into periods, or ages, each of which has had its peculiarities and epoch. They have had a marked beginning and termination. We design to notice, in the first place, briefly, the ages past.

1. The Adamic Age.—This was from the creation to the fall. The length of this age we have no means of ascertaining. That it occupied some little space of time is clear. We are not to suppose that Adam fell the first day of his creation; there must have been some time for all the developments to be made that are there recorded. Some have supposed that sixteen years elapsed; but though that seems little time enough, yet it is wholly conjectural. Whether little or much time is taken up in that period, it was an age, and the age of the trial of our first parents, and their expulsion from the Garden of Eden.

2. The Antediluvian Age.—This commenced with the expulsion from Eden. It was an age which resulted in a total apostasy from God, except one family. This age covered a period variously estimated from fifteen hundred to two thousand years. God, during all this period, was striving with men by his Spirit, which they resisted, hardening themselves in wickedness, till wrath came upon them and swept them all away with a flood: there that age terminated.

3. From Noah to Abraham may be denominated the *third* age. This was marked with its peculiarities. It commenced with Noah's advent from the Ark, and, like the previous age, was marked in its progress with almost a total apostasy of Noah's posterity. God had said, however, that he would no more "smite everything living as he had done." Another method was now to be tried to keep alive a seed in the earth that should acknowledge and worship the true and living God; and Abraham was called to go out from his countrymen and kindred to a strange land, and he went out at God's command, not knowing whither he went. This brings us to the

4. Patriarchal Age.—The commencement of this age was marked by the call and departure of Abraham from Chaldea to go into Canaan, and is filled up with the most interesting incidents, viz., the covenants with Abraham—the birth and offering up of Isaac—the birth of Jacob, with the many and thrilling scenes recorded of these patriarchs in the history of their lives and death, the multiplication of their posterity and their ultimate bondage in Egypt. Great and glorious developments were made during this age, which serve as a key to unlock all the succeeding ones to the present time and coming age. This age is marked in its termination by the advent of Abraham's posterity, through Jacob, from their bondage from Egypt and settlement in Palestine, and covered a period of five hundred years or more.

5. The Mosaic Age.—This commenced with the deliverance of Israel out of Egypt, and embraces all the interesting events recorded in the Old Testament, relative to that people and the surrounding nations, pointing forward to "ages to come," both of humiliation and glory to that people and their Messiah. That age continued till the first advent of Messiah, and the overthrow of the Jewish or Mosaic polity at the destruction of Jerusalem, and was filled up with most interesting developments, or manifestations of God's truth, power and faithfulness.

6. The Gospel Age.—The ministration of the Spirit and calling of the Gentiles. This commenced with the personal ministry of Messiah—was more fully opened on the day of Pentecost, but not perfectly developed till Paul became the minister to the Gentiles. It has been an age, emphatically, of contest between the *flesh* and the Spirit; or between the *animal* propensities of men and the Spirit working in the mind, or in the affections. In this age many have been sealed by the Spirit, and have overcome the world, the flesh, and the devil, but the vast majority of men, as in the previous ages, have walked after their own lusts, and refused the cross of Christ. The love of the praise of men, the thirst for wealth, fame, power, or sensual enjoyment, has carried captive the largest part of men and drowned them in perdition; and all well-grounded hope of this world, or its inhabitants, ever being recovered from the dominion of evil by the efforts of men in the flesh, i. e., by corruptible and dying men, whatever stations they may occupy, is vain. All such efforts have proved a failure; and unless a new age or dispensation is opened, the world fails of being regenerated, evil is triumphant, and prophecy fails. So we understand the matter. But we have no doubt another age is to succeed this, or, that there is an "*age to come,*" in which God's great purpose in creating the world and testing men under such a variety of dispensations, or ages, shall be fully developed, and Messiah's personal reign and glory, with his people who bore the cross in previous ages, shall demonstrate that there is a power that can control men and cause them to be subject to God, to the everlasting confusion and discomfiture of evil. The present age, then, will end or terminate with the *return* of Messiah to this earth to take the throne of David, to reign and execute judgment and justice in the earth. This brings us to the

7. Age of Messiah's Personal Reign.—Its commencement is the *seventh* great epoch in this world's history, and is "the age to come," being still future, though we are so near to it that its light dawns upon us, and the watchful will not fail to see its approach.

This age opens with the termination of the times of the Gentiles treading under foot Jerusalem—the overthrow of the present earthly monarchies—the return of God's favor to Palestine and Jerusalem—the gathering of the outcasts of Israel—the personal advent of Messiah as King of kings and Lord of lords—the assumption by him of the throne of Israel, or David's throne, and his dominion over the earth, together with the resurrection and immortalization of all them that are his, who have suffered with him or for his words in any of the previous ages.

It embraces, in its progress, the destruction of all incorrigible enemies, and the subjugation of all nations to him and his government. How long this age will continue we do not pretend to know, but it doubtless has a limit. At that point we are brought to the borders of another age, which is a perfect one, when compared with any of the preceding, but is only one in a chain, or "endless succession of ages;" each of which, doubtless, will exceed the one going before it in glory and glorious developments, thus opening to the view an endless prospect of inexhaustible enjoyment, and making the hope of *eternal life* a hope full of glory, and needing no endless torments to make it more blissful. All the wicked will have passed away and perished forever, and all surviving creatures in heaven, in earth, and in all God's dominions, will be filled with joy and unending delight.

Such we conceive to be the true Scripture doctrine, but we have not time or space now to go more largely into the subject.

"Wisdom Shall Die with You."

These words came forcibly to mind in reading an article in "The World's Crisis" last week, to which our attention was called by its Editor, saying, "Do not fail to read with care the article headed, 'Calamity, or Penalty!'" Without this call we should not probably have read it. After reading we saw nothing new or striking in it except its introductory *assumption* and its "conclusion." Here they are:

> The divine law which the wicked are under requires their life to pay its penalty; nothing else will suffice; and as they have already lost that by calamity, through Adam, being dead in him, they cannot pay the penalty unless they are raised from the dead, and thus furnished with life for that purpose.
>
> We thus feel impelled to the conclusion that the Adamic death is a calamity to his posterity; and as all lose life in him, the wicked must have a resurrection from the dead, in order to pay the penalty for their service to sin, or it remains forever unpaid.

The filling up corresponds with the wisdom of these two paragraphs. We marvel that men of sense and reason can blind their own minds or the minds of others with such unsound positions. They assume that *dying* is the wages of sin. No such statement is made in the Bible, in relation to Adam's posterity. It is *death*. Death is a *state*—it is the entire absence of any life principle. Such is death to all impenitent sinners. In death they have no surviving or revival principle, because connected with none before they died: hence, they are "holden with the cords of their sins"—they "shall *remain* in the congregation of the dead." Prov. v., 22, and xxi., 16. "The sting of death [its killing power—its power to hold its victim] is sin! and the strength of [or power of] sin is the law." 1 Corth. xv., 56.

The "Crisis" writer very gravely tells us the law requires *the life* of the wicked; and "as they have already lost that by calamity," "they are raised from the dead, and thus furnished with life for that purpose." Is not this wisdom? Look at it: A man owes you a thousand dollars; by calamity he is unable to pay it; so you *give* him another thousand dollars with which to pay what he owes you! Is your debt any more paid than if, when he had nothing to pay, you had frankly forgiven him the debt by not exacting it?

And then, the idea that God inflicts the "calamity" of loss of life upon the sinner, so that he "cannot pay the penalty, unless he is raised from the dead," and thus lays Himself under obligation to give the sinner another life to enable him "to pay the penalty." That must be a wise "plan" of administration, that obliges the Law-maker to furnish the means to pay the law's claim.

But all this "confusion worse confounded" arises from this writer, and those of the same school, confounding things which are clearly distinct. We have said, death is a *state*. A man may enter into that state with no surviving or reviving principle in him: then death is necessarily eternal, or death holds eternal dominion over such. Under the dispensation of grace, or the free gift of God in Jesus Christ, a redeeming principle is provided, so that "though a man die he may live again." That redeeming principle is the Divine life, or the Spirit of God given to us in Jesus Christ the Life-giver. Union with Him secures that life principle to believers, so that they "sleep in Jesus," or go down into the grave with the same life principle that brought up Christ from the dead, and will as surely bring up Christ's body—the church, as it brought up its Head. The sting of death was taken away, and the law had no power over the divine life principle. Not so with the sinner: he is held in the bondage of death—thus has to pay and does pay the penalty and the law's claim.

So far as loss of life is concerned, it is a loss by failing to secure "the *gift* of God, *eternal* life, through Jesus Christ." Rom. vi., 23. The word of God neither promises nor threatens any other future life, or life after death. "It is appointed unto men *once* to die," no more. This animal or Adamic life once extinct, and corruption set in, is never restored; it is a final and eternal extinction. But "unto them that look for him (Christ) shall He appear the second time without sin *for their life.*"—*Syriac*, Heb. ix., 27, 28. Christ is the life of the believer, and "When Christ our life shall appear, *then* shall ye also appear with him in glory." Col. iii., 4. Till then our "life is hid with Christ in God." Col. iii., 3. This life secures the resurrection of all *in* Christ, or who are made "partakers of the Divine nature." 2 Pet. i., 4. This life the wicked have not, and hence lose resurrection life, or come short of it, and "utterly perish in their own corruption." 2 Pet. ii., 12. They "shall not see life, but the wrath of God *abideth* on them." John iii., 36.

To assume, as the 'Crisis" writer has done, that the taking away of life is the penalty, and thus obliging God to give them back the life they lost by "calamity" so that He can take it away again, represents the Creator in a light which is far from "hallowing His name;" it presents Him, of His own free will, appointing the calamity, which deprives the sinner of the means of paying the debt, and the making him alive again to give the sinner the means to do it by going back into the state where the calamity landed him. If such a theory is not a reproach to wisdom, justice, truth, mercy, love and every other perfection that goes to make up a being worthy of adoration and love, then we might add to it eternal torture with propriety; for all the characteristics of such torture are embryotically embraced in the theory.

From D. S. Metcalf.

Meredith Village, N. H., March 15, 1869.

Geo. Storrs—*Dear Sir:* I have for a long time been a constant reader of your publications, having subscribed for the "Bible Examiner," soon after its first issue. At that time I was in full fellowship with the Congregational Church, in which faith I was born and bred, and never doubted that its tenets were Scriptural until, as a consequence of reading the "Bible Examiner," I was induced to "search the Scriptures to see if these things were so." After years of study, I have become thoroughly convinced that man is by nature mortal; that the first Adam was of the earth earthy, and had no immortality to transmit to his posterity; so that if man ever becomes immortal it must be by a union with the second Adam, who brought life and immortality to light. Failing in this, he must "utterly perish in his own corruption."

With most of the doctrinal views set forth by you in the Herald of Life I heartily agree; but upon one point I want more light. As I have never troubled you with questions of any sort, perhaps I may be permitted to ask your solution of the difficulty under which my mind labors. It is simply in regard to *temptation*. I understand you to ignore the personality of Satan, and teach that there is a spirit of evil in the heart that leads us astray, as the apostle James seems to teach, when he says, that "a man is tempted when he is drawn away by his own lusts and enticed."

Now the question is, Who tempted our Saviour? Taking the ground of no personal devil, and as it is not to be supposed He had any lust, or spirit of evil, in his heart to draw him away, from whence came the temptation?

I ask this question candidly and honestly, with a desire to know the truth as it is revealed in the Scriptures. Should you be pleased to give your views upon this point, in the Herald of Life, it will gratify and I hope benefit at least one. Thanking you for the light you have shed on the sacred page and the blessed truths I have been enabled to embrace through your instrumentality, I am, dear sir, very truly and respectfully, yours.

Response by the Editor.

We shall not give a protracted answer to our friend now, as our tract on the subject will soon be issued, which we trust will give him and others all the information, on our Lord's temptation, desired.

It should be distinctly kept in mind that the term *lust* is not of itself indicative of a "spirit of evil," nor is it evil in itself. Its first sense imports no more than desire; but when it becomes uncontrollable, or disregards the restraints God has laid upon it, then, and not till then, it becomes a "spirit of evil." Temptation may arise from any desirable object; that is, even a lawful object. For instance: It is right for a man to acquire a home for himself and family. To seek such, there may be two ways: one lawful, the other unlawful. By patient industry he can honestly secure the home. Instead of that, if he suffers his desire (or lust) to lead him to cheat, lie to and defraud his fellow men, so as to obtain the amount necessary, in a less time than he could secure it in a lawful way, he has given way to temptation and is led into sin.

The desire for a home was not wrong, or a spirit of evil; but the pursuit of the object in an unlawful manner would have been.

Jesus had the promise, from his Father, of the throne of David, and that His dominion should be from sea to sea, and from the river to the ends of the earth. As the Son of man, and the seed of David, he had all the natural desires incident to humanity. His Father's method, or way, for Jesus to take possession of this kingdom was through suffering and death. This way was His trial or temptation. A desire to avoid suffering and death was inseparable from his manhood, and was no sin or spirit of evil. He could not help desiring, "if it be possible," that the "cup" of suffering and death might be avoided. By His miracle-working power, He could have so overawed all men as to have taken "all the kingdoms of the world" and escaped the terrible trial of suffering and shame to which He was likely to be subjected, He could not but see what lay before Him—it was all presented to His mind. Shall He follow the natural desire, and take possession of the kingdoms of the world at once, and go forth in triumph and glory? or shall He subject His natural desire to the will of God? He chose the latter, and thus put temptation to flight: His will overcame all by a perfect acquiescence in that of his Father, and thus the temptation, or spirit of evil, found no place in Him: He remained pure. So it was in every other

I am chief," flashed upon his mind. In the presence of all his black guilt, Jesus Christ the Son of God was revealed to him as an all-sufficient Saviour, whose blood cleanseth us from all sin. His soul rested there. He knew that he was saved; a sweet calm succeeded his anguish, and then he sank into unconsciousness.

His after-life proved that this was no passing delusion. He was soon received back joyfully to the home where he had caused so much grief. He is now, or was very recently, a faithful and honored preacher of that Gospel of whose divine power he was a signal example.—*Selected.*

"THEOLOGY OF THE BIBLE."

THE above excellent work by Judge HALSTED is still called for; but some overlook our directions. No one should send to us for it; such a course subjects us to expense and trouble wholly unnecessary. Any subscriber of the HERALD OF LIFE can procure the work by enclosing two dollars to the author of it, addressed as follows: "HON. O. S. HALSTED, Box 91, Newark, N. J." Be particular to follow this direction, and give him your own name and Post-office, written plainly. Do not think he can *guess* either, as we are sometimes obliged to do. State in your letter that you are a subscriber of this paper. This is important; for the price of the work is three dollars, but the Judge has generously offered it for two dollars, free of postage, to any of our subscribers. You thus get a *premium* for being a patron of our paper.

"DEVIL, SATAN, AND DEMONS."

THE Tract on this subject will be issued in a few days. The price we cannot state definitely this week; probably, about five cents per copy. Let us hear from all who wish for them, immediately, and let the amounts pledged be sent, as all is needed to pay the bills.

It is said the devil likes concealment. Perhaps this tract may draw him out from his hiding place and expose him; at least, his lying character and high professions of greatness. His worshippers may cry out, "Great is Diana of the Ephesians;" but fear not, the truth must be told.

FROM GEORGE BANGS.

DANVILLE, P. Q., CANADA, Mar. 14, 1869.

BR. STORRS: I think it is but just that I should say to you and the readers of the HERALD OF LIFE that I feel I have been particularly benefitted by reading the publications obtained from your office on the subject of *Life only to the righteous.* I had long been established in mind with regard to the unconscious state of the dead and the destruction of the wicked, but had believed there would be a resurrection both of the just and the unjust; that the just were raised incorruptible, and the unjust mortal, capable of degrees of suffering. But both classes were raised to receive their award at the sound of the last trump.

But in the early part of 1867, by reading a certain scripture in Matth. xi., 20–24, the question arose in my mind, When and how were the judgments executed upon those cities of the Plain? And upon those of Palestine? The answer was: Upon the *one* the destruction was *sudden* and *quick*, but the other *protracted* and *severe* in suffering. And again: If God sentenced a people, and executed the judgment upon them in a special manner, would he judge and punish them the *second* time? And in answer I was forced to say, *No.*

This led me to question the resurrection of the wicked dead to kill them the second time. I was searching the Scriptures on this point, when I received the pamphlets from the *then* unknown friend, who proves to have been Sr. M. M. Weaver, to whom I return my grateful thanks. With those I received the tract, *The Living Soul*, with which I am well pleased. By the help of those publications, with a prayerful study of the Scriptures, I am convinced that the wicked dead will *not* live again. They will *sleep a perpetual sleep;* they never will be raised up to life. They have received the full penalty of the law, which is *death.* O, how dreadful the thought! *Eternally dead.* But the text, John v., 28, 29, seems to be a difficult one to harmonize with this view as it stands in our version: but I cannot think the Lord would contradict Moses and the prophets in positive terms on so great a question, and am led to think there may be a more perfect rendering of this passage. Yet I confess I have no knowledge of the Greek language, but must conclude that the Lord must always be in harmony with the prophets, and the prophets in harmony with the Lord. As there are so many positive declarations, by so many prophets, and all *agreeing* on this point, that the wicked *shall not rise.* It seems to me that this rendering makes the Lord to say, here, contrary to the prophets, and contrary to his own teaching elsewhere, as in John xi., 25: "He that *believeth* in me, though he were dead, yet shall *he live.*" 1 Cor. xv., 52. "The *dead* shall be raised *incorruptible.*" Luke xx., 36. "Neither can *they die any more;* for they are equal unto the angels; and are the children of God, being the children of the resurrection."

I feel heartily to subscribe to God's revealed plan of redemption as given by the pen of inspiration, and give God the glory. This reveals his attribute of *mercy* as well as his attribute of justice. Yours, in love of the truth,

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SECTS AND DENOMINATIONS.

ADVENTISTS.—At a recent conference of Adventists, at Springfield, Mass., a resolution was adopted, by an almost unanimous vote, discountenancing the preaching of distinctive doctrines representing *the exact date of the end of all things.* A similar resolution was adopted by their last Social Conference in Michigan. These facts indicate not so much an accession of wisdom through experience, as a change in denominational platform. The sect is now more concerned about preaching the annihilation of the wicked than about announcing the approaching end of the world.—*Am. Presb.*

THE above, in substance, has been going the rounds, from Maine to California, both in the religious and secular papers. As to "the sect" and its "denominational platform," if they have one, we profess to have no connection with any sect or denominational platforms. We are opposed, from principle, to all the Conferences or other organizations, which undertake to tell us what we may or may not preach. Such efforts may all be classed with what Martin Luther called "Roman *dunghill decretals:*" they are human inventions, invented, it may be, by well-meaning men, but as much out of place as the act of Uzzah in putting "forth his hand to hold the ark; for the oxen stumbled," 1 Chron. xiii. He paid for his well intended interference with his life. There may be "stumbling" bearers of truth, but each one is responsible to God alone for the faith he holds, and any interference, whether by creeds, conference resolutions, or other human inventions, is an usurpation that no Christian man has any right to allow to be imposed on him.

As to the statement in regard to "Adventists, at Springfield," we can only say, we regret that they should set an example of any such proceedings as the passage of resolutions in any form. If Christians wish to meet in conference for mutual edification and comfort, we have not a word to say against it; but the passing of resolutions touching the faith and labors of Christ's servants, we protest against, as a most dangerous usurpation, not be tolerated, and as directly tending to enslave the free minds of God's people, and to prevent a growth in the knowledge of the truth. Suppose some do promulgate error; let it be met by a presentation of truth, and not by the "dunghill decretals" of fallible men.

As to "preaching annihilation," that is not our calling. The leading theme we labor to promulgate is, "Life future and eternal, for any of the family of Adam, is *only in* and through our Lord Jesus Christ." This we call, "The Life Views," and those who embrace these views we call, "Life Believers," or, "Believers in Life *in* Christ alone." All who reject Christ, to whom He is preached, are excluded from a future life—they "shall not see life, but the wrath of God abideth on him," John iii., 36. Such "shall remain in the congregation of the dead." Prov. xxi., 16.

We have made these remarks that our friends and foes may understand our position. We intend to "stand fast in the liberty wherewith Christ has made us free," nor will we, the Lord being our helper, "be entangled again with the yoke of bondage;" no, not by any organization of human invention. If others choose to be slaves to any sect, they must take the risk, but they need not ask us to share in their fortunes.

As to preaching "the exact date of the end of all things," we have no lot or part in such work; but neither have we in passing resolutions against those who do.

"AGES TO COME."

IF we speak of "The Age to Come," some persons appear to think we have coined a new phrase, and wonder we cannot keep to scriptural expressions. We think such people are much too sensitive. If the expression "ages to come" is a scriptural one, it certainly cannot be unscriptural to speak of one of those ages in particular; for if there are ages to come, there must be one that is nearer than the others, and that one is "the age to come." The apostle Paul tells us of some things that were "hid from *ages* and from generations, but are now made manifest." So there have been ages in the past: see Col. i., 26. He speaks also of "eternal life which God promised before the world [*pro chronon aionion*—before *the ages*] began." Tit. i., 2. Again he says, God has "made us sit together in heavenly places in Christ Jesus, that in the *ages* to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph. ii., 6, 7. Once more he saith, "Unto him be glory in the church by Christ Jesus throughout *all ages*, world without end;" or, as McKnight translates it, "throughout the *endless succession of ages.*" Eph. iii., 21.

In all this there is surely good and Scriptural ground for speaking of "the age to come," and the language of the apostle wakes up our thoughts to speak of "the ages." In the sense in which Paul uses this term, we understand periods of time in which some peculiar work was done, or manifestation was made.

The history of this world has been divided into periods, or ages, each of which has had its peculiarities and epoch. They have had a marked beginning and termination. We design to notice, in the first place, briefly, the ages past.

1. THE ADAMIC AGE.—This was from the creation to the fall. The length of this age we have no means of ascertaining. That it occupied some little space of time is clear. We are not to suppose that Adam fell the first day of his creation; there must have been some time for all the developments to be made that are there recorded. Some have supposed that sixteen years elapsed; but though that seems little time enough, yet it is wholly conjectural. Whether little or much time is taken up in that period, it was an age, and the age of the trial of our first parents, and their expulsion from the Garden of Eden.

2. THE ANTEDILUVIAN AGE.—This commenced with the expulsion from Eden. It was an age which resulted in a total apostasy from God, except one family. This age covered a period variously estimated from fifteen hundred to two thousand years. God, during all this period, was striving with men by his Spirit, which they resisted, hardening themselves in wickedness, till wrath came upon them and swept them all away with a flood: there that age terminated.

3. FROM NOAH TO ABRAHAM may be denominated the *third* age. This was marked with its peculiarities. It commenced with Noah's advent from the Ark, and, like the previous age, was marked in its progress with almost a total apostasy of Noah's posterity. God had said, however, that he would no more "smite everything living as he had done." Another method was now to be tried to keep alive a seed in the earth that should acknowledge and worship the true and living God; and Abraham was called to go out from his countrymen and kindred to a strange land, and he went out at God's command, not knowing whither he went. This brings us to the

4. PATRIARCHAL AGE.—The commencement of this age was marked by the call and departure of Abraham from Chaldea to go into Canaan, and is filled up with the most interesting incidents, viz., the covenants with Abraham—the birth and offering up of Isaac—the birth of Jacob, with the many and thrilling scenes recorded of these patriarchs in the history of their lives and death, the multiplication of their posterity and their ultimate bondage in Egypt. Great and glorious developments were made during this age, which serve as a key to unlock all the succeeding ones to the present time and coming age. This age is marked in its termination by the advent of Abraham's posterity, through Jacob, from their bondage from Egypt and settlement in Palestine, and covered a period of five hundred years or more.

5. THE MOSAIC AGE.—This commenced with the deliverance of Israel out of Egypt, and embraces all the interesting events recorded in the Old Testament, relative to that people and the surrounding nations, pointing forward to "ages to come," both of humiliation and glory to that people and their Messiah. That age continued till the first advent of Messiah, and the overthrow of the Jewish or Mosaic polity at the destruction of Jerusalem, and was filled up with most interesting developments, or manifestations of God's truth, power and faithfulness.

6. THE GOSPEL AGE.—The ministration of the Spirit and calling of the Gentiles. This commenced with the personal ministry of Messiah—was more fully opened on the day of Pentecost, but not perfectly developed till Paul became the minister to the Gentiles. It has been an age, emphatically, of contest between the *flesh* and the Spirit; or between the *animal* propensities of men and the Spirit working in the mind, or in the affections. In this age many have been sealed by the Spirit, and have overcome the world, the flesh, and the devil, but the vast majority of men, as in the previous ages, have walked after their own lusts, and refused the cross of Christ. The love of the praise of men, the thirst for wealth, fame, power, or sensual enjoyment, has carried captive the largest part of men and drowned them in perdition; and all well-grounded hope of this world, or its inhabitants, ever being recovered from the dominion of evil by the efforts of men in the flesh, i. e., by corruptible and dying men, whatever stations they may occupy, is vain. All such efforts have proved a failure; and unless a new age or dispensation is opened, the world fails of being regenerated, evil is triumphant, and prophecy fails. So we understand the matter. But we have no doubt another age is to succeed this, or, that there is an "*age to come,*" in which God's great purpose in creating the world and testing men under such a variety of dispensations, or ages, shall be fully developed, and Messiah's personal reign and glory, with his people who bore the cross in previous ages, shall demonstrate that there is a power that can control men and cause them to be subject to God, to the everlasting confusion and discomfiture of evil. The present age, then, will end or terminate with the *return* of Messiah to this earth to take the throne of David, to reign and execute judgment and justice in the earth. This brings us to the

7. AGE OF MESSIAH'S PERSONAL REIGN.—Its commencement is the *seventh* great epoch in this world's history, and is "the age to come," being still future, though we are so near to it that its light dawns upon us, and the watchful will not fail to see its approach.

This age opens with the termination of the times of the Gentiles treading under foot Jerusalem—the overthrow of the present earthly monarchies—the return of God's favor to Palestine and Jerusalem—the gathering of the outcasts of Israel—the personal advent of Messiah as King of kings and Lord of lords—the assumption by him of the throne of Israel, or David's throne, and his dominion over the earth, together with the resurrection and immortalization of all them that are his, who have suffered with him or for his words in any of the previous ages.

It embraces, in its progress, the destruction of all incorrigible enemies, and the subjugation of all nations to him and his government. How long this age will continue we do not pretend to know, but it doubtless has a limit. At that point we are brought to the borders of another age, which is a perfect one, when compared with any of the preceding, but is only one in a chain, or "endless succession of ages;" each of which, doubtless, will exceed the one going before it in glory and glorious developments, thus opening to the view an endless prospect of inexhaustible enjoyment, and making the hope of *eternal life* a hope full of glory, and needing no endless torments to make it more blissful. All the wicked will have passed away and perished forever, and all surviving creatures in heaven, in earth, and in all God's dominions, will be filled with joy and unending delight.

Such we conceive to be the true Scripture doctrine, but we have not time or space now to go more largely into the subject.

"WISDOM SHALL DIE WITH YOU."

THESE words came forcibly to mind in reading an article in "The World's Crisis" last week, to which our attention was called by its Editor, saying, "Do not fail to read with care the article headed, 'Calamity, or Penalty!'" Without this call we should not probably have read it. After reading we saw nothing new or striking in it except its introductory *assumption* and its "conclusion." Here they are:

> The divine law which the wicked are under requires their life to pay its penalty; nothing else will suffice; and as they have already lost that by calamity, through Adam, being dead in him, they cannot pay the penalty unless they are raised from the dead, and thus furnished with life for that purpose.
>
> We thus feel impelled to the conclusion that the Adamic death is a calamity to his posterity; and as all lose life in him, the wicked must have a resurrection from the dead, in order to pay the penalty for their service to sin, or it remains forever unpaid.

The filling up corresponds with the wisdom of these two paragraphs. We marvel that men of sense and reason can blind their own minds or the minds of others with such unsound positions. They assume that *dying* is the wages of sin. No such statement is made in the Bible, in relation to Adam's posterity. It is *death.* Death is a *state*—it is the entire absence of any life principle. Such is death to all impenitent sinners. In death they have no surviving or revival principle, because connected with none before they died: hence, they are "holden with the cords of their sins"—they "shall *remain* in the congregation of the dead." Prov. v., 22, and xxi., 16. "The sting of death [its killing power—its power to hold its victim] is sin! and the strength of [or power of] sin is the law." 1 Corth. xv., 56.

The "Crisis" writer very gravely tells us the law requires *the life* of the wicked; and "as they have already lost that by calamity," "they are raised from the dead, and thus furnished with life for that purpose." Is not this wisdom? Look at it: A man owes you a thousand dollars; by calamity he is unable to pay it; so you *give* him another thousand dollars with which to pay what he owes you! Is your debt any more paid than if, when he had nothing to pay, you had frankly forgiven him the debt by not exacting it?

And then, the idea that God inflicts the "calamity" of loss of life upon the sinner, so that he "cannot pay the penalty, unless he is raised from the dead," and thus lays Himself under obligation to give the sinner another life to enable him "to pay the penalty." That must be a wise "plan" of administration, that obliges the Law-maker to furnish the means to pay the law's claim.

But all this "confusion worse confounded" arises from this writer, and those of the same school, confounding things which are clearly distinct. We have said, death is a *state.* A man may enter into that state with no surviving or reviving principle in him: then death is necessarily eternal, or death holds eternal dominion over such. Under the dispensation of grace, or the free gift of God in Jesus Christ, a redeeming principle is provided, so that "though a man die he may live again." That redeeming principle is the Divine life, or the Spirit of God given to us in Jesus Christ the LIFE-GIVER. Union with Him secures that life principle to believers, so that they "sleep in Jesus," or go down into the grave with the same life principle that brought up Christ from the dead, and will as surely bring up Christ's body—the church, as it brought up its Head. The sting of death was taken away, and the law had no power over the divine life principle. Not so with the sinner: he is held in the bondage of death—thus has to pay and does pay the penalty and the law's claim.

So far as loss of life is concerned, it is a loss by failing to secure "the *gift* of God, *eternal* life, through Jesus Christ." Rom. vi., 23. The word of God neither promises nor threatens any other future life, or life after death. "It is appointed unto men *once* to die," no more. This animal or Adamic life once extinct, and corruption set in, is never restored; it is a final and eternal extinction. But "unto them that look for him (Christ) shall He appear the second time without sin *for their life.*"—*Syriac*, Heb. ix., 27, 28. Christ is the life of the believer, and "When Christ our life shall appear, *then* shall ye also appear with him in glory." Col. iii., 4. Till then our "life is hid with Christ in God." Col. iii., 3. This life secures the resurrection of all *in* Christ, or who are made "partakers of the Divine nature." 2 Pet. i., 4. This life the wicked have not, and hence lose resurrection life, or come short of it, and "utterly perish in their own corruption." 2 Pet. ii., 12. They "shall not see life, but the wrath of God *abideth* on them." John iii., 36.

To assume, as the 'Crisis" writer has done, that the taking away of life is the penalty, and thus obliging God to give them back the life they lost by "calamity" so that He can take it away again, represents the Creator in a light which is far from "hallowing His name;" it presents Him, of His own free will, appointing the calamity, which deprives the sinner of the means of paying the debt, and the making him alive again to give the sinner the means to do it by going back into the state where the calamity landed him. If such a theory is not a reproach to wisdom, justice, truth, mercy, love and every other perfection that goes to make up a being worthy of adoration and love, then we might add to it eternal torture with propriety; for all the characteristics of such torture are embryotically embraced in the theory.

FROM D. S. METCALF.

MEREDITH VILLAGE, N. H., March 15, 1869.

GEO. STORRS—*Dear Sir:* I have for a long time been a constant reader of your publications, having subscribed for the "Bible Examiner," soon after its first issue. At that time I was in full fellowship with the Congregational Church, in which faith I was born and bred, and never doubted that its tenets were Scriptural until, as a consequence of reading the "Bible Examiner," I was induced to "search the Scriptures to see if these things were so." After years of study, I have become thoroughly convinced that man is by nature mortal; that the first Adam was of the earth earthy, and had no immortality to transmit to his posterity; so that if man ever becomes immortal it must be by a union with the second Adam, who brought life and immortality to light. Failing in this, he must "utterly perish in his own corruption."

With most of the doctrinal views set forth by you in the HERALD OF LIFE I heartily agree; but upon one point I want more light. As I have never troubled you with questions of any sort, perhaps I may be permitted to ask your solution of the difficulty under which my mind labors. It is simply in regard to *temptation.* I understand you to ignore the personality of Satan, and teach that there is a spirit of evil in the heart that leads us astray, as the apostle James seems to teach, when he says, that "a man is tempted when he is drawn away by his own lusts and enticed."

Now the question is, Who tempted our Saviour? Taking the ground of no personal devil, and as it is not to be supposed He had any lust, or spirit of evil, in his hea[illegible]raw him away, from whence came the temptation?

I ask this question candidly and honestly, with a desire to know the truth as it is revealed in the Scriptures. Should you be pleased to give your views upon this point, in the HERALD OF LIFE, it will gratify and I hope [illegible] benefit at least one. Thanking you for the light you have shed on the sacred page and the blessed truths I have been enabled to embrace through your instrumentality, I am, dear sir, very truly and respectfully, yours.

RESPONSE BY THE EDITOR.

We shall not give a protracted answer to our friend now, as our tract on the subject will soon be issued, which we trust will give him and others all the information, on our Lord's temptation, desired.

It should be distinctly kept in mind that the term *lust* is not of itself indicative of a "spirit of evil," nor is it evil in itself. Its first sense imports no more than desire; but when it becomes uncontrollable, or disregards the restraints God has laid upon it, then, and not till then, it becomes a "spirit of evil." Temptation may arise from any desirable object; that is, even a lawful object. For instance: It is right for a man to acquire a home for himself and family. To seek such, there may be two ways: one lawful, the other unlawful. By patient industry he can honestly secure the home. Instead of that, if he suffers his desire (or lust) to lead him to cheat, lie to and defraud his fellow men, so as to obtain the amount necessary, in a less time than he could secure it in a lawful way, he has given way to temptation and is led into sin.

The desire for a home was not wrong, or a spirit of evil; but the pursuit of the object in an unlawful manner would have been.

Jesus had the promise, from his Father, of the throne of David, and that His dominion should be from sea to sea, and from the river to the ends of the earth. As the Son of man, and the seed of David, he had all the natural desires incident to humanity. His Father's method, or way, for Jesus to take possession of this kingdom was through suffering and death. This way was His trial or temptation. A desire to avoid suffering and death was inseparable from his manhood, and was no sin or spirit of evil. He could not help desiring, "if it be possible," that the "cup" of suffering and death might be avoided. By His miracle-working power, He could have so overawed all men as to have taken "all the kingdoms of the world" and escaped the terrible trial of suffering and shame to which He was likely to be subjected, He could not but see what lay before Him—it was all presented to His mind. Shall He follow the natural desire, and take possession of the kingdoms of the world at once, and go forth in triumph and glory? or shall He subject His natural desire to the will of God? He chose the latter, and thus put temptation to flight: His will overcame all by a perfect acquiescence in that of his Father, and thus the temptation, or spirit of evil, found no place in Him: He remained pure. So it was in every other

temptation or trial He passed through. These remarks must suffice till our friend can have our tract on the subject, where we have treated it more fully.

Paul's Desire to Depart.

"Having a desire to depart, and to be with Christ." Phil. i., 23.

"What does it mean?" One replies that "Paul wanted to die and go to Christ then:" another, that "he longed for the returning of Christ from heaven, that he might be with the Lord:" and another, that "Paul desired a translation like Enoch's." "Which one of the three views is correct? or, are none of them right? I think that the latter position is correct.

Paul, in Rom. xiv., 7, 8, writes, "For none of us liveth to himself and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's."

In writing to the Philippians he expresses the same ideas in connection with our text: see Phil. i., 20, 21. "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death; for me to live is Christ, and to die is gain."

"There" says our friend number one, "to die, will be Paul's gain." But Paul thought and taught differently, for he says, "No man dieth to himself:" "Christ shall be magnified in my body . . . by death." "We die unto the Lord." He taught that it would be gain to Christ, or, in other words, that Christ would "be magnified . . . by (his) death."

Then he writes further, "yet what I shall choose I wot not, for I am in a strait betwixt two."—"What two?" Those two positions which he has just mentioned, living (in the flesh) and dying. "Why?" Because Christ will be magnified in Paul either by his life or by his death.

Hence to depart and to be with Christ is not living in his flesh, or dying: it is a third position. If departing means dying, then Paul would not have been in a strait, for he says it "is far better" to depart. We leave our friend number one here, in the care of Paul.

Next, our friend number two claims that the returning of Christ is what the apostle had reference to, when he said he had "a desire to depart and to be with Christ which is far better." To their attention I would earnestly recommend the next verse. "Nevertheless to abide in the flesh is more needful for you." That, provided our friend is correct, would make Paul's abiding in the flesh more needful for the church, than the return of Christ from heaven. We shall here leave friend number two in the hands of Paul.

Finally: that Paul longed for a translation is evident, for then he would be with Christ. He had a desire to pass at once into that state. Being with Christ was to Paul the very height of honor and joy, yet for his brethren's sake he thought it more needful to abide in the flesh, that is, in his mortal flesh.

These few thought are submitted to the thoughtful by their bro. in Christ.

F. H. Burbank.

New York, March 20, 1869.

"Refuge of Lies."

To rise up early, to late take rest, to toil and labor unceasingly to acquire the honors, riches, or pleasures of this transitory and uncertain life: in this work, and for this end, how many are engaged, and how few succeed. They labor in vain, and spend their strength for naught; and yet they labor on, till death puts a period to their efforts and their hopes.

If men would use the like efforts to obtain durable riches, and the honor and wisdom that cometh from above, they would not be so often sent empty away. In spiritual things, as well as temporal, men reap as they sow: if they sow sparingly, they reap also sparingly.

What is the religion of the present day? It is a mere form, an outside show; there is no depth or earnestness in it. It is a mere secondary concern, to make a decent appearance in the world; and men flatter themselves that this will insure them future happiness, immortal glory! Has this hope a good foundation in the word and promise of God? Is eternal life so easily attained? Is it not worthy of more effort and exertion than most men bestow upon it? Who would hope to obtain riches, or honors, in this world, who would take no more pains to secure them, than too many professors of religion do in pursuit of spiritual treasures? Truly, the children of this world are wiser in their generation than the children of light, in the more diligent use of means to secure the desired end. We are exhorted to "prove all things, and hold fast that which is good." Yet most men are born, live, and die, just where they chance to be placed, and evince no anxiety to know or distinguish between truth and error, as it regards a future state. It is too much trouble to think, examine, or judge for themselves; so they hire a man they call a *minister*, to make it all safe and easy, and there let it rest. If any one ventures to ask these persons a reason for the hope that is in them, they manifest a distaste at being disturbed in their peaceful slumber; and, when pressed with scriptural arguments against their man-made theories and traditions of an immortal soul, endless torture, etc., they take refuge in this universal quietus to all conflicting opinions on theology: "Well, who can decide all these perplexing questions, that have puzzled men's brains to no purpose for centuries? If we do about right—trust in God's mercy—and unite with some Christian church, we shall fare as well a our neighbors, and save much time and temper."

Some such reasoning as this, is all you can get out of the great majority of religious professors in our popular churches. They do not even inquire, what is truth? Much less, do they wait for an answer. What can you do with such idol worshippers, but let them alone? Why cast pearls before swine? All we can say is, Father forgive them, for they cannot, or will not *think*. If we could but get them to *think*, there might be some hope; but this is too much trouble. Sleep on now, and take your rest, there will be enough of it in the grave.

J. Perry.

Sandy Hill, March 20, 1869.

J. W. McCagg, Warsaw, N. Y., writes: Great interest has been manifested in our Life views since Br. Burbank left us. His labors seem to have given a general impulse as regards the teachings of the Bible. Each day, as I meet them, some one says, When are you to have another preacher? I tell them, As soon as the weather becomes warm, and I promise them to pay fifty dollars to defray expenses. I am in earnest about the matter. I do believe there is good grounds to expect a large accession to the Life views in this county by having two or three weeks' meetings. As to the best time to have them I leave that to you and Br. Burbank. Br. B. made many warm friends in this place. A great many wish to hear again, and think if he located here, in six months he would have the largest congregation of any church in town.

Remarks by the Editor.—Our Br. will remember that Jesus never remained long in one place, nor did His apostles often do it. Our work is to sow the seed of truth, and pass on to other fields where it has not yet been heard. The Saviour tarried in some important places only a day or two; nor did He stop to inquire, "How many are converted?" In Samaria He began with one hearer, (a woman), and when the interest became intense, He left them "after two days." John iv., 43. When the light is sent to a people it is their business to improve it and not to wait for, or depend on, a preacher to carry forward the work. Too often the work is hindered or destroyed by too much preaching. The people have had their attention aroused and are led to search the Scriptures, and if professional preachers would keep away or go into other new places, it would be far better for the cause of truth. The Bible is God's only authorized preacher. If one, calling himself a minister, preaches anything not in the Bible, we are not to receive it as from God. A true servant of Christ calls attention to what God saith: or, in other words, calls men to search the Scriptures; having done this, and exhorted them to read and pray over the words of life, he may safely pass on to other fields: God will see that the seed sown shall find lodgement in the "honest hearts," such as really hunger and thirst to know the way of life.

Do not look abroad too much for help. Stir up one another to seek light from the Bible, and the diligent in that work will be made rich in faith and heirs of the kingdom which God hath promised to them who love Him. The Bible, the Bible, is the great preacher; for in that God speaks; and His Spirit, given to those who ask for it, will guide them into all truth. Heaven grant that all Life Believers may more and more realize these things.

A Terribly Tortured Text.

Perhaps no passage in the whole Bible is more unfairly handled by the adherents of modern theology than Luke xx., 37, 38. "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him." The last part of this passage was selected by Rev. Alvah Hovey, D. D., of the Newton Theological Seminary (Baptist) as the foundation of a sermon recently preached in Worcester, Mass., on the conscious state of the dead. He of course argued that Abraham, Isaac, and Jacob are now enjoying a blissful consciousness in the "middle state," because the Lord is their God, and "all live unto him."

To corroborate this position he adduced the usual collection of supposed Scripture proofs, such as Christ preaching to the "spirits in prison," the rich man and Lazarus, and the thief on the cross, Stephen's prayer, and Paul's desire to depart. He deprecated the evil effect of teaching or believing that the dead are unconscious, as calculated to remove the restraints of virtue and lead to violence and suicide. "Let it but appear," said he, "that the Bible teaches unconsciousness after death, and the terrors of the future, as depicted so fully in Hamlet's soliloquy, in a great measure disappear."

It is said that "the sermon was listened to with deep interest;" but whether the terrors of Hamlet's soliloquy, or the truths of God's Revelation, had the greater influence, is not certainly known.

I was not a little surprised, a few months ago, to see a similar argument from the pen of a Methodist editor. He gave the following syllogistic exposition of the passage above quoted:

God is a God of the living, and not of the dead.

But he is the God of Abraham, Isaac, and Jacob.

Therefore Abraham, Isaac, and Jacob are now living.

That looks a little like logic, but does it contain one grain of Bible truth? Is it not a gross perversion of Scripture—a terrible torturing of Christ's words, to prove exactly the opposite of what he intended to teach? I believe the reasoning is purely sophistical, and the conclusion wholly unwarranted. The above treatment of this passage is such as honest criticism ought to be ashamed to adopt. The entire discourse relates to a single point—the resurrection of the dead. The Sadducees disbelieved this doctrine, which had been made so prominent in the Saviour's preaching. They endeavored to undermine this great, fundamental pillar of the new religion, by resorting to what logicians call *argumentum ad absurdum*. They supposed that the perplexing cause of seven husbands to one wife would involve the resurrection theory in inextricable difficulties, and thus deal out a staggering blow to their Pharisaic rivals. Jesus quickly demolished this objection by showing that marriage is only a temporary argument, to be swallowed up in the overwhelming glories of the resurrection state. He then adduced a direct argument to prove the resurrection of the dead. No language could show more explicitly that this is the very object in view. "Now that the dead are raised, even Moses showed at the bush when he calleth the Lord the God of Abraham," etc. The appeal to Moses was especially in point, as the Sadducees acknowledged the divine authority of the Mosaic record.

If the conscious existence of Abraham, Isaac, and Jacob be admitted, how does Jesus prove the point in view—"that the dead are raised?" This very assumption makes his argument perfectly futile. The patriarchs referred to were actually dead. But God is not the God of the dead, but of the living. Yet he is positively called their God. How can this be true, unless those sleeping worthies are to be made alive by a resurrection from the dead? The present tense is used for the future, as is commonly the case in general propositions. Thrown into logical form, the argument stands thus:

God is the God of Abraham, Isaac, and Jacob.

But Abraham, Isaac, and Jacob are now dead; and God is not the God of the dead, but of the living.

Therefore Abraham, Isaac, and Jacob must have a resurrection (in common with all men, "for all live unto him") and not remain eternally dead, as the Sadducees teach.

This is the simple truth which Jesus sought to prove. Did he succeed? Most gloriously. If modern theologians cannot find the resurrection plainly taught in this passage, let them know that their theological ancestors—the Sadducees—were not so obtuse. They saw the point, and were speechless. This simple syllogism from the Master's mouth effectually spiked the anti-resurrection cannon.

The passage under consideration, so far from proving the conscious state of the dead, clearly proves the opposite. If the argument needs any additional strength, it may be found in the perfect silence which the Sadducees maintained in regard to an intermediate state of consciousness between death and the resurrection. If Jesus had given any countenance to such a belief, why did not these crafty men take advantage of it, by asking what relation the oft-widowed wife sustained to her husbands during the intermediate state? This would have been equally perplexing to Christ, and the objection, if sustained, would have borne with double weight against the Pharisees, as embracing two articles in their creed instead of one. But not the most distant allusion do we find to any such "middle" state, for the obvious reason that Christ had never taught that dead folks were alive at the same time! There was no question, however, that Jesus fully believed and clearly taught a resurrection from the dead. Hence the Sadducees proceeded at once to the *resurrection*, as the period when life and action are to be resumed. What a pity that men will not now treat the doctrines of Christ as fairly as even the quibbling Sadducees of his own day! Let us not make the Lord Jesus Christ responsible for doctrines which he either wholly ignored or heartily repudiated!

A. A. Phelps.

— Voice of the West.

"To Him that Overcometh."

To achieve success is one of the intensest desires of man, and a most powerful incentive to activity. Believing the object sought after may be attained, the severest and most constant labor of hand, and heart, and brain, are counted as dross, and sacrifices, frequent and costly, are freely offered. And if these longings be after the good and true, nothing can be more laudable and honorable, or labor better directed.

If knowledge be the object of pursuit, noble is "he that overcometh" the obstacles that are in the way of its attainment, and rich indeed the rewards of its acquirement. Does love for fame win the heart? If sought by serving well the cause of the right, happy is "he that overcometh," and the ages shall prolong the story of his greatness. Does wealth allure? If honorably gained, and well used, well may it be to "him that overcometh;" and sorrowing hearts shall rise up and bless the hand of him that hath relieved their needs. Has passion long raged within the breast? and would its tyrant power be broken and subdued? Better is "he that overcometh" it than he that only conquereth nations.

When the grandest struggle of life is begun, and the interests of the Present and the Beyond are the objects of one's contending, and its success is immortal treasures, the Deity appeals with the eloquence of an holy inspiration to this element in the soul of man. "The world, the flesh, and the devil," are the opposing enemies, but the victor is promised a glorious reward. To "him that overcometh" shall be given "to eat of the tree of life, which is in the midst of the paradise of God;" it is he, too, that shall "eat of the hidden manna," and have "the white stone," "and the new name;" and shall have "power over the nations;" and to him will be "given the morning star." The battle may be long, and the struggle hard, but "he that overcometh, the same shall be clothed in white raiment," and will be "made a pillar in the temple of God, and he shall go no more out, and to him will He grant to sit in His throne;" and finally, it is said, "he shall inherit all things, and I will be his God, and he shall be my son." Will you be of this class? Conquer yourself, overcome your evil heart by calling for, and abiding in the grace of our Lord Jesus Christ. God will help you now and crown you with His glory and joy hereafter.—*Zion's Herald.*

Can the Dead Hear?

"Certainly!" say some of our opponents: "do we not read that the blind see, 'the deaf hear,' 'the lame walk,' and, that 'the dead are raised up?' hence the dead can hear as easily as the blind can see, or the deaf hear, or the lame walk."

In reply we say, truly, dead men can hear just as well as blind men can see, or, as deaf persons can hear, etc. But it is a fact that dead persons cannot hear, and that blind persons cannot see, and that deaf persons cannot hear.

Then one may ask, "what does the Saviour mean by saying that 'the deaf hear,' 'the blind see,' etc? Simply this, that the deaf were cured of their deafness so that they could hear, and the eyes of the blind were opened so that they could see. If the dead are to hear, life must be restored first, then they can hear. Yours in Christ.

F. H. Burbank.

New York, March 17th.

European War-Clouds.

The correspondent of the Philadelphia "Morning Post," writes from Paris under date of February 2d, that this year must inevitably bring forth a general and fierce European war.

Every country in Europe has long been dissatisfied to the utmost with its own and the general situation. The sudden and radical subversion of the economical laws, which for centuries governed the world, have dislocated the habits and interests of all classes, and led to discontent, material sufferings, and demoralization, which induce part of the people to think that a new territorial partition of the Continent among the different races will result to the universal advantage. The rest of the people, the greatest number, are confident that a general revolution, whatever may be the geographical result, will give them the best opportunity of establishing the economical law henceforth, their favorite theme, the socialist dogma. So that, though divided as to the secret or avowed reasons for war and its ultimate consequences, all, high or low, rich or poor, capitalists or laborers, economists or socialists, join in a common and irresistible call for War.

France, where both people and rulers have been so deeply wounded in their pride and prestige for the last six years, is longing for the signal to advance to the Rhine, for it is very likely in the vicinity of that river that the European Gordian knot will be cut; and besides her ambition for glory and her desire to regain her natural frontiers, France, perhaps more than any other power in Europe, is eager for war, because of the above-explained economical uneasiness. As for the Emperor, he is certainly resolved to play the whole for the whole. If he succeeds in getting the Rhine and assuming again the *role* of arbitrator of Europe, he will have reached the goal that he has ever had before him; and he is bent upon gaining it, or falling gallantly and with the honors of war.

Prussia, drunk with glory since the day of Sadowa, is eager for a contest with France, not only for political purposes, but also to give the proof that the Prussian army is the first army in the world, and the Prussian generals the first generals.

Behind Prussia, all Germany waits but a word from Berlin to rush toward the Rhine first, and the Danube soon after.

Russia, stronger than ever after the annihilation of Poland and the failure of the Western scheme of conciliation between the Mohammedan and the Christian populations of the Ottoman empire, will rise as a single man, with enthusiasm and confidence in her final success. She is ready to make all sacrifices to avenge her disasters in 1855, and to give the *coup de grace* to the "sick man," whose succession is hers, (according to a religious and political faith,) from the Pruth to the Amoor. Sustained, morally and materially, by all the Greco-slave populations of the Sultan's dominions, numbering nearly two-thirds of the whole, the traditional Moscovian policy meets now with a chance that Russia would certainly not allow her Government to throw away. But the Emperor and his counsellors share the resolution of the people to set up the St. Andrew's cross upon the shores of the Bosphorus.

Austria—poor Austria! who is being day after day dismembered, and whose prestige was lost forever at Sadowa, has but one chance to recover part of her greatness and influence among nations, and that chance is War.

All throughout Europe one smells powder; thousands of men are working night and day from the Seine to the Neva, in completing the engines of attack and defence; the arsenals are overflowing with means of destruction so terrible that the genius of Hell seems to have presided over their creation. The fleets and railroads are ready for the transportation of armies amounting to five or six millions of soldiers, commanded by illustrious chiefs, and eager for glory, honors, and slaughter. The time of words and compromises has past. The hour of deeds and radical settlements is struck, and the governments themselves, in spite of their casuistic assurances for peace, cannot conceal any longer the solemnity of the situation and the imminence of war. And out of that war may come the Antichrist. Any day, then, Christ may call for his watching ones.—*Prophetic Times.*

Nature Unending.

We have never seen a finer argument for the perpetuity of the earth, and sun, and moon than the following. It is scriptural and logical. Indeed, it is conclusive. "The earth abideth forever," is the testimony of inspiration. From the Bible we learn a fact for science—that the sun has endless duration. This is founded on Ps. lxxii., 5, 7, 17; and lxxxix., 3, 4, 28, 29, 39, 37.

It is predicated by Christ, of His throne and of His people, that each shall continue forever, as long as the sun and moon endure. There would be no force in the parallel if the sun were to exist for a less period than is affirmed of Christ, His throne, and His people. The sun is declared to be a witness forever in the heavens of the covenant of God to His Son, and to the redeemed for their unending existence. The witness must be cotemporaneous and conterminous with the covenant. The covenant exists so long as the subject continues. But the subject continues to endless duration. The witnesses must be of concurrent perpetuity. Therefore the witnesses, the sun and the moon, have endless duration.

By parity of reasoning, the solar system has a like unending duration; for the superior, the sun, controls and carries the inferior. I believe this argument is as logical as it is biblical.—*Selected.*

From D. Perine.

Hudson City, N. J., March, 1869.

Br. Storrs: In looking over the Methodist Catechism, I noticed what they say of the Trinity. It reads thus: "There are three persons in the Godhead—the Father, Son and Holy Ghost; and these three are one." I examined the Scriptures to see if I could find a text that read like that. Their reference is to 1 John v., 7, "For there are three that bear record in heaven, the Father, the (Son or) Word, and the Holy Ghost: and these three are one." One what? "One God," they say. I say, no; one in the record. The Father bears record; the Son bears record, and the Holy Ghost bears record; and these three records are one; that is, there is a perfect agreement in them. Concerning this record, let us see what it is. The 11th and 12th verses tell us. "This is the record, that God hath given to us eternal life, and this life is in his Son: he that hath the Son hath life; he that hath not the Son hath not life." Brethren, will you honor the Father and the Son by believing this record, (see verse 10), or will you "make God a liar" because you "believe not the record God has given of his Son?" O that we may all fight the good fight of faith, and lay hold on eternal life according to our heavenly Father's plan, is the prayer of your brother in Christ.

From S. S. Call.

Burr Oak, Iowa, March 11, 1869.

Br. Storrs: There has been a great deal written on John v., 28, 29, yet I have never seen anything that appears so literal, so simple, and yet so plain, as the following: First, Christ was speaking to the Jews; and as neither he nor his disciples ever preached to the Gentiles before his crucifixion, He could not mean any more than those to whom he spake, namely, the Jews. Some did hear, and as many as believed, to them gave he power to become the sons of God. Marvel not at this, for the hour is coming (definite time, one hour,), in the which all that are in the graves shall hear his voice (Isaiah tells us who they are, chap. lxv., 2–5), and they shall come forth; they that have done good *unto* the resurrection of life; they that have done evil *unto* the resurrection of condemnation. Now are *they* the resurrection? Christ does not say so. If I ask a man *to* dinner, he is not the dinner, yet he may come *unto* it, but he is not the dinner any more than the Jews were the resurrection; for Christ saith, "*I* am the resurrection." They came *unto* his resurrection; to the one it was life unto life, by a new and lively hope by the resurrection of Jesus Christ from the dead. To the others, it was their condemnation; for by his resurrection he condemned their unjust judgment, and their dispensation ended, and with it ended all their rites, forms, and ceremonies under the law, and they stood condemned before all the world; for it was then evident they had done evil, in condemning the Holy and Just One.

Allowing Christ to be the resurrection, all is literal, all is plain; for Christ did not say either the good or the evil were to be raised, but he did say they would come forth *unto the resurrection;* and he said, "I am *the* resurrection;" and as he was speaking to the Jews, of course he meant those to whom he spake; and as the Gentiles were not spoken to, as Jews, why should they apply the words of the Saviour to themselves, when they were not intended? It is time enough for the Gentiles to hear when they are spoken to; and they were not spoken to till after the day of Pentecost. Yours in hope of eternal life through Christ the Life-giver.

A Life Believer, in Maine, writes: I send two dollars; for which send me your Review of T. M. Post, on Man's Destiny, and the remainder in Campaign Documents. I wish to try them among my neighbors to see if they will have any influence with them. The opposition to the view of Life only in Christ is very strong about me and increasing in earnestness and virulence, although quite a number of late are making inquiries about the doctrine. Some have read such works as I could supply them, and acknowledge the reasonableness of them, so that I am led to try others. There are but two of us that hold the Life views within several miles.

Note by the Editor.—No better course can be adopted than to scatter the Campaign Documents. They have already wrought wonders, under the blessing of God. Brethren, let there be no lack of funds to carry on this work. Many thousands have already gone out on their mission, and tens of thousands more must go. May the Lord give them wings.

D. Sherburne, Waterville, Mass., writes: I send $1. Please send me the "Six Sermons," the balance apply to the Tract Fund. I would be glad to do more, but my means are limited. I am thankful to be able to do anything to procure something to read that will give some satisfaction. I prize the Herald of Life above every paper I have ever read. I have none to associate with here except those who are opposed to the Life views. I have attended the "orthodox" meetings until within a few months. I do not feel it my duty to hear any one preach what I believe to be an error. I thank the Lord he has put it in the hearts of some of His servants to preach and publish the truth to dying men. May the Lord prosper you and all the dear brethren, and give you, with all the dear saints, an abundant entrance into His everlasting kingdom.

Z. McLester, Tennessee, writes: The people about here seem still to take hold of the Life views as they would a hot iron, while I consider it lacks vastly of being as *hot* as the orthodox views.

Notice.

Meetings will be held in the hall at the N. W. corner of Eighth Avenue and Fourteenth St., every Sunday evening, at half past seven o'clock, until further notice. Preachers and subjects announced weekly.

Notice.

The Editor of the Herald of Life will preach on Sunday evening next, March 28th, in the hall at the N. W. corner of Eighth Avenue and Fourteenth St. (Entrance, 303 W. Fourteenth St.) Subject—*Future Life through Christ alone.*

Appointments.

Providence, R. I., Sunday, Mar. 28.
" " " Apr. 4.
Cooper Institute, N. Y., " 11.
On the evening of April 11th, at the Hall near the corner of Fourteenth St. and Eighth Avenue.

F. H. Burbank.

Forestville, Conn. (Union Hall), Mar. 28.

S. W. Bishop.

Business Matters.

One Dollar each from—S. J. Harrison, I. S. Small, Z. McLester, Mrs. D. Bush, S. S. Call, A. MacGregor, J. W. Low, S. Breece, M. V. Blodgett, S. H. Adams.

Two Dollars each from—J. S. Mason, J. F. Brevoort, F. Orcutt.

Five Dollars each from—R. R. Bunnell, Z. Campbell—pays to No. 311; J. Swartz, Mrs. F. D. Andrews, for tracts, etc.

Various sums—E. S. Mott, $1 10; A. G. Hudson, $10 pledge paid; Mrs. L. Johnson, $1 10; A. Powell, $4 25; A. Logn, $10, pledge paid; J. W. Low, 50 cts.

Parcels sent since last week.

Paul D. Salter	by mail
J. T. Cornell	" "
W. Stark	" "
E. V. B. Edgerly	" "
B. Browne	" "
H. Harris	" "
A. Powell	" "
Z. L. McLester	" "
A. D. Krewson	" "
H. Urann	" "
S. S. Call	" "
D. H. Baker	" "
S. D. Morse, 3 packages	" "
And sets of Campaign Documents to twenty others	" "

Tract on the Devil.

Previous Pledges	$37 00
D. B. Salter, paid	30 00
M. W. Blodgett, paid	1 00

For Tract Fund.

Hiram Drown	$1 00
Wm. Stark	5 00
B. Browne	1 00

To Correspondents.

A. D. Krewson. The tracts were sent. We send again, hoping that they will not fail to reach you.

Poetry.

CHURCH PARTIES.

[Sister Beach sends the following note and poetry We agree with her that "the picture might have been more perfectly finished up."—EDITOR.]

The accompanying poem, I have many times read with interest, and now send for publication. The picture might have been more perfectly finished up, but each reader can, in their own mind, easily supply what is wanting. It seems to be peculiarly appropriate just now when "church order" and "church organization" are so much talked of, and that too, among a class of people who have come out of every sect in Christendom, professedly ignoring all creeds and platforms but the Bible, acknowledging that the word of God and the Holy Spirit are sufficient to instruct, guide and govern the church in all their pilgrimage to the Kingdom of God. LOUISA J. BEACH.

NO SECTS IN HEAVEN.

BY MRS. ELIZABETH H. J. CLEVELAND.

A DREAM related at an anniversary of the Evangelical Society of New York City and vicinity, has been versified, with some additions, as follows:

Talking of sects quite late one eve,
What one and another of saints believe,
That night I stood in a troubled dream,
By the side of a darkly flowing stream.

And a "churchman" down to the river came,
When I heard a strange voice call his name—
"Good father, stop; when you cross this tide,
You must leave your robes on the other side."

But the aged father did not mind,
And his long gown floated down behind,
As down to the stream his way he took,
His hands firm hold of a gilt-edged book.

"I'm bound for heaven, and when I'm there,
I shall want my book of Common Prayer;
And though I put on a starry crown,
I should feel quite lost without my gown."

Then he fixed his eyes on the shining track,
But his gown was heavy and held him back,
And the poor old father tried in vain
A single step in the flood to gain.

I saw him again on the other side,
But his silk gown floated on the tide:
And no one asked him, in that blissful spot,
If he belonged to "the church" or not.

Then down to the river a Quaker strayed;
His dress of a sober hue was made;
"My hat and coat must be all of grey—
I cannot go any other way."

Then he buttoned his coat straight up to his chin,
And staidly, solemnly waded in,
And his broad-brimmed hat he pulled down tight
Over his forehead, so cold and white.

But a strong wind carried away his hat,
And he sighed a few moments after that;
And then as he gazed on the further shore,
The coat slipped off and was seen no more.

Poor, dying Quaker, thy suit of grey
Is quietly sailing—away—away;
But thou'll go to heaven as straight as an arrow,
Whether thy brim be broad or narrow.

Next came Dr. Watts, with a bundle of psalms
Tied nicely up in his aged arms,
And hymns as many—a very wise thing,
That the people in heaven "all round" might sing.

But I thought that he heaved an anxious sigh,
As he saw that the river ran broad and high,
And looked rather surprised as, one by one,
The psalms and hymns in the wave went down.

And after him, with his MSS.,
Came Wesley, the pattern of godliness;
But he cried, "Dear me! What shall I do?
The water has soaked them through and through;"

And there on the river, far and wide,
Away they went on the swollen tide,
And the saint, astonished, passed through alone,
Without manuscripts, up to the throne.

Then, gravely walking, two saints by name
Down to the stream together came;
But as they stopped at the river's brink,
I saw one saint from the other shrink.

"Sprinkled or plunged, may I ask you, friend,
How you attained to life's great end?"
"*Thus*, with a few drops on my brow."
"But I've been dipped as you'll see me now,

"And I really think it will hardly do,
As I'm 'close communion,' to cross with you;
You're bound, I know, to the realms of bliss,
But you must go that way and I'll go this."

And straightway plunging with all his might.
Away to the left—his friend to the right,
Apart they went from this world of sin—
But how did the brethren "enter in?"

And now, where the river was rolling on,
A Presbyterian church went down;
Of women there seemed an innumerable throng,
But the men I could count as they passed along.

And concerning the road they never could agree—
The *old* or the *new* way, which it could be;
And never a moment paused to think
That both would lead to the river's brink.

And a sound of murmuring, long and loud,
Came ever up from the moving crowd,
'You're in the old way and I'm in the new;
That is the false and this is the true."
Or, "I'm in the old way and you're in the new;
That is the false and this is the true."

But the *brethren* only seemed to speak;
Modest the sisters walked and meek;
And if ever one of them chanced to say
What troubles she met with on the way—
How she longed to pass to the other side,
Nor feared to cross over the swelling tide—
A voice arose from the brethren then:
"Let no one speak but the 'holy men,'
For have ye not heard the words of Paul,
Oh let the women keep silence all.'"

I watched them long in my curious dream,
Till they stood by the borders of the stream;
Then, just as I thought, the two ways met,
But all the brethren were talking yet,
And would talk on, till the heaving tide
Carried them over side by side;
Side by side, for the way was one;
The toilsome journey of life was done,
And the priest and Quaker, all who died,
Came out alike on the other side.

No forms, or crosses, or books had they;
No gowns or silk, of suits of grey,
No creeds to guide them, or MSS.,
For all had put on "Christ's righteousness."

Children's Department.

A LITTLE GIRL'S LETTER.

SPRINGFIELD, MASS., March 3, 1869.

GEO. STORRS—*Dear Sir:* As my father is a subscriber to the HERALD OF LIFE, I always hail the day with joy which brings it. I first read the Children's Department, which I love very much. I have written a little story, which, if you think worthy of a place in your paper, I should be pleased to have you insert. If you do not think it worthy of notice I shall not be displeased. Now that I have written it, I am at loss what to call it. How do you like

A WORD IN SEASON: OR, THE DRUNKARD'S REFORM?

MY DEAR YOUNG FRIENDS: I am also young, like you. I was thirteen years old last November; and because I am young I am going to tell you a story, that you may see that we are never too young to do good. About two years ago two school-mates went in search of Sabbath school scholars. After going into a number of houses, they came to a house occupied by about seven families. They went up three flights of stairs, opened a door and entered a dark room, occupied by a woman, her drunken husband, and three girls. Emma, for that was the name of one of the scholars, began talking to the girls about attending Sabbath school; the other scholar went up to the man, laying her hand on his shoulder, asked him if he ever attended church. He said, No. I have no clothes to wear. His daughter said, If you did not spend your money for rum you would have clothes. She then asked him if he ever read the Bible. He answered, Sometimes. His daughter said to him that he did not tell the truth; for you never read the Bible. The scholar talked to him some time. I will not tell you all she said, for fear of tiring you. However, the mother promised her daughter for a scholar. The two girls went home and thought no more of the conversation with the drunkard, until about a year ago the mother of Lillie, for that was the name of the other scholar, while in a dressmaker's shop, observed a girl, about fourteen years of age, having a dress fitted One of the ladies in the shop said to her, Do you know that girl? She answered, no. The lady then told her of the girl's visit to the drunkard's home, as she got it from the man's wife. His wife said she expected to see him knock Lillie down. Instead of that he seemed ready to cry. He said nothing, but went to bed.

Next day, to her surprise, he came home sober, and said, "I have signed the pledge:" and he has not drunk anything intoxicating since. His wife was raised a Roman Catholic. The man is now in Hartford at work, and his family is still living here. He wrote to his wife not to let her children go in a Roman Catholic Church. He is now a sober, industrious, and respectable man, and supports his family well. The mother, when speaking of the visit of the two little girls, called them the comfort bringers.

Little friends, if you are like me, you are wondering if this is a true story. Yes, it is, for I am the little Lillie who talked to the drunkard. The reason I am telling you the story is, thinking that in your search for Sabbath school scholars you may meet with a drunken father. If you do, be kind to him. Many a poor drunkard might be saved if little girls would speak words of kindness and encouragement to them. LILLIE G.

HOW IT COULD HAVE BEEN:

AND HOW IT WILL BE.

BY E. W.

[Continued.]

WE will cite a prophecy of the class referred to in our last remarks: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii., 3, 4. Micah iv., 1–7 declares the same. Psalms xlvi., xlvii., and xlviii., appear to have the same vision.

Yea, and even after they had sinned more and more, God's long-suffering continued, and the prophets continued the same strain: Hear them: "Go and proclaim these words toward the north, and say, return, . . . *only acknowledge thine iniquity*, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord . . . . *And it shall come to pass*, ("only acknowledge thine iniquity") when ye be multiplied and increased in the land, in those days. At that time they shall call Jerusalem the throne of the Lord; (without the acknowledgment of their iniquity?) and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, . . . But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? (Conditions) And I said, thou shalt call me, My father; and shalt not turn away from me." Jer. iii., 12–19. This is the character of a large portion of the prophecies relative to Israel and Judah. Let us take another example: "For thus saith the Lord of hosts: As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not. These are the things that ye *shall do;* Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates: etc. . . . Thus saith the Lord of hosts; it shall yet come to pass, (Conditioned upon loving the "truth and peace," verse 19); that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Zech. viii., 14–23. But they never took that exalted position. Why not? Because they did not comply with the conditions.

So with Jer. xxxi. The theme commences with Jeremiah's letter to the captives in Babylon, chap. xxix., in which he says according to Deut. xxx., 1–10, "And ye shall seek me, and find me, *when ye shall search for me with all your heart;* and I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Jer. xxix., 13–14. Then follows on the goodly state of things which should take place after their return; and not only that, but in chap. xxxi., 31–34, he mentions a "new covenant" which he proposed to make "with the house of *Israel* and with the house of *Judah*" upon the repeal of the old law covenant: See Heb. viii., 8–13. But did he make it with *Israel* and *Judah?* No: never, as a people. Why? They—the leaders of the people—said, "We are Moses' disciples." And hence with few exceptions perished with the rituals of Moses; for "he (Jesus) came unto his own and his own received him not." John i., 11.

But some one may ask, Has not this covenant yet been made? Yes, it was made in the time appointed of the Father with as many as believed on his (Christ's) name, out of all nations, beginning at Jerusalem. In confirmation of which Paul said Christ was the mediator of a better covenant, (than the old law covenant: See Heb. viii., 6), and he himself of God was made an able minister of it. See 2 Cor. iii., 6.

Not long subsequent to Jeremiah's prophecy, and at the close of their captivity to Babylon, the angel of God gave to Daniel the limits of his long-suffering with the Jews, viz., seventy weeks, or 490 years, as he did to Noah concerning the Antediluvians, both of which times were faithfully remembered. And with present light, we see no more warrant for the restoration of privilege of one, more than the other, seeing that each were faithfully judged in their day. And the apostle said concerning the past, "We are sure the judgments of God are according to truth." Rom. ii., 2; and of this people he said, "Wrath has come upon them to the uttermost." 1 Thess. ii., 16.

We now call the new Scriptures to witness to the truth of these things. When Messiah came, the same theme was prominent, for the kingdom was preached and offered to Judah in good faith. "Zacharias was filled with the holy Spirit, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed *his people*, and hath raised up an horn of salvation for *us* in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world (*aioonas*—age) began: . . . What he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, *all the days of our life.*" Luke i., 67–75 and see to 79.

Again, when Simeon took up the child Jesus "in his arms" he "blessed God and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, *and the glory of thy people Israel?* Luke ii., 28–32. But was Jesus ever "the glory of thy people Israel?" No, never; but that was the time at his first coming when it should have been; and why was it not done? let Jesus answer: "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them likewise. But last of all he sent unto them his son, saying, they will reverence my son. But when the husbandmen saw the son, they said among themselves, *This is the heir, come, let us kill him, and let us seize on his inheritance.* And they caught him, and cast him out of the vineyard, and *slew him.* . . . Therefore say I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Matt. xxi., 33–44. See also the parable of the Marriage of the King's Son, chap. xxii. Here is the reason: "*let us kill him,*" and instead of receiving him as their King, they said. "*We will not have this man to reign over us.*" Now if this is not the place for these scriptures and such like, we would love to have them appropriated aright. Permit another thought. Jesus commenced to cast out devils; that is, heal all manner of diseases and deliver from all the consequences of evil; and gave commission to his disciples to do likewise: see Matt. x., 7, and onward; his purpose being to remove all sicknesses from among *that* people; (for *only* unto them was he sent) as God proposed by Moses (Deut. vii., 15) heretofore cited, but it was not done: why? Ans. "And he did not many mighty works there *because of their unbelief.*" Matt. xiii., 58, Mark, vi., 5.

We trust our kind readers begin to see that the class of texts that many rely upon to prove so conclusively probation in a future age, might have been fulfilled under the first advent; there they are harmoniously applied by the Holy Spirit through Jesus and the Apostles. Now if they could have been fulfilled there, and if it was the pleasure of the Lord that they should be; but for the persistent wickedness of Israel; pray tell, under what obligation is the Lord to fulfil them still, seeing they were once offered in good faith and stubbornly refused? Surely, none at all.

To our mind the doctrine of the age to come must stand or fall here. Here is the turning point. If we say they could not have received these blessings then, we cast disrespect upon God and his dear Son; for even after Israel (the ten tribes) had gone away, he offered them to Judah, and when it was refused, the Son of God wept over Jerusalem, saying, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, *and ye would not.*" Matt. xxiii., 37.

"If thou hadst known, *even thou* (Judah) at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes, (as a nation). For the days shall come upon thee that thine enemies shall cast a trench about thee, . . . *because thou knewest not the time of thy visitation.*" Luke xix., 42–44. But if Jesus knew they *could not* receive him, and it was not the wish of God nor of himself for them to receive him, then we have the blessed Son of God speaking words of guile, and shedding tears of hypocrisy! May God preserve us from such a conclusion!

Now, if the foregoing be correct, that it was the pleasure of God for the Jewish people to receive Jesus at his first advent, we would ask, how many passages from the prophets can be found, that could not have been fulfilled under that order of things, that are now put by future probationists for fulfilment after Christ comes the second time? Will not this position test and settle this, question? Well, says one, concede this what then? We answer; there remains but the one question of God's obligation to fulfil the promises made to Israel and Judah. And that he does not consider himself under such obligation, appears to us evident from the fact that he devised, and spoke of another plan; which in our next we trust to be able to show will fulfil and absorb all the good and mercy intended under the first, to obtain a knowledge of which, we are mainly dependent upon the new Scriptures.

This will enable us with the apostle (Rom. xi., 33), to magnify both "the wisdom and knowledge of God;" who could turn such a stupendous failure to good account: opening a door of hope to us poor Gentiles, at the same time arranging to save some of Israel "if they abide not still in unbelief." Rom. xi., 23.

SCREW UP.

The following article, from the pen of George Barton Ide, D. D., containing some truthful and forcible ideas, I copy from a late number of the *Watchman and Reflector*, thinking it may interest some of the readers of the HERALD OF LIFE. A. POWELL.

"A LITTLE BROTHER THAT WON'T UNSCREW."

IN the family with which I reside is a five-year old boy, a great pet of mine, whose mind, like the minds of many larger boys, has lately been exercised about velocipedes. To possess one has been the very heaven of his desire. He has talked velocipede, and dreamed velocipede, and trotted out velocipede, morning, noon and night. Whatever the place or occasion, velocipede was always in the foreground of his thought and speech: and he has tried no small coaxing with his male friends to induce them to gratify his wish.

Until last week he was the only child of the household; but then a little brother came to join him in the nest. O, the wonder, and the mystery, and the rapture of the event to our five-year old! A little brother, coming from some dim, far off-land, into the loving arms which had hitherto fondled only him—wee and helpless now, but soon to grow to be his companion and playmate! O the strangeness! O the delightfulness! Velocipede passed swiftly away in the background, out of sight!

Yesterday, at breakfast, observing him full of the new theme, I said to him that if he would give "little brother" to me, I would buy him a velocipede. For a moment or two he pondered the question with the grave, intent look of a judge, and then, all at once, a flash of light broke over his face, like that which beams from the countenance of a statesman or a philosopher when some mighty problem has been solved. "No, he answered, "*little brother won't unscrew, but a velocipede might.*"

The day before his sled had got "unscrewed," or in some other way fallen to pieces, and he had begun to have some vague idea of the breakableness, the unreliableness, and general tendency to get loose, of all man-made things. And so the fact that his little brother, fashioned by God, would not disappoint him in this repect, settled the matter, and gave to the tiny weakling a value beyond that of the most splendid toy which mechanic skill could produce. "*A little brother that won't unscrew.*" The boy was right.

This quality of unscrewableness is of infinite importance in all departments of life, and especially in religion. The great want of our churches at the present day is "brothers," whether little or big, "that won't unscrew."

There is a vast deal of velocipede Christianity rattling around and breaking down among us. We desire to increase the number of professing Christians, a desire in itself commendable and holy. But instead of laboring to secure this object by deeper consecration, more intense personal effort, and a larger measure of active trust in the power of God's Spirit, we resort to artificial means, and employ some practised manipulator to conduct the operation.

The machinery is started, the wheels buzz, the steam hisses, the shop waxes hot, and out come the religious velocipedes, and go tearing away at a rate which leaves far in the rear all who have only the legs which God gave them, and threaten to outstrip the "White Horse" of the Apocalypse. Smash! halt! what is the matter? O, "there's a screw loose," and the rapid career is at an end. These manfactured, automatic Christians, are moved only by outside pressure; and when that ceases, they fall prostrate, and cumber with their dead fragments the path of living walkers.

And many, very many, whose religious character was formed, not by any outward force or mechanical process, but in the hidden laboratory of the divine Renewer, have yet become more or less "unscrewed." In all the branches of our Zion there are brothers, not a few, the screws of whose faith, and love, and zeal, have come out, and they are lying round loose and useless. One has lost the screw that attached him to his pastor; another the screw of the prayer-meeting; another the screw of the sanctuary; another the working screw; another the giving screw; another the screw of interest in the welfare of any church but his own. And O, what multitudes have lost or weakened the great screw of devotion to Christ and his cause! Look where we will, how seldom do we find a believer in whose religious experience there is not some broken bond dangling, impairing their symmetry, and barring their free outflow. And if we glance abroad over the entire host of God's regenerate people, what an awful "unscrewing" meets our eyes! We see different bodies of Christians, acknowledging the same Lord, sanctified by the same Spirit, and holding the same glorious faith, yet occupying positions of alienation and antagonism, because of disagreement respecting mere ritual or external order; while the broad, mighty links of their common fraternity are ignored or severed.

O, brothers of every Protestant name—brothers, because begotten by one Father, and washed in the blood of the One Son—screw up closer to each other! Screw up to Jesus, till your hearts touch his heart, and the hearts of all his redeemed. Screw up to truth, to purity, to love, to unity, till you become one compact army, pervaded by one soul, and marching onward with one impulse to the rescue of a perishing world.

A CURIOUS PRAYER.

THE Syracuse *Star* is responsible for the following:

"In the State of Ohio there resides a family consisting of an old man by the name of Beaver, and his three sons, all of whom are hard 'pets,' who had often laughed to scorn the advice and entreaties of a pious, though very eccentric minister who resided in the same town. It happened that one of the boys was bitten by a rattlesnake, and was expected to die, when the minister was sent for in great haste. On his arrival he found the young man very penitent, and anxious to be prayed with. The minister, calling on the Lord, kneeled down and prayed in this wise:

"O Lord! we thank thee for rattlesnakes; we thank thee because a rattlesnake has bit Jim. We pray thee to send a rattlesnake to bite John; and, O Lord! send the biggest kind of a rattlesnake to bite the old man, for nothing but rattlesnakes will ever bring the Beaver family to repentance!"

A MATTER OF CHOICE.—The story is told that when Mrs. Judson and Mrs. Newell, the first female missionaries, sailed for India, some ladies in conversation expressed disgust with their decision to throw away their lives among the heathen. It was remarked, "They feel it their duty." "But *I* would not feel it my duty." was the prompt response. We may theorize as we choose, but that anecdote preaches a sermon that cannot be gainsaid. People manage to believe about as they try to. The fact is a terrible one for any but prayerful and teachable souls. Who cares to trust himself with himself?

HEATHEN LIBERALITY.—A wealthy native of India has contributed to one of the great idolatrous festivals of the country, 80,000 lbs of sweetmeats, 80,000 lbs. of sugar, 1,000 suits of cloth, 1,000 suits of silk, 1,000 boxes of rice, plantains and other fruits. Another gave $150,000, besides an annual contribution of $50,000. Are the rich men in the Church as liberal in supporting Christianity?

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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LITERAL FULFILMENT OF PROPHECY.

WE now come to the inquiry—"Will the Gathering of Judah and Israel to the land of Canaan be before or after the advent?

In answer to this question several things must be taken into account.

1. Is there to be a gathering of the kings or warlike powers, into that land before the advent? It would seem there is. See Rev. xvi., 13, 14, 16: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty; and he gathered them together into a place called in the Hebrew tongue Armageddon." Compare this with Joel iii., 1, 2—"For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land." Also Zech. xiv., 1, 2, "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken—and half the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Ezk. xxxviii. and xxxix. seem to refer to the same thing.

1. Is Judah, or Israel, one or both, in that land at the time of this gathering of the nations? It appears Judah is, if not Israel. See Zech. xiv., 3, 12–14, "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And *Judah also* shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel in great abundance." Thus it appears "Judah" is there. So also Ezk. xxxviii., 1–12, seems to teach the same thing. Speaking of that invasion, the Lord says—"And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest and dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

3. Does all this occur before the advent? See Haggai ii., 6, 7, "For thus saith the Lord of hosts, Yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts." Also, verses 20–22, "And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Paul expressly applies this prophecy to the time of the second advent, Heb. xii., 26–28, "Whose voice then shook the earth; but now he hath promised, saying, Yet once more, I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and with godly fear." Here the apostle appears clearly to state that the shaking is to prepare the way for that "kingdom which cannot be moved."

4. When does this shaking take place? See Ezk. xxxviii., 18–23, "And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy, and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel, so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." This shaking is after "the people are gathered out of the nations," etc. See verse 12.

5. The advent seems to occur after this shaking. See again Haggai ii., 6, 7. The order the prophet here gives is, First—"I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations." Second—"And the desire of all nations shall come." It seems clear to us, the shaking is first; by which the kingdoms of this world are shaken to pieces—anarchy and confusion are universal—a time of trouble such as never was since there was a nation—all nations, that is, those "left" of these wrecked nations, "desire" a deliverer, without knowing from whence that Deliverer is to come; but come he will, and it will be "the Lord from heaven," to establish the unmovable kingdom.

If this view is correct, then a portion of Judah, at least, must take up their abode in Palestine before the invasion by the kings—the invasion is before the shaking—the shaking is before or at the time of the advent. Two millions of Judah reside in a circle of twenty days' travel of Jerusalem. Russia and Poland have seventeen hundred thousand of them within that territory. It is easy to see it possible that the Emperor of Russia, as a matter of policy, stimulated by the desire to secure a stronghold in Palestine, might encourage his Jewish subjects to go there and settle; and it is possible that such a movement might stimulate England to send out her immensely rich Jewish population, to counteract the Russian policy, and France might do the same; and thus, suddenly, nearly the whole nation of Judah be gathered in Canaan, and the avarice of kingdoms overruled to accomplish the purposes of God. The Jews thus sustained by the most powerful monarchies of the world, would naturally be "dwelling safely without walls, having neither bars nor gates"—the natural result of having just returned, and feeling secure. But the jealousies of Russia, France, and England, would let neither of them sleep till they had formally possessed themselves of that land; and the desire to do so might lead at once to just such an invasion as is described in Ezk. xxxviii., Rev. xvi., Joel iii., and Zech. xiv.

Judah is to act a conspicuous part in the conflict with the nations. See Zech. xii., 1–7, "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts, their God. In that day I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." Judah, perhaps, may be first in the battle and in the victory, so that the royal house of David cannot boast over them. Let us here look at the ancient prophecy, Gen. xlix., 8–12, "Judah, thou art he whom thy brethren shall praise; [Who are his 'brethren?' The ten tribes, or Israel] thy hand shall be in the neck of thine enemies; [When? At the time the nations are gathered against them in their 'unwalled villages;'] thy father's children shall bow down before thee: [for his having been first in the battle and victory] Judah is a lion's whelp; from the prey, my son, thou art gone up; [an assurance of victory in this last conflict] he stooped down, he couched as a lion, as an old lion; who shall rouse him up? The sceptre shall *never more* depart from Judah, nor a lawgiver from between his feet, *when* Shiloh shall come; and unto him shall the gathering of the people be." Such is the translation given to this last verse by some of the learned. This translation removes the obscurity and difficulty from this verse.

The doctrine we draw from Zech. xii., and Gen. xlix., is this: Judah is first gathered, and is in the battle, and finally victorious, after having suffered much, as noted Zech. xiv., 1, 2. This victory is by the special interference of God: Zech. xiv., 3, 4: Shiloh comes—puts an end to the controversy; after which he gathers "the people"—the ten tribes, i. e., the nation of Israel; and they are made "one nation" with Judah, "on the mountains of Israel"—one king is king over them all: and they shall "multiply," both "man and beast; and they shall increase;" and be "settled after their old estates," and "God will do better unto" them "than at" their "beginnings," see Ezk. xxxvi., 10, 11, and xxxvii., 22. Somewhere near the commencement of these things the resurrection occurs: precisely at what point we do not pretend to say: but, near the "shaking."

THOUGHTS ON PSALM CX.

BY R. CADWELL,

[Concluded from last week.]

IN regard to 1 Corth. xv., 27, 68, it will harmonize readily with other portions of the Bible on the specific theme, or two main ideas presented in them which, are embraced in the period of Christ and the saints entering upon their inheritance—the kingdom, the territory of the earth, and heavens, in their natural state, as they stand related to each other. First; by the removal of all hostile governments upon the earth. Second: the work of restoration of them to a primal state, with the left of the nations of every kindred, tongue, and people, freed from subjection to vanity, and subjected unto God, and all things ultimately made new, and God be all and in all. Of the *all things* put under him, *his foes* are destroyed; but the *others* subjected—rendering voluntary obedience.

There seems to be a difficulty in understanding the true position of the Son of man in another respect, namely, the Son of God is appointed a throne and a kingdom by the Father; and it would appear to be before he shall have delivered up the kingdom to God, the Father. Not that his reign or kingdom would end at that time; but he was to sit at the right hand of power, or be upheld of the Father, till the work is accomplished for which he was sanctified and sent into the world to do.

This view would harmonize with the texts we have considered. The reason assigned, verse 27, why he shall put down all rule, all authority and power, and reign till all enemies are made his footstool is, For God has put all things under his feet.

This fact is proof, that the full purpose and work of the Father, by his Son, in subduing these, will be fulfilled; and all things be subjected unto him, and the Son also, himself, be subjected unto him who put all things under him, that God may be all in all.

It is worthy of remark, that here are things said to be put under Christ's feet, of which he is the Ruler and Lord, not yet subdued to his Father who put them there, but to be subdued; and this was to be done at, and after his coming, and making alive his saints; at least the martyrs, or first-fruits. Verses 23, 24, and Rev. xx., 4. The expression, "put under his feet," indicates that Christ is the Lord or Ruler of those "things." The Apostle evidently refers to Psa. viii., and the Psalmist clearly looks forward to the time when the purpose of God, as expressed to man in Gen. i., 26, 28, shall be fulfilled. That "the world to come" *being* put under Christ, the earth in its natural state will be under him, and man, or nations in the flesh, will be subjects of his kingdom and dominion, and will increase and multiply. One or two passages (out of many) may here be presented as proof. O ye mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people . . . and I will multiply upon you, man and beast, and they shall increase and bring fruit. Ezek. xxxvi., 10, 11. And ye shall dwell in the land that I gave unto my servant Jacob, wherein your fathers dwelt, even they, and their children, and their children's children forever, and my servant David shall be their prince forever. Ezek. xxxvii., 25. This rule and kingdom is no doubt David's rule by David's Lord, on David's throne and kingdom forever. Psa. lxxii., 11, 12; Jer. xxx., 5–9.

The things here put under Messiah, 1 Corth. xv., 27, are obviously, not the saints made alive and immortal at Christ's coming; nor his enemies doomed to destruction, (as footstool) indicates, Psa. cx., and as verse 26 proves, but those who are to obey, being subjected to the Father; and the Son himself is associated with them in being subject to him who put all things under him.

These powers, or "things," are intelligent powers, or why should the Son be classed with them in obedience to God also? The question anticipated, and answered here, appears to be, Will Christ (his rule and kingdom) be subject unto God, or will he, in his reign and kingdom, be, and continue distinct from the will, and by the will of his Father? The answer is, the Son himself, *also*, shall be subject. I may have connected with the above question an inquiry of my own, which I will now try to answer.

In regard to this *reign* and kingdom, we read, "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and his Christ, and he shall reign forever." This kingdom, at this state, would seem to be a joint kingdom. But it seems to be unending in some form of it; and thus we read, "Of the increase of his government and peace, there shall be no end upon the throne of David, and upon his kingdom." . . . "The zeal of the Lord of hosts will perform this."

Here we learn that the Lord of hosts, himself, will accomplish this. Yet nevertheless, by the child born, and Son given, he will do it. Hence, the Apostle says, "To us there is but one God, the Father; of whom are all things, and we in (or for) him; and one Lord Jesus Christ, by whom are all things, and we by him." Again, on this point, we read, "Then shall the righteous shine forth as the sun in the kingdom of their Father," when "all things that offend and do iniquity are gathered out," and done away.

This is their Father's kingdom, preeminently and supremely so. This is the *eternal kingdom*, in unity. Hence the great Head of the church taught his followers to pray (and as he prayed) "Our Father who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth, as in heaven." And the Father of mercies, and the God all grace, "who according to His divine power, has given unto us all things that pertain to life and godliness."

And in harmony with this, says the Son of his love, "Lo, I come (in the volume of the Book it is written of me) to do thy will, O God. Thy law is in my heart." "Who gave himself for the church, that he might sanctify and cleanse it . . . that he might present it to himself, (and thus to God) a glorious church." Which, when it is done, he may say to his Father, "Behold, I and the children whom God hath given me." "Thine they were, and thou gavest them me, and all mine are thine, and thine are mine, and I am glorified in them." "And he who sanctifieth, and they who are sanctified, are all of one." Saith the Apostle, "all things are yours, and ye are Christ's and Christ is God's." In the above quotations we have some of the forms of expression by which the heirs of the inheritance are presented to God, and delivered up, according to the fulfilled pleasure of God, to God.

We understand "delivered" here to mean, made over to, committed to—*Webster's Dic.* —Used in reference to God of whom it is said, He "spared not his own Son, but *delivered* him up for us all." It is to give up, to part with; and when Christ's work is completed for man in redemption and the earth, it is committed to, or made over to, or "delivered up," by the will of God, to God, even the Father.

And now we wish to obtain the view of the state of the earth, and its inhabitants, and the heavens also, as the territory in their natural and renewed state, as related to each other, in order to obtain the form of expression "shall have delivered up the kingdom to God the Father."

When God shall send Jesus, and he shall have "delivered up" to God the creature subjected to vanity in hope, from its bondage state of sin, suffering, and all evil; and death and hell have delivered up the dead which be in them, and death and hell be cast into the lake of fire, and the mystery of God shall have been finished; who shall say, these expressions, are not proper, and according to the eternal purpose of God, that he has purposed shall be done?

And as to the territory of the kingdom under the whole heaven, since this kingdom is now trodden under foot, as a rebellious province of God's creation, by hostile powers, the serpent's head of evil; and when these are destroyed, and this shall have been delivered up to God, by the Son of man, and made new, who will say, the Apostle's language has not been verified, "Then" shall Christ have "delivered up the kingdom to God, even the Father, and the Son himself be subject to him, that God may be all in all?"

Right here, while the subject of these verses is before the mind, it may be well to consider the length of time this work of subduing will take up to the "end," when God is all in all.

The Apostle gives the time of Christ's second coming, and the order of approaching the "end;" or, gives "the end," (and either view amounts to the same, but we take the latter) and states what shall have been done at that point, *from the event* of his coming. He does not state how long—this work of subduing will last. But the evidence, on the face of it, shows it will be of considerable length; and upon the earth in its natural state.

Peter calls this period the "times of refreshing:" "the times of restitution." The Apostle, Christ's "times." The Saviour "the regeneration," in which the Apostles have the work assigned them of judging the twelve tribes of Israel. This is not in the new earth state evidently; for it is said, there shall be time no longer; but in the days of the voice of the seventh angel, when he shall sound, or begin to sound. The beginning of those "days," are marked by his "sounding." And these "days," evidently, cover the time of Christ's reign over the kingdoms of this world, in a state of subjugation, and until the mystery of God be finished, as he has declared by his servants the prophets. And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And that this reign is during the thousand years of the "lived, and reigned" upon the earth, who were made alive at Christ's coming. Rev. xx., 4.

CORTLAND, N. Y., March, 1869.

THE SIEGE OF JERICHO.

[Concluded.]

THE taking of Jericho was the first act in the grand drama of the conquest of the land of promise, and a brilliant illustration of the greater conquest of the saints to be achieved by a greater than Joshua, when he shall come to "strike through kings in the day of his wrath." Psa. cx., 5. And that the saints will participate in this universal conquest of all nations, is evident, for it is written, "Let the saints be joyful in glory. Let the high praises of God be in their mouth, and a two-edged sword in their hands. To execute vengeance on the heathen, and punishment on the people: To bind their kings in chains, and their nobles with fetters of iron; To execute upon them the judgments written: this honor have all his saints. Praise ye the Lord." Psa. cxlix., 5–9.

There is a great work for the saints to do in the world to come. For, before the everlasting age of peace begins, there will be a short age of conquest. Christ will first reign, as the antitype of David, a man of war: then as the antitype of Solomon, a Prince of peace, when every man will again sit under his own vine and fig-tree. The saints are to be kings and priests, and will reign on the earth. They are, however, to be subordinate kings and priests, not after the order of Aaron, but after the order Melchisedec; and as they are to reign, they will have subjects (not saints), to reign over; and subjects (not saints), to officiate in the royal priesthood, too.

In the destruction of Jericho the harlot Rahab perished not, because she received the spies in peace. In this affair was fulfilled the promise of God to Abraham: "And I will bless them that bless thee, and curse him that curseth thee."

She had bestowed a favor on the spies, the seed of Abraham, and obtained the promised blessing, which was life to her and to her whole household. See Matth. x., 40–42; Matth. xxv., 40–46.

I would next call attention to the Gibeonites, who had heard what had been done to the kings of the Amorites, and to Jericho, and they feared the God of Israel. So they came to Joshua, pretending, by various devices, to have come from a great way off, and that they lived in a far country, and desired terms of peace, giving themselves up as servants. And Joshua, without asking counsel of God, made a treaty of peace with them to let them live. But in three days after, hearing they were his neighbors, and that they lived near by, he made them hewers of wood and drawers of water.

It has been a question in the minds of some, whether this treaty was binding on the part of Joshua, inasmuch as it was made under false pretences. It is true, Joshua ought to have asked counsel of God. But as it was, the treaty is binding on his part. The men, fearing the God of Israel, gave themselves up as servants. What more can a sinner do? The Lord does not turn away sinners who come to him to serve him. And as to their coming to Joshua with a lie in their mouth, it is no worse than all sinners must do to live; that is, come to Christ with all their sins about them; for sinners cannot cleanse themselves: but must go to Christ as servants in order to be cleansed. They were made hewers of wood and drawers of water, and it is far better to get into the kingdom of heaven on such conditions than to perish.

It is frequently admitted that Israel, in crossing the Jordan, and entering the promised land, are a type of a people destined to possess the kingdom of heaven. It is not intended herein to decide this question. There is no need of it; for whether they are a type or not, the same parallel cases will again occur. Proof: "And there was given him dominion, and glory, and a kingdom, that all nations, and languages, should serve him." Dan. vii., 14. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." "Yea, all kings shall fall down before him; all nations shall serve him; for all nations shall come and worship before thee; for thy judgments are made manifest.

Though Joshua did not ask counsel of the Lord concerning the Gibeonites, yet it appears that the Lord recognized the treaty made with them; for, not long after, five kings banded themselves together to destroy Gibeon, the city of the Gibeonites, because they had joined the Israelites. And Gibeon sent to Joshua for help. And Joshua went up to help them, and the Lord was with him, and said unto him, "Fear them not, for I have delivered them into thine hand." This circumstance is a very important one. It discovers the divine principle that God is always willing to save sinners, whenever they are willing to serve him.

Beside the Gibeonites there were others not driven out by Joshua, or destroyed; viz., the Canaanites that dwelt in Gezer, the children of Kenite, the Jebusites, that inhabited Jerusalem; the inhabitants of Beth-shean and her towns; Taanach and her towns; Dor and towns; Ibleam and her towns; Megiddo and her towns; besides others mentioned in the first chapter of Judges.

So under Joshua there were many besides Israel to possess the land; and under Christ there will be some left in the land besides the saints. Proof: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Zeph. iii., 8–20.

There seems among religionists generally a strange propensity to cling the to that theory which consigns the greatest number to destruction, as though the highest intrinsic value of religion is, the more damned the better. But this is just the reverse of the pure mind of the Deity, who delights not in the death of the wicked, but is ever willing that they should serve him and be saved. So he has ever been in the past, and so he will be in the future. This is a natural consequence of his immutability; what he has done he will do under similar circumstances.

All that God ever required of his creature man is, obedience to his will; he, therefore, cannot, in divine justice, at any time in the future, prohibit the creature from serving him and being saved. It is a strange idea some have, that when Christ comes again, he comes, to close the door of mercy. Not so with Joshua on entering the promised land; he, while holding the sword of divine justice in one hand, with the other held the flood-gates of mercy wide open to let all in who were willing to serve his God. All admit this was right in Joshua. How is it, then, that some hate that in Christ which they admire in Joshua? Or, how is it that some do no not allow as much goodness and mercy in Christ as in Joshua?

I am aware that some of my readers will say, "O, what Joshua did was under the law, which was never intended to extend farther than to Christ, and now, under the gospel, these things are all different." But the gospel is a holy and divine thing, and, therefore, cannot make null and void a holy and divine principle, wherever it may be found. If it had not been a holy principle it would not have been incorporated into the law; and if holy, it cannot be eliminated by the gospel.

But it is indeed recognized in the gospel. What else can be the meaning of the texts already quoted, viz., Matth. x.; especially, "those who give a cup of cold water" to "one of these little ones?" Surely those who give the cup are not those who receive it, yet they are promised the reward of the "little ones," according to the preceding verses. And again in Matth. xxv., 40, and onward. In the fortieth verse there are two classes brought to view very clearly; the "my brethren" are one class, the righteous, surely; and the "ye that have done it unto the least of my brethren," are another class, and yet both are rewarded alike. In the forty-fifth verse the same "the least of these" (my brethren being understood), are one class, the righteous again; and the "ye did it not to the least of these," are another class, none will deny. And if there are two classes in the forty-fifth verse, there are two also in the fortieth. One is as evident as the other. Now all see clearly how one class are saved, but all do not see how the other *can* be. I will tell you: it is on the same principle that the harlot Rahab was saved: on the promise made to Abraham, "I will bless them that bless thee, and curse him that curseth thee." This principle is incorporated into the law and into the gospel; and were I not a Christian, I would not dare to be a Balakite, and curse Israel whom God has blessed. "Yea, and he shall be blessed." Here, for the present, let the subject rest, hoping to renew it again.

Z. CAMPBELL.

ASHTABULA, OHIO.

AMY JILLSON, Amherst, Mass., writes: I feel it a duty and privilege to write and let you know that I have lately seen the truth of Life only through Christ. Thank the Lord; it is truly the great crowning truth.

O, how plain it is. Why have I not seen it before? Why do not all see it? I feel that it is God's truth; or I never could have been so blessed in believing it. I do not believe in putting my light under a bushel or compromising God's truth. I must let the light shine. I can- see it all through the Bible. It is like travelling. One road leads to life; the other to death. If people will travel on in the road to death, rather than turn and walk in the way of life, they can have their choice. It is plain life and death (not two deaths) are set before us. Thank the Lord, this great truth makes everything plain and straight. I wish to have truth if I am all alone. God will be my friend. It is a strait and narrow way and few there be that find it. The path of the just will shine more and more till the perfect day. How I love the light that shines from God's word. I feel sad to see such things as come from conferences. How can Adventists be so much like the sects? My son, J. D. Bolster, opposed me a long time; but by studying to oppose he was led into the truth, and now rejoices in it.

Theology of the Bible.

The notice we took of an "*Index*" to this work we had received in manuscript from Chas. A. Hastings, two weeks since, we regret to learn has created the impression that he had them for sale, which is a mistake; but it has also brought to light the fact that there is a desire for a more full and perfect Index than has yet appeared, so that the various items could more easily be referred to than now. Br. C. A. Hastings writes us, if another is to be published he would prefer it should be more perfect and complete than his, as he only noted points of interest to himself, thinking it would be a help to what already accompanies the work. *We* find it so; and would be glad to see it revised, enlarged and printed. What might be the cost of it we cannot now say. If there is a general desire to have it done, the subject may have further attention.

Fools for Christ's Sake.

It is often said, as an apology for the wildest fanaticism, "we are willing to be accounted fools for Christ's sake;" it is right that we should be thus willing: let the world call us fools, or madmen, if they please, for truth and righteousness' sake; but let us bear in mind that there is a great difference between so walking with God as to excite the wicked *world to call* us fools, and our *making fools of ourselves* by throwing away common sense, and better judgment, and giving ourselves up to every vain and fanciful notion that may happen to chime with our present feelings and notions. If we give others just occasion to call us fools, we lay a miserable sacrifice on the altar, which gives a bad flavor, and does injury to the cause of truth and of God: but when we are called fools for *Christ's sake*, our ways please God; and men of sense will respect us, give heed to our influence, and commend our honesty and sincerity, though they may hate our godliness. L. B. C.

—*Selected.*

We clip the following "book notice" from the New York "Independent," a professedly Christian sheet, of the Congregational order. It says:

"The Swedenborgian church has made a valuable contribution to modern theology—less by the doctrines it has inculcated than by the influence it has exerted. It has leavened the church universal with a more living *faith in the world of spirits*, and has aided to restore the doctrine of regeneration to its proper prominence. So, on the whole, we are thankful for Swedenborgian literature, though we despair of comprehending it; and welcome such a series of sermons as William B. Hayden's *Light on the Last Things*, though to our minds it throws very little light on the subject."

So here we have an endorsement of Swedenborgianism on the ground, though itself incomprehensible, and throwing "very little light on the subject" of what the end is to be, it helps leaven the church with Spiritism! and strengthens "living faith" in Christ? no! but in "the world of spirits!" We are reminded here of an adage, homely but sharp, of "a hen raising chickens that pick out her own eyes." The church has nursed immaterialism; and spiritism in its various forms is seeking to destroy its foster-mother, who still clings to and helps on the delusion.—*Voice of the West.*

Albin Chandler writes from Batavia, Jeff. Co., Iowa: I left Cameron, Mo., in February, after I received the tracts, and distributed them to intelligent and interested parties. Came to this place in a wagon, over two hundred miles, with my family. It was a new and novel way to us; yet my wife enjoyed it much—it gave us good appetites and fine spirits. I stopped one day Corydon, Wayne Co., Iowa, and spoke to a very intelligent and attentive audience from 1 Pet. i., 3, and endeavored to show the love of God in sending Jesus and the importance of his death and resurrection in order to secure the life of the righteous from the perishing, animal condition. Had a free time and gave away many tracts; then left, praying my Father in heaven to bless my labor as seemeth good to Him. A young preacher took a deep interest: he is a very intelligent R. Catholic Prussian; he urged me to stay; also to come again. He promised to read the tracts carefully. There is also a very talented Eld. of the M. E. Church investigating the subject of the life and death theme. O how I love to see the truth prosper, and constantly pray for the final triumph. As ever, your brother in Christ.

THE HERALD OF LIFE.

NEW YORK, MARCH 31, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

What They Say.

We copy the following item from the "New York Tribune" of March 27:

"The majority of the Second Adventists, at their late General Convention in Springfield, Mass., agreed on the general doctrine of the second coming of Christ *soon*, but concluded to give up trying to fix the time. They hold unanimously to another doctrine, which is gradually pervading all the evangelical sects, that the saints only are immortal, and that the wicked utterly perish, soul and body, at death."

We call this *rich*. We wish it was every word true. The last half comes very near the exact truth, but the word "unanimously," we are sorry to say, is not quite correct; yet we expect it will be in time. Another emendation, also, is necessary to make it perfect; that is, insert the words *to be* between "are" and "immortal;" so as to read "the saints only are *to be* immortal:" they are not *now*; they will put on immortality in the resurrection at the last day.

That the views held by Life believers are "gradually pervading all the evangelical sects" is a truth which it is useless for any one to deny. It is so both in England and America. There is no other refuge for evangelical Christians from the swelling flood of infidelity and spiritism which has been begotten in the foul pool of "inherent immortality." That doctrine has done more to bring religion into disrepute, and breed corrupting systems of irreligion, than any other and all other errors born into the professed church of God. Kill this monster error, and with it dies Romanism and all the corrupt systems which now disturb the moral atmosphere of Christendom.

The English Mind in Motion.

As long ago as 1844–5, we had imported several works from England and Scotland on the Immortality question, some of which we had reprinted in this country, and from others we extracted largely into the "Bible Examiner," which we were then publishing in the city of Philadelphia. Among others of these works was one by Archbishop Whately, late of Dublin. The works and the extracts we gave from them had a powerful effect in this country on many minds. For several years past we have had but little access to English literature on this subject. We are glad to avail ourself of an article on the question from a *London* periodical, for which we are indebted to "The Voice of the West." It commences as follows:

Immortality.*

Is man by nature an immortal being? To many readers the question doubtless appears strange and startling enough. We are so accustomed to be addressed from the pulpit and through the press as "immortal beings," and to be accredited with the possession of "never-dying souls," that to have the assumption of our natural immortality called in question, is at once a shock to our pride and an offence to our "orthodoxy." Yet, we are enabled to enumerate below ten separate publications,† ranging from the modest pamphlet to the octavo volume, and eight of them published within the last four years, in all of which we find this popular belief called in question; and that, be it observed, not by scoffing infidels, or materialist philosophers, but by clergymen of the Church of England, and Evangelical Nonconformist ministers, all of them, so far as their works enable us to judge, devout and earnest Christian men, sound in all the essential doctrines of the Christian faith, and who, without exception, make their ultimate and most reverent appeal to God's inspired word.

Are they right, or are they wrong? The question, be the conclusion what it may, demands a serious and satisfactory answer. It can no longer be quietly ignored as of little importance. It will not be stifled by the convenient but uncharitable cries of "heresy" and "rationalism." It is beyond all doubt a question of great and growing importance, just because it virtually involves the further question, "What is the nature and duration of the future punishment of the lost?" And he must be indeed blind to the signs of the times, who does not perceive, day by day, with increasing clearness, that around this latter question the boldness of modern speculation, and the remorselessness of modern criticism, are concentrating themselves in avowed hostility against the orthodoxy of bygone ages. Behind very much of the recent discussion on the nature of inspiration, and the divine authority of Scripture, lies this ulterior problem of human destiny; nor is it at all too much to say that there is, at the present moment, no question within the whole range of theological inquiry attracting such deep and earnest attention, even among the most orthodox Christians; nor one in reference to which religious opinion is drifting so widely and steadily. "A generation hence," says the Rev. W. L. Clay, incumbent of Rainhill, "educated Christians will be as incapable of believing in endless perdition as they now are of believing in the diurnal revolution of the sun round the earth."‡ And though this may be regarded as an extreme and incautious statement, it yet expresses with tolerable accuracy the opinion of many thoughtful and not irreligious minds. The question, then, presses; it can no longer, we repeat, be ignored; and to taboo it in a magazine like "The Rainbow," having "special reference to the revealed future of the church *and the world*," certainly seems a curious and not altogether creditable anomaly. Surely, none of us can be willing to admit that our faith in this matter, whatever it may be, is so delicate and fragile a flower that we fear lest the least wind of controversy should shed its petals on the ground; or of so volatile and inconstant an essence that it must be kept fast sealed in the dark vessel of a rigid dogma, lest, if the vessel be opened for examination, it should vanish at once in thin air.

[To be Continued.]

* Reprinted from "The Rainbow," of London, England, and styled by the Editor of that vigorous Millenarian magazine an "extremely important article."

† We have omitted the list of works referred to.—Ed. "Voice."

‡ Essays on Church Policy, p. 120.

"Sects and Denominations."

Under the above head, last week, we gave an item which, "in substance," had "been going the rounds from Maine to California, both in the religious and secular papers." This item we copied from the "Am. Presbyterian," not because we supposed the conference spoken of was guilty of the *particular* folly attributed to it, but to have all our readers and *exchanges* understand that *we, individually*, had no sympathy with conference resolutions or dictation in any form. We did not express any belief that the conference spoken of passed such a resolution as was attributed to it, and we are glad to learn it did not. It was not any particular resolution that we designed to speak against: it is the *principle* we oppose—the assuming the right to dictate what may and what may not be preached by those who believe themselves called to proclaim their views to others. A fine pass we have come to if men with the Bible in their hands have not the right to tell what they believe it teaches, and the people to judge for themselves, with that Bible before them, whether what is preached or taught is in harmony with the word, without some self-constituted body gravely passing resolutions against them, which, of course, are intended to cripple their influence by *authority*. Meet error with truth, not with resolutions. We meet conferences, with their resolutions, with *facts*. The facts are known and read of all men who know the history of the churches from the first centuries of the Christian era. Out of them came up Papacy with all its abominations: out of them has arisen the strongest opposition to any advance in knowledge of the Bible teachings in every stage of the progress of truth down to the present hour.

"Every one of us shall give account of *himself* to God." Rom. xiv., 12. But where is it written that any one of us shall give account of himself to self-constituted bodies, and be subject to their resolutions? Nowhere.

Our remarks last week have called out an article of some length from a brother who was a member of the Springfield conference, which, doubtless, is well intended, but which we regard as wholly uncalled for from anything contained in our article, besides being a misapprehension of several things to which he has referred. If he insists on making his article public, he can find some other medium to do so; then it will be time enough for us to notice his statements and give his name. We return him his article.

Devil—Satan—Demons.

The tract on this subject has been delayed longer than we expected, and is not yet ready for delivery, but is well under way and will soon go to press. Your orders for it will be filled at the earliest moment possible.

Good Counsel.

We take the following from an editorial of the "World's Crisis" of last week. We hope this good counsel may be followed by all parties concerned:

"We hope those who report conferences will be short as possible; for it is seldom that they contain anything of real interest to the most of our readers. We have many complaints about them. It is a matter of little consequence what the text was, so long as what was said about it is unknown. There are so many conferences held, if they are all reported, they will take much of the paper. Our readers are getting real *tired* of them. Instead of the *resolutions*, give the *deeds*. By this we mean we are always glad to receive short reports of any revival interest,—of any positive good accomplished. The reading of them produces a good effect upon the church. But do not send reports of bad things; we can get plenty of them without publishing them in our paper. The effect is bad—chilling, and tends toward backsliding, when we hear of troubles among the professed friends of Jesus. Love conceals instead of publishing."

Writers for the Herald of Life.

As a general rule, we desire such writers to state their own views on the topic they wish to present, without direct reference to other writers in the paper. Because a person happens to express a sentiment contrary to ours, that is no reason why we should call him by name in stating our views of an opposite character. We do not say it is always inadmissible to do so; but whoever is selected to take charge of the paper must use his discretion when to admit it, and when not. Several communications have been laid aside for this reason.

Another point. Do not send us long communications denouncing churches opposed to our views. Intolerance is often seen in such articles quite as unchristian as that complained of in the sects. "As much as in us lies,"—"let us in meekness instruct those who oppose themselves." We do not say we have always done so, but we strive to do it.

To Our Subscribers.

By some unaccountable mishap we lost one hundred and twenty copies of our papers last week, so there will be a large number of our subscribers who have failed to receive the paper of March 24. What we wish to say is to ask those who have received it, and do not care to preserve after reading, to favor us by sending it to us directed, "Herald of Life, *New York City*." Do not add anything to this direction. You will greatly oblige us by granting this favor, as we earnestly desire to supply such subscribers as we know have not had that paper. Remember the missing number is "March 24."

"Christian Separation from the World: Its Philosophy, Obligation and Extent. Considered with especial reference to popular amusements. By Rev. S. H. Platt, M. A."

We have received from the author, we presume, a neat pamphlet of fifty-two pages on the above subject. It is worthy of a careful perusal by all who wish to understand how far amusements are harmonious with true Christian character and responsibility, and what kind of amusements may be indulged in with safety to our spiritual interests and our influence on our fellow men. The author, in speaking of the "principles of Christian life," says they are three, viz.,

1st. *Love.* Proved by Matth. xxii., 35–40; John xv., 17; Rom. xiii., 8–10.

2d. *Sacrifice.* Indicated by the *challenge* which meets men in every invitation to discipleship: "If any man will come after me," etc.

3d. *Purity.* The temple of God must be holy. 1 Corth. iii., 16, 17; 2 Tim. i. 8, 9; 1 Thess. iv., 7; Eph. i., 3, 4; etc.

The points are dwelt upon at large, and must profit those who sincerely desire to be conformed to the will of God. On the "obligation" to separation from the world, we give the following extract:

"The moral repulsions of the soul from sin begin with the first breathings of Christian life. As in the physical economy, the nerves of sensation report *instantly* to the brain any unpleasant impression made upon them, so the soul recoils instantly from sin when by its change of nature the impressions of sin become painful to its exalted sensibility. Hence, the obligation to be separate from sin must coexist with its sanctified instincts, and must therefore be *immediate.* Besides, the yearnings of love to save others commence with its first implantation in the heart. Those yearnings indicate its mission—not a work to be wrought in some far-off future, with means not yet at command, but one that should begin now, and with the appliances that may be at hand. A duty lies at the opening door of every hour, and the mission of the love-consecrated heart is to gather up every one and sheaf them safely for the harvest time. The great, restless, improvident world, pleasure-dazzled and self-pampered—tramples the golden grain ruthlessly beneath its feet, and recks not for the morrow. To mingle with its pressing throng is to be swept along—powerless for good—and add the tramplings of your gospel-shodden feet to the mire that buries your blood-bought opportunity out of sight.

"See yonder crowd of excited rioters, filling the street from curb to curb, and borne along by the resistless pressure of thousands in their rear. In that surging front are men of noble instincts and humane impulses. There is, perhaps, here and there, one who started upon some errand of compassion to the destitute, the sick or dying, but they have heedlessly joined the crowd, or been caught in its mighty surgings, and now they are swept onward by the tremendous undertow of passions which are not theirs, and purposes which they disown; and now of what avail are noble instincts, kindly feelings, and compassionate purposes? The jaws of the whirlpool set their deadly gripe upon the men. Their good is whelmed and lost in the boiling sea of phrenzied passion which rages around them. As well kiss the tornado into quietude, or beckon the tempest-tossed deep to rest, as hope that their good shall there be felt and seen. No! no! their good is lost. Worse, they actually swell the crowd! and whatever power there may be in example has been perverted to the worst of purposes.

"So, Christian, is it with you? Christ has heard your cry for help, as you were being trampled down by the on-rushing billows. His hand has lifted you, and his miracle-working grace might have held you even there; but 'Be ye separate,' is his command, that your new-born instincts may find a sphere of exercise, and your example may not belie your purposes. Separation is your immediate duty."

In relation to things in which we should be separate from the world, we give the following extract:

"This separation from the world precludes *all* degrees of unnecessary business, recreation, or amusement, which become sources of motives to neglect Christian duty, or abate the fervor of their heartfelt performance.

"The reader will note that this law says nothing of one amusement as distinguished from another, but applies to all alike. It contains a simple, practical test, by which any person may determine for himself what is justifiable. Suppose, for example, that some devotee of the theatre or dance, unconvinced by all the foregoing argument, should try this simple experiment, viz.: Coming home from the theatre at twelve, with his mind filled and saturated with the excitement of the stage, let him bow at his bedside in private prayer, and carefully note whether something does not whisper, 'Be short, you're tired;' or whether the fervor of closet devotion is not sadly cooled by the unseemly intrusion of ghost or assassin from the stage. Or let the wearied dancer go to her room at three, and divesting herself of the gay attire of the ball-room, and taking a last peep at the mirror, solemnly bow down and plead for God's blessings, and see whether the inspiriting music of the violin does not drive angel whispers from her heart, or nature's drowsiness does not bring the listless amen into the middle of the heartless prayer.

"So of mere innocent diversions, that which steps between you and devotion, or spreads the wet sheet of heartlessness over the kindlings of Christian desire, is wrong—always wrong—in nature, or in degree, or in both."

The following sentiments we most heartily approve. Speaking of disgraceful compromises with a dominant spirit of wrong, the author says:

"The time-serving plea, that 'It is not *popular* to be identified with these *radicalisms*,' is a kind of moral poltroonery that we will not mar our pages by characterizing as it deserves.

"Christian associations should *make* sentiment; not yield to it. God give us *men!* Men who can look temptation in the eye without blinking. Iron-mailed men, who can stand and let the bolts of earth crash against their plated sides, and fall harmlessly at their feet. Self-reliant men, who can stand up straight and tall amid the pliant obeisance of the crowd, and in the peerless royalty of right, *disdain* to bend. Men whom the fires of opposition and the prolonged heat of the conflict only crystallize into purer types of manhood, and more lustrous forms of virtue. Men of cool heads and firm hearts, who can suffer and endure; who dare to do or to defy!

"God give us such men! Then will the cause of righteousness move with the stately steppings of imperial triumph, and the world will yield to its conquering might!"

Let Life believers profit by such sentiments as are contained in these extracts. This last extract we commend especially to the attention of all. Such are the men we need in the great Life cause now advancing, and which is destined to triumph, though now despised and ridiculed by many mistaken good men.

The work from which the above extracts are taken can be had of the author, 39 Fleet St., Brooklyn, N. Y. Price 20 cents. In muslin, 35 cents.

The Resurrection.

A correspondent of a western religious journal, speaking of the doctrine of the resurrection as held in the society to the interests of which the paper is devoted, gives the popular opinion as entertained by many, "not a few of them the most enlightened and gifted," and says "many others not a whit behind the class above mentioned, understand the Scriptures to teach that a *spiritual body only*, will be raised from earth to heaven, and will pass at once from this mortal body to the judgment seat of Christ, there to receive the welcome message, 'enter thou into the joy of thy Lord,' or, 'depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' These also take comfort in contemplating *this view of the subject.*" The writer says, also, that both classes believe "the clearly expressed and well established doctrine of the resurrection."

It is a "well established" fact that the Scripture doctrine of the resurrection is a resurrection to life of the *dead.* If, therefore, the theory of any ignores a revival to life of that which dies, he does not *believe* the "well established doctrine of the resurrection." Paul said that what "some man will say," is "how are the *dead* raised up?" not how does a living immateriality go from earth to heaven; and his reply is "the *dead* shall be raised incorruptible." Mankind neither have nor are "spiritual bodies" until that which goes into death a "natural body" is raised from that state a "spiritual body." It is absurd in the extreme to claim that an individual cannot die, and yet insist he will be raised from the dead. *Life from the dead* through Jesus Christ, the Life-giver, is the gospel glad tidings.

Where in the Bible is there such a resurrection spoken of as an immortal spirit passing "from this mortal body to the judgment seat of Christ?" No such transaction is represented in Scripture as ever taking place. The writer says the wicked experience the same resurrection, and receive from the Lord the terrible command, "depart from me, ye cursed, into everlasting fire." This he believes to be a banishment into eternal, literal fire, and declares that Christians "take comfort in contemplating this view." Such ones must be thoroughly instructed by false "teachers, having itching ears," for surely they are little "learned in the school of Christ." Over Judah's city, doomed to destruction, Jesus wept in bitter anguish; but these Christians "take comfort in contemplating" sinners thrust into everlasting torments. No better evidence could be afforded that they believe man rather than God. "I have no pleasure in the death of him that dieth, saith the Lord God."

The language quoted by the amiable correspondent as proceeding from the throne of God in heaven, is represented by our Saviour as occurring in connection with the judgment scene, "when the Son of man shall come in his glory, and all the holy angels with him," when he shall "sit upon the throne of his glory." It is at the judgment of the *nations* "gathered before him" that he shall say to the righteous "come ye blessed of my Father, inherit the kingdom prepared for you," and to the wicked "depart from me, ye cursed," etc. No judgment is represented as taking place in heaven. Christ is to judge in the great day, and he does not yet possess his throne, but sits with the Father on *his* throne. The judgment seat of Christ will be his throne established at his coming, upon the earth, the theatre of all the judgment scenes spoken of in the Bible.

Saith the Lord God, "My people have committed two evils: they have foresaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. ii., 13. How much behind God's ancient and erring people, the Jews, are professing Christians of to-day in forsaking the Lord, and hewing out unto themselves cisterns that can hold no water? They thoughtlessly turn from the inspired word, that great reservoir of the sweet waters of truth, and quaff with delight the loathsome, poisonous draught prepared for them by the "*Mother of Harlots.*" When will professed followers of Jesus learn humbly and trustingly to accept the word of "the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep?" When will they learn to know their "frame," that they "are dust;" and that if they have no life from the *dead*, they perish absolutely.

L. C. T.

New York, March, 1869.

Prophetic Events.

A pamphlet of forty-four pages entitled "Coming Events," etc., by the Rev. John Baillie, B.D., rector of Wyvenhoe, Essex, has recently been published in London, England. The February number of the "Signs of our Times" contains some of its most important thoughts, from which is selected the following on prophecy and its fulfilment:

Some years ago, I stood, one day, on Mount Sion; and, with a *stalk of barley* in my hand, which had been plucked from its furrowed slopes, I read that prophecy—given when the mountain was well-nigh covered with palaces—"Sion shall be *ploughed as a field*"—Mic. iii., 12. The divine oracle was fulfilled *to the letter* before my eyes.

Another day, in Jerusalem, I saw some masons erecting a church whose foundations, though the original city stood upon a plateau of rock, had been laid fifty feet deep in the vast mounds of *rubbish;* and, turning from the building, I looked at that Scripture—also written in the days of her splendor—"Jerusalem *shall become heaps*," Mic. iii., 13. Again the oracle was accomplished *literally* before my eyes.

A third day, I wandered over the *smooth sand-covered hill* on which erst had risen the proud towers of Gaza; and, among the broken remains of pillars which here and there could be detected in the loose sand, I pondered the oracle of God—"Baldness is come upon Gaza."—Jer. xlvii., 5. Another prophecy, uttered when the city stood yet in its glory, was fulfilled not less *literally* before my eyes.

A fourth day found me sauntering amidst the handful of shepherds' tents which now were scattered among the imposing ruins of Askelon; and, opening my divine guide-book, I read—"Askelon shall be forsaken, and the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks."—Zeph. ii., 4–6. It was yet another oracle accomplished to the very letter.

A fifth day, I rode ankle deep in the street of the poor fishing village of Sur—the site of the seaport of the once magnificent Tyre; on the neighboring rocks I saw the fishermen's nets spread out to dry: for miles along the shore, I searched in vain for some well-defined fragments of the ancient city, finding only a literal of *naked rock.* And, as I gazed on to those scenes, I listened with awe to the voice of the Seer, as in vision he had stood surrounded by all the city's grandeur—"Behold, I am against thee, O Tyrus! I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the *spreading of nets* in the midst of the sea. I will make thee a terror; and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord."

—Ezek. xxvi., 3, 5, 21. Once more the divine Word was fulfilled before me to the letter.

Day after day, I traversed that strange land, finding it vacant, without a people,—whilst everywhere in other lands I had left behind me innumerable Jews—a people without a country. And I read—"Ye shall be plucked from the land whither thou goest to possess it; and the Lord shall scatter thee amongst all people from the one end of the earth even unto the other."—Deut. xxviii., 63. Yet again the oracle was accomplished literally before my eyes.

In the presence of these most distinctive prophecies, and of those not less distinctive fulfilments, I found myself arrested by two other singularly distinctive prophecies concerning Israel's future.

The one was—"Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel: and one King shall be King to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."—Ezek. xxxvii., 21, 22.

And the other was—"I will bring again the captivity of my people . . . and I will plant them upon their land; and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."—Amos ix., 14, 15.

I knew that neither of these prophecies had as yet been fulfilled;—not Ezekiel's, because never, since the death of Solomon, have the two kingdoms been incorporated into one; and not Amos's because never yet have the Jews been restored so as not again to be scattered. I had before my eyes, moreover, that one people, preserved through so many ages as a distinct nationality without a country; and I had not less vividly before my eyes that one country kept for so many centuries without a people. In the view of these two dovetailed facts of God's Providence, and of those so explicit declarations of God's Word, what other conclusion could I come to, but that the Jews are yet to be restored *literally and nationally* to their land? If such correlative certainties of God's Word and of God's Providence could he resolved into a myth, as reasonably might not all history be spirited away into a like myth?"

A Favorite Argument.

"If the wicked do not have a resurrection from the dead, to die again, then they are punished no more than the righteous are; or, in other words, the righteous dead will suffer the punishment of the wicked dead until they have a resurrection."

At first, such an argument, which is advanced to support the theory that all the wicked dead must be raised, to die again, looks plausible. But a careful consideration of the nature of man, his obligations to God, and the penalty for transgression, must eventually proveto every thinking Christian that the foregoing argument is without weight.

We read that "we are flesh:" that "all have sinned and come short of the glory of God:" that we are "by nature the children of wrath:" that "death hath passed upon all men, because that all have sinned:" that "the wages of sin is death." It must be admitted that if Jesus had not died for the ungodly, that no flesh would have been saved, but that all would have perished.

I am amused and astonished, too, to hear Christians advance the favorite argument we are noticing. They are troubled for fear that the wicked will suffer no more than they do. Come on, Christians, and answer a few questions: Are you the righteous or the wicked? "The righteous, to be sure." Are you better than cursing John over the way there? "Yes, indeed! he does not love the Lord, and we do." Did you ever lie, or steal, or curse and swear, or commit adultery, or worship idols, or covet, or do any other such like things? "Well, to be candid, we did use to do all those things and more, too." Then you have been as wicked, and perhaps more wicked than "cursing John?" "True, some of us were at one time more wicked than he."

Next, let me ask you what you think of young Mr. D.? "Oh, he is a very moral man." Is his character as bad as yours was? "No: though we know that he is a sinner, yet his character is above reproach." His outward deportment is excellent, and he seems to be possessed of many of the finest traits of character. "All very true."

My questions must take another turn here. Are you righteous naturally? "We must confess that we are not." Does God consider you righteous naturally? "No, no: we know he does not." Does he consider Mr. D. to be a righteous man? "No: for he has never called on the name of the Lord." Ah! that is an opening that I desire to improve; before you found peace in Christ, how did you feel? "Lost, lost, without hope." When you were under conviction for sin did you feel that you were better than Mr. D. or "cursing John?" "Oh, no: we felt that we were the chief of sinners." How did you feel when you realized that your sins were forgiven—that you were a great deal better than those two men I have referred to? "We felt that we were brands plucked from the burning."

All that is excellent. Please do not forget that you are sinners saved by grace: that God does not have mercy upon you because you are better than somebody else. No, you are empty, begging sinners, trusting in a full Saviour. Whatever is the sinner's due, naturally is your due.

It is true all die; but the impenitent sinner dies out of Christ; while the penitent sinner dies in Christ. At the last day the latter is raised up again, while the former remains in the congregation of the dead. "Cursing John" and moral Mr. D., unless they call upon the name of the Lord, must remain in death forever. But all liars, thieves, robbers, harlots, adulterers, coveters, cursers, swearers and murderers, as well as moral people, who call upon the name of the Lord, forsaking their sins, shall have a resurrection, and will then be children of God, being the children of the resurrection. The same love that pardons the most guilty who repent, and calls them "children of God," leaves the others in the dark chambers of death eternally.

Do not think about how much you have suffered like the wicked; for you, by nature, deserve all that they do; but think of the eternal weight of glory that is in store for repentant sinners. There is a vast difference between a resurrection and no resurrection; between eternal life and eternal death; between the silence of death and the pleasures of life; between a rotting carcass and a glorified body; between endless light and endless darkness. Yes, dear Christian friends, it is the redemption from death, silence, corruption and darkness that is vouchsafed to us, and not to the impenitent.

Look away from that which we have in common, for awhile, to those exceeding great and precious blessings that are in store for us. I, a poor sinner, saved by grace, am but too glad to rejoice in God, my Saviour, that he has taken my feet from the horrible pit, and given me an assurance by his Spirit of deliverance at the last day. I do not ask concerning the wicked, "And what shall this man do?" I deserve immortality no more than he. He too may come if he will. If he does not turn he must suffer ETERNAL death; if he turns he shall "NOT DIE ETERNALLY." The righteous then will not die as the wicked do. These few thoughts from one who has been purchased by Jesus' blood.

F. H. Burbank.

New York, March, 1869.

Queries.

Why did King James' translators render the Gr. *Gehenna* "hell" in the New Testament in every instance (twelve times) where it occurs, and yet not so render its corresponding word in the Old Testament once out of the thirteen times where it occurs there?

Why have they always rendered the word "the valley of Hinnom" in the Old Testament and nowhere so in the New?

Why have they rendered *Sheol*, which occurs in the O. T. sixty-four times, "grave" thirty times and "hell" thirty-one times?

Why have they rendered its correspond ing word in the New Testament, which occurs eleven times, "hell" ten times, and "grave" but once.

Why have they rendered the original, "the gates of the GRAVE," in the O. T., and "the gates of HELL," in the N. T.?

Why have they rendered Psa. lv., 15, "Let them go down quick into HELL," and in Num. xvi., 30–33, "go down quick into the PIT."

Why do so many of the readers of the popular version believe that hell is populated by living persons, when the same version tells us that in the future "death and hell (delivers) up the DEAD which (are) in them?"

Why do they believe that hell is the lake of fire, when the same version tells them that "death and hell (will be) cast into the lake of fire?"

A multitude of other queries might be propounded—but this may suffice for the present. Who will answer? Yours in Christ.

F. H. Burbank.

"Himself:" A Word to Believers.

BY W. T. TURPIN, M. A.

I have been greatly delighted of late in contemplating the blessedness of being engrossed with Jesus; and *one* effect that the many questions, strifes about words, vain janglings and contentions which beset one on every side, have had, is to drive me closer to *Himself*. I desire to recall the scattered and bewildered minds of saints from everything else, and to present before them an object that is worthy—oh, how worthy!—of their entire, constant, continued attention, adoration, and praise. The Lord help me to write what He has taught me "concerning himself!"

It is exceedingly blessed to observe the prominence which that one word "HIMSELF" has all through the word. If the Holy Ghost would direct the thoughts to the cross, that great judgment of sin, Calvary, the place of life though the place of a skull, it is by presenting "HIMSELF," and hence it is in 1 Peter ii., 24, "Who his own self bare our sins in his own body on the tree, ... by whose stripes ye were healed." Beloved, the centre of it all is Jesus—it is "His own self" it is "His own body"—it is "His stripes!" Oh, blessed particularity and specialty! How sweet to the heart it is! The same thing is to be observed in Isaiah liii., where it is all "Him," "He," "His,"—the Holy Ghost would fix the undivided, undistracted gaze of my soul on "Jesus Himself" as my perfect sacrifice!

Again: He has finished the work, He has endured the cross, and sin—that mighty barrier standing in the road of the sinner's return to God, is taken out of the way; the mountains of my guilt, yea, "the tops of the highest mountains" of mine iniquities, having been "covered" by "the blood of Jesus" the Saviour rises from the dead. The grave could not detain him. He rises, he bursts the bonds of death, for it was "not possible that he should be holden of it." He presents Himself to his disciples, who, with blighted hopes and scattered prospects, are terrified and affrighted. All their hopes had been laid in the grave of Jesus, never again, as they thought, to rise. Consequently, when He appears, He causes fear and affright among them. And how does He reassure their hearts? What is the plan He adopts to restore their confidence and peace? He presents *himself*, saying, (Luke xxiv. 49,) "Behold my hands and my feet, that it is I *myself*." Then, (ver. 40,) "He showed unto them his hands and his feet;" mark, beloved, "His hands, his feet." Still it is "HIMSELF;" it is not even a clear announcement of the proofs of what He was; it is not a recalling to their minds that He had taught them these things. No, beloved, precious as this would have been from His lips, there was something yet more touching, more melting, more convincing, and that was—presenting himself—"Behold my hands and my feet, that it is I myself." How blessed is all this!

But there is a step even further in this blessedness, for we find the Gospel by John ends, leaving the disciples and Jesus *together*, leaving them with himself. In the 21st of John, Peter is restored, and then, when fully restored and reinstated in office, the blessed Master says,(ver. 19,) "Follow *me*." John, we are told, was seen by Peter "following." Well, when Peter inquires of the Lord about John, the reply was, "What is that to thee? follow *thou me*." Here we see again the blessed Lord would have the mind engrossed with himself.

And now that He has come and gone away, and that we, his poor weak ones, are left in a world that disowns and rejects him, what has He left us to cheer our hearts, to occupy our souls, to feed our hopes? "HIMSELF." "If I go and prepare a place for you, I will come again, and receive you unto *myself*; that where I am, there ye may be also:" (John xiv., 3:) and so in kindred words of comfort does the Holy Ghost console the Thessalonian saints in their sorrow: "For the Lord *himself* shall descend from heaven with a shout. . . . then we which are alive and remain shall be caught up together with them, to meet *the* Lord in the air." . . . . If our *past* be himself, if our *present* be himself, our future is also himself, and "so shall we ever be *with* the Lord."

Oh, the exceeding preciousness of all this! It is truly "Jesus only;" and well may we sing—

The bride eyes not her garment,
But her dear bridegroom's face.
I will not gaze at glory.
But on my King of grace;
Not on the crown he giveth,
But on his pierced hand.
The Lamb is all the glory
Of Immanuel's land.

Beloved, may the Lord deliver us from every object that would seek to intrude itself into the place he himself ought to have in our hearts! The devil is not wanting in skill and stratagem to draw the minds and affections of the saints to various points which are indeed connected with Jesus, but which are not "himself," and to make these (right and proper in their place) the all-absorbing subjects for the mind; and when he succeeds, what is the result? A manifest chill among the dear saints of God, a coldness which must ever be the consequence of having any object but Jesus next the heart. May the dear Lord JESUS HIMSELF give us all the grace to abide in that happy place, of which we sometimes sing—

Oh, that I may, like favor'd John,
Recline my wearied head upon
The dear Redeemer's breast:
From care, and sin, and sorrow free,
Give me, O Lord, to find in THEE
My everlasting rest."

—*Dublin Tract Repository*.

Settled at Last.

My faith in the doctrine of *eternal torment* became seriously jostled about two years ago. I determined to investigate the subject, calmly and thoroughly. My all-absorbing desire was to know the truth, however it might affect my preconceived opinions. I was willing to believe in the doctrine of endless misery, or renounce it, according to its agreement with, or opposition to, the word of God. I resolved not to cherish a theory because of its popularity, nor reject the truth because of the rabble cry—"Away with it!" I well knew that majorities are quite as apt to be wrong as right. The richest veins of gold have always been hidden from the popular eye. I determiued to be very cautious and deliberate in drawing conclusions, well knowing that every inch of ground would be boldly contested. I prayed earnestly that God would lead me into all truth. I felt that I could well afford to stand on God's platform, whatever it might be. Though chiefly concerned to know the teaching of the Bible on this subject, I yet availed myself of such helps as came in my way. I secured and read the strongest works I could find, on both sides of the controversy, concerning the doom of the ungodly. Of course I found real arguments on each side, worthy of serious and prayerful consideration. But I was soon struck with the paucity of Scripture evidence to prove that millions of sentient beings will be immortal in misery. The overwhelming tide of testimony seemed to bear on the other side. I gathered up the strongest possible objections against the total destruction of the wicked, to see how formidable an array could be made. I found many of them could be easily demolished, and perhaps all of them made to harmonize with God's purpose to "burn up" the wicked, "root and branch." For two years I have been compelled to admit that the doctrine of endless torment is so terrible in itself, that no man should be expected to believe it without an array of evidence in its favor that is *absolutely overwhelming*. Such evidence I do not find. If two or three passages can be fairly disposed of, there is scarcely a word in the Bible that would ever suggest the doctrine of interminable woe. On the other hand, there are scores of passages that point strongly and clearly to the final extermination of all the wicked. What is the safe and sensible mode of harmonizing Scripture in such a case? Must the few be made to agree with the multitude? or the multitude with the few? Evidently the general tenor of scripture teaching must decide the case. I am compelled to yield the point. "Let God be true." For months I have felt the force of the argument, and regarded the evidence as unanswerably strong and clear. And yet old ideas and impressions would linger around.

But the chains are severed at last. The clearing-up shower descended a few days ago, while on my knees pleading with God for light. I am fully convinced that the devil and all his works will yet be destroyed; and the universe of God, so terribly marred by sin, will rise up out of the smoke and ruin, free from every element opposed to purity and love. O enrapturing thought! Transporting prospect! Glorious consummation! Eternal triumph! The plan of redemption will yet be a grand success! Millions of redeemed ones will be crowned as trophies of amazing grace; and all who would not come into the glorious plan will be accounted useless rubbish and cleared out of the way by the raging fires which God will kindle in the day of the sinner's doom! Praise God for being such a God! Praise him for devising such a wondrous plan of recovering mercy! The Bible possesses new charms. Harmony is restored. The last spot is removed from the shining face of the sun. Hallelujah! I shall henceforth be a happier man!

A. A. Phelps.

Boston, March 17, 1869.

—*World's Crisis*.

An Extract:

FROM WHITTIER'S SNOW-BOUND.

"Alas for him who never sees
The stars shine through his cypress trees;
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play?
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love will never lose its own!"

If we may substitute the word *Christ* in place of the words Life and Love, the above lines beautifully express our belief.

But this author's idea of immortality is the current one, and his discerning mind does not accept the truth that immortality is the gift of God, and to be obtained through Christ, who came to bring it to light.

Verily this crowning truth of "future life only in Christ" is a stumbling stone, a rock of offence: "To the Jews a stumbling block, to the Greeks foolishness." But this stone, which the builders combined to reject, will yet be the head of the corner.

Dear friends, let us set this light on high, that it may enlighten all under our influence. Let us repeat it with the mirror of our means, and seek the Divine blessing on our efforts. Then shall we be glad when the Master comes, his rewards with him: and we shall see the fruits of our labors.

MRS. E. B.

Christ's Return to Earth.

"And again, when he bringeth in the First-begotten into the world, he saith, And let all the angels of God worship him."—Heb. i., 6.

The marginal reading of this text is no doubt the correct one: "And when He bringeth again the first-begotten into the world, He saith, Let all the angels of God worship Him." The word "again" refers back to the first advent, and implies that the coming here foretold is that spoken of as the "second;" "again" denotes sequence, and does not allow of a previous coming between this and the first in lowliness, and so making this a third instead of the second. Then the Lord Jesus, as the risen one or "the first begotten from the dead," "the second Adam," will be introduced by the Father, as Jesus foretold when on earth (Matt. xvi., 27) in visible majesty. At this glorious appearing, not merely a multitude of the heavenly host but all the angels of God will worship Him. These words are quoted from Psa. lcvii., 7, which Psalm clearly proves that at this very manifestation Christ will judge his enemies and take possession of the earth. With this agrees 2 Thess. i., 7, "revealed from heaven with all his mighty angels."—*B. W. Newton.*

From Mrs. Frances D. Andrews.

East Boston, Mass., March 22, 1869.

Br. Storrs: Through your kindness and the blessing of God, the Herald of Life is received every week; for which I am thankful. I am very sorry I could not do more to help carry on the printing of it and the tract fund; but with God's help I expect to do more. I love the cause of truth. I found that I had long enough been reading the Bible in a spiritual way, and by so doing I could not understand scarcely any of it; and as regards the wonderful plan of redemption, I understood but a small part of it, but now, thank God, I can see Jesus Christ the elect, or chosen way purposed for our redemption from everlasting death before the world began. O what love had God for us when he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life. I rejoice that my heavenly Father has put it into the hearts of his servants, in these last days, to bring forth from his treasure things new and old.

Since my husband and myself began to search the Scriptures for ourselves, we have found it altogether a new book to us; and we are trying to get others interested in believing these precious truths; such as the inheritance of the saints in the new earth; man mortal and dependent upon the Life-giver for a future life. How important that all should see these glorious truths, and the destruction of the wicked. The view that I once held of God's keeping poor sinful men and women in eternal fire in his holy presence, to burn forever and ever, why it was dreadful to think of; and I had no peace night or day on account of the fear I had of that dreadful punishment. When I would be trying to praise God, my praise would turn to groans and tears for my friends and neighbors; I do not wonder that many have lost their reason who held this dreadful view. Now I thank the blessed Saviour that I see the wages of sin is death; not life in misery and pain. I can work now for those who are out of Christ, and do it without such dreadful feelings; and when I think that God will, in his own good time, bring out his truth triumphant over error, my heart rejoices.

There are a few in East Boston and Chelsea who believe in no life in the future out of Christ: and we have hired a small hall at different times and held our meetings. There have been meetings at Brother Potter's, also at our house. Brother Moses Young, of Chelsea, is trying, with the help of the Lord, to spread these glorious truths in these parts. He has been wonderfully blessed in East Boston; he can see the fruit of his labors. He can remember when there was none of our faith but himself. Now there are several who praise God with him that they ever saw the wages of sin is death. And in Lynn he has been laboring, and there people receive the word with gladness. The good seed has also taken root in Chelsea. May it be watered of our Father in heaven, and bring forth fruit. Oh that we could see our brothers and sisters willing to have us come in with them, and grant us a hearing on this precious truth; but they will not, as yet. This looks to me as it was in the church that I united with when my husband and myself received light on Jesus' coming to remove the curse and to reign with his people on the earth. We felt it our duty to tell our brothers, sisters, and neighbors about it; but in the church they would not have it spoken of; and when we praised God that man was a mortal being, and that it depended on our being in Christ in order to obtain immortality at the last day; when, if in the grave, we would be brought forth immortal. This glorious truth was called damnable heresy. So we could not go in with our old friends and those we loved and proclaim it. So it is now, with our own people, in some places: they do not want us to tell what we have found so precious. When we held our meetings we invited them in with us, and they could speak as they believed and we could do the same and love one another with brotherly love. But I am sorry to say, they will neither come in with us nor let us go in with them, unless we hide our light under a bushel, and I do not think that any of us are willing to do that. We are willing to go, and pay as much as we are able to help sustain a place to meet in to hear the word of the Lord; but we will be free men and women. We have been bought by our blessed Saviour with his most precious blood and set free from sin and everlasting death; and if He has set us free, we are free indeed.

Brother J. S. Potter has been one of God's children, who has labored for years in East Boston, and tried to keep a little band together; but now, on account of his having introduced this view of man's being a mortal being, he finds his old friends and brethren are against him, so that they will not unite with him in holding meetings; but I thank God that if all the world forsake us we have a friend who sticketh closer than a brother. Br. Potter's work is not limited to East Boston; he can go abroad as he has done this winter, and spread the truth, trusting in him who has promised to give the increase.

I read with deep interest all the letters in the Herald; and I see that this truth is spreading and I rejoice. Let us take courage. Soon the Master of the vineyard will be here, and we will receive our reward.

From William R. Warner.

North Cambridge, Mass., Mar. 28, 1869.

Br. Storrs: I have just been to church (North Avenue Baptist), and heard a sermon on the *resurrection*. It was excellent; but not one word in the whole discourse referred to the resurrection of the wicked. This is as it should be. About six weeks ago I lent our yastor your work, "Life from the dead," which I think he must have read and pondered, for I never heard a discourse before on this subject handled in this way without some reference to the wicked. They seem to be left out altogether, as I think they ought to be. I am satisfied that these *Campaign Documents* are doing a great work; they lead people to "*search the Scriptures*," at least. A work on the resurrection is much needed; a tract not lengthy but to the point, which shall uproot the mortal resurrection theory, and show up the true teaching of the Bible on this important and fundamental doctrine. This is about the starting point of the error of our opponents. Will do my part toward getting out such a work.

The Lord has sent us another little responsibility, for which I am very glad. This makes us eight children living, one boy and one girl are dead, which makes ten in all. Our history is a little curious, and I sent a note of it in yesterday's paper. They cannot say that we do not keep up the number. Yours, in hope.

Note by the Editor.—The following scrap from the "Cambridge Chronicle" of Saturday, March 27th, is what Br. Warner speaks of at the close of his letter:

They Cannot Exterminate Them.—A lady on Cottage street, North Cambridge, last Saturday gave birth to a daughter, being the tenth child of a family of five boy and five girls, and, singular to relate, the lady is the oldest of a family of five boys and five girls—also the father is the oldest of a family of five boys and five girls, and a lineal descendant of John Rogers, the Martyr, who was burnt at the stake in England by the Romanists for translating our English Bible.

P. H. Wolfenbarger, Burr Oak, Iowa, writes: Having read the Herald of Life considerable, I have become quite absorbed in its grand and glorious truths. It advocates what appears to me to be the only sound doctrine taught in the Bible: it brings out the glorious fact that "God is Love." It was the love of God in sending his Son to die for the whole death-bound race of mankind; and when Christ found the race locked up in eternal death, if we believe on him, he will open the prison and take us out; if we do not believe, we will have to abide the consequences—lie eternally in death.

A letter from Florence says that it is proposed to hold a meeting of "the Freethinkers of the whole world in Naples, which is to assemble on the same day that the Œcumenical Council meets at Rome. Count Ricciardi, having written to inform Garibaldi of the project, has received a short reply, in which the General says, "May God bless this holy enterprise." The terms of the reply appear to have disconcerted the "Freethinkers" somewhat, and the narrator of the incident consoles himself with the reflection that it is impossible Garibaldi can have invoked the Almighty "in the same sense as the Pope or Antonelli." The prayer of Garibaldi is not half so cautious as that of the infidel sailor in a shipwreck, who cried out, "O God, if there is a God, save my soul, if I have a soul!"

Notice.

Life Believers will hold meetings every Sabbath evening during April, in the hall corner of Eighth avenue and Fourteenth street, entrance 303 Fourteenth street. The officiating preachers will be announced in the daily papers of this city Saturday mornings.

Appointments.

Providence, R. I., Sunday Apr. 4, and the two evenings following.

Cooper Institute, N. Y., Sunday, Apr. 11. At the Hall on the corner of Eighth Avenue and Fourteenth St., in the evening.

F. H. Burbank.

Business Matters.

One Dollar each from—Esther Lewis, F. Winans, A. Chandler, P. H. Wolfenbarger, A. Powell.

Two Dollars each from—A. B. Van Doren, E. Holt, J. C. Wheeler, J. Snyder, Mrs. Jno. Simmons, Eliza Bennett, pays to the end of this volume, T. W. Gray.

Five Dollars each from—D. E. Goodenough, Jasper Stone.

Various sums—Jos. Laciar, $10; J. W. McCagg, 60 cts.; P. Kemp, $10 on pledge; J. Grim, $3.

Tract on the Devil.

Previous pledges	$68 00
A. Powell, paid	1 00

For Tract Fund.

Dr. Jos. Trevor	$5 00
J. N. Gladding	3 00

Parcels sent since last week.

Dr. J. Trevor	by mail
Mrs. J. P. Perkins	" "
Esther Lewis	" "
W. H. Warner	" "
C. Kelley	" "
J. Brown	" "
J. Grant	" "
Dr. MacMahon	" "
J. Wilkinson, Esq.	" "
L. Jencks	" "
F. Winans	" "
Addie Bickford	" "
J. Snyder	" "
Jas. Marker	" "
Jas. Cook, 2 parcels	" "
D. Hawks	" "
Rev. Garrett Bray	" "
A. Chandler	" "
Dr. McMahon, 2 parcels	" "
J. Bolster, 2 parcels	" "
J. Laciar	" "
S. A. A. Smith	" "
J. J. Chase	" "
J. G. Whittier	" "
D. Patterson	" "
W. A. Pierce	" "
J. G. Witham	" "
Ann E. Sturges	" "
A. S. Wellman	" "
S. Howe	" "
E. Pierce	" "
L. D. Coolb	" "
Adaline	" "
D. W. Goodenough	" "
P. G. Nichols	" "
H. M. Marshall	" "
D. E. Goodenough	" "
S. Baldwin	" "
Eld. J. McCullum	" "
F. M. G. Davis	" "
J. Craig	" "
Mrs. J. Hall	" "

And sets of Campaign Documents to fifteen others.

To Correspondents.

A. B. Van Doren. You owe nothing.

L. J. B. The $2 were received and credited to the parties to whom the papers were sent.

Poetry.

"THE LORD FULFIL ALL THY PETITIONS."

BY MARIANNE FARNINGHAM.

WHENE'ER thou bendest silently in fervent thought
of worldless prayer,
And dare not even breathe aloud the impassioned
wish which none may share—
The want which burns as secret fire—God grant to
thee thy heart's desire.

Whene'er from thy blanched lips shall come the
startled cry of human pain,
Of grief that cannot be controlled, of tears and labor
spent in vain,
The Lord come very near to thee, and hear and bless
and answer thee.

When thou art weary and alone amid the dark and
silent night,
And no loved voice shall bid thee hope, no kind hands
lead thee in the light,
God listen to thy whispered prayer, and make thee
happy in his care.

When a dear name is on thy lips, and thy great love
has made thee bold
To ask God's richest, rarest gifts, his hidden wealth
of gems and gold,
O, not in vain thy prayer shall be, for God, thy Friend,
will answer thee.

When, knowing best the highest joys, thou dost not
ask for wealth or fame,
But with strong heart and earnest eyes, pray, "Father,
glorify thy name,"
God hear thee when thou thus shalt call, and grant
thee this best boon of all.

And though the answer come by fire, in storm and
darkness and unrest,
In strife of life and pain of soul, O child of God! thou
shalt be blest,
No matter what may else betide, if God by thee is
glorified.

So in his mightiness of love, God thy petitions all
fulfil,
And (we would not dictate to Him) in ways according
to his will,
Give thee always thy heart's request, until in him thy
soul shall rest.

—*Ch. Advocate.*

Children's Department.

LITTLE AMY.

"LOOK here, little one; where are you going? You should not be on the street alone."

Little Amy looked into the motherly face of the questioner, but she did not answer. She was a bashful little thing, only four years old. She scarcely looked three, she was so little.

"It is growing dark," continued the kind neighbor. "It will be night soon, and then you will get lost. Run home, that's a good girl."

"I is going after my papa," said the child.

"Oh! no; you can't find him. See how full the streets are. The horses will run over you. Let me lead you home to your mother. Your papa will come pretty soon."

She took the little cold hand in hers, but the child pulled it away, and pushing past her, ran rapidly down the street.

"Ah! well," said the woman, taking up a heavy basket of clothes that she had set down on the sidewalk while speaking to little Amy, "I have no time to run after her. She must take her chance. I hope she'll come to no harm, for—There! she's gone into Meg Quillan's rum-hole. She's after her father—the drinking wretch!—letting his family starve, and he earning more than any man on the street!"

The woman was right—little Amy was looking for her father; and, young as she was, a mere baby, she knew where to look for him.

He was sitting before the fire in the low drinking-house, half stupefied with the liquor he had taken since finishing his day's work. He was a large, strongly-built man, with an easy, careless manner, and a disposition almost hopelessly obliging. We say hopelessly, because it was this same amiable trait of character which made him an easy prey to the liquor-seller.

The rumseller, in this case, was a big, noisy Irishwoman, with a very red face and a very dirty cap. She had a loud, harsh voice, which was not at all mellowed by her own frequent visits to the demijohn. There were a number of men and women in the room, going through the various stages of intoxication; some silly, some sullen, some quarrelsome.

But the man before the fire, little Amy's father, sat apart from the rest, and did not seem to see or hear anything about him.

"Don't go to slape there, my man," said the landlady, giving him a rough push. "Ye'll be pitchin' on the stove next. Move, an' ye're alive, till I set off the kettle."

Little Amy stole noiselessly into the room and crept up between her father's knees just as the huge dinner pot was set on the hearth. The cover was half off, and the child, who had eaten nothing all day, gazed hungrily into it, with an intense longing for some of the contents. A large head of cabbage was simmering on the top, sending its appetizing odor out into the room, and giving a pleasant reminder to the fortunate idlers who happened to have any suppers of their own to partake of. They began to leave for their various homes, but little Amy's father did not stir. He knew that all his earnings—and they were not small—were spent in that vile room, and that the cupboard at home was empty. So he sat still.

Little Amy leaned over his knee to get a little nearer to the dinner-pot, and then—can you blame the baby-thief?—she reached out her poor little hand, and with her tiny fingers picked a bit of the cabbage.

A heavy blow from the woman's strong hand would have sent her headlong on to the hearth, if her father had not caught her.

"I'll tache ye to stale, ye beggar's brat," screamed the woman, catching hold of Amy's arm, and shaking her in spite of her father's hold on her.

He started up from his seat with a defiant look on his face that she had never seen there before. The man's soul was aroused.

"Let the child alone," he said. "Touch her again if you dare. Can ye no see that the lassie is starving the day?"

"An' who is to be blamed for that same, Terence Maloney? Who but yourself, ye born fool?"

"You say true, Meg Quillan," said the man, reaching for his hat, and buttoning his coat as he spoke. "An' it's the fool's wages as has paid for your cabbage this many a day. I'll do it no more. Coom, Amy, wisha; there'll be a cabbage for yees at home after this; and mate, too, I'm thinking."

A derisive laugh followed him as he took the child in his arms and strode out of the house.

"He'll be back for his dram directly," said the woman, laughing. "It'll be a long day before he'll go to bed without that."

But he did not come back. Day after day passed by and Terence Maloney did not once cross the vile threshold. Not a word did he say to his wife of his good resolutions. He watched her going and coming to her work with a worn and discouraged look on the face which was so bright and happy but six years ago; but he said nothing to cheer it until Saturday evening, when his wages for the week were paid.

Then, after sending home food and fuel, he entered his door with a feeling that he had recovered in part his lost manhood, and had a right to speak. Little Amy met him first. "O papa!" she exclaimed, "there's such a heap of good things come. But mammy says they can't belong to us."

"Arrah, but they do belong to us, alannah. They're all yer own, Norah dear," he said to his wife, who was drearily looking at the different packages—"ivery one o' them. The paper yon has the big cabbage for the dinner to-morrow. Ye'll not need to stale it, avick."

Amy clapped her hands, such little, pale hands, and laughed gleefully.

"Ye need not spare, Norah," he went on. "There's work in me arm and the will in me heart. I'll kape ye both illigantly, niver fear."

"Oh! thin, Terence, man," said Norah, bursting into a fit of mingled laughter and crying, "I'll jist die wi' joy."

"No, ye won't, nor of want aither; you'll see. It's the bit lassie's doing."

And then he told the mother the pitiful story of little Amy's theft and punishment.

"I'll no' let you starve to buy cabbage for Meg Quillan, the mane old critter!" he said, in conclusion.

There was not a happier home in America than was Terence Maloney's on that Saturday night. And it is pleasant to record that it was no transient reform which he experienced.

It is two years since he has entered a drinking-house, notwithstanding many a tempting offer of whiskey for nothing if he would return to his old corner at Meg Quillan's.

There is not a neater home in the town than the one-story cottage which he rents now, but intends to own.

Norah lives at home like a lady, as she declares. There is no more going out in the cold mornings to wash for other people. She finds plenty of pleasant work at home; for little Amy has a baby brother now, who is the delight of her heart. He is a big fellow for a baby, after the pattern of Terence, his father—too heavy for her to lift, but a perpetual fountain of joy notwithstanding.

Best of all, her parents lead her quietly into the house of God on the holy Sabbath, and listen themselves, with unquestioning faith, to the saving truths of the gospel of Christ. This is the sweet promise of their future.

I tell little Amy's story as I heard it myself, not a week ago, from a warm-hearted Irishwoman, who is my friend. She is unlearned, and I have been obliged to translate her brogue into plainer English, but I have given you the facts of the story without alteration.—*The Methodist.*

HOW IT COULD HAVE BEEN:

AND HOW IT WILL BE.

[Concluded.]

BEFORE stating the new order of things, we wish to notice two objections which naturally arise. 1. What will you do with the prophecies which relate to the rejection of the Saviour? We answer, that whatever God foresaw concerning the course of that people he did not suffer it to abate his desire for their acceptance of the proffered good even till the last moment of his long suffering was expended; for if at any time in their probation they had turned unto him he could have pardoned and blessed without doing injustice to any other party. This may be illustrated: A father buys for a beloved son a farm with excellent improvements, proposing after a certain time, if he conducts himself well, to make him the possessor in fee simple. To his sorrow however in a short time he finds him spending his substance in riotous living and debauch; while the estate goes to ruin. He remonstrates, he rebukes, he portrays the good to come from amendation of life, but to no avail: *he beholds the ruin of his son, he speaks of it, and is compelled to give the estate in charge of strangers:* leaving him but a small part of his former privileges, thinking thus to stir him to duty; finally he limits the time of his occupancy if there be no improvement; still his heart yearns over his boy: he begs, he entreats, and would gladly reinstate him in his inheritance at the very last moment, and finally when he sends him away he weeps over him saying, O my son! my son! would that thou hadst known, even at the last, "the things which belong unto thy peace! *This is what I foresaw would certainly come as the result of your ways.*" Such has been the experience of many a kind father, and it is quite a faithful picture of God's dealings with Israel from the first till as a nation he would regard them no more. It was a grief to God to give the empire of earth into the hands of a beast, however noble (the lion). It was a necessity created wholly by circumstances which he could not control on the principle of man's free agency.

2. How would immortality have been brought in, in case of the Saviour's acceptance, seeing that the law pointed to a sacrifice, and redemption from the grave is to be by virtue of Christ's resurrection? We answer, according to present light it would have been as now, by the death and resurrection of Christ, because death was in the world before Abraham, and the "*Word* of Life" which was "*made flesh*" was promised immediately subsequent to Adam's sin.

Many suppose that Israel must needs be just as wicked as they were in order to bring about the death of the Saviour. This is far from the truth. Seeking the Saviour's life was their culminating sin: and Peter plainly tells them: "Him, being *delivered* by the determinate counsel and foreknowledge of God, *ye* have taken, (whereas ye should have left it for others to do;) and by wicked hands have crucified and slain;" Acts ii., 23. Moreover, his death even with all the wickedness that surrounded him was purely voluntary, as he said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. *No man taketh it from me,* but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John x., 17, 18.

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matt. xxvi., 53. So his death and life would have been none the less efficacious had his life not been hunted by Jewish officials. This fact may remove the fear that many have, that Israel's faithfulness would have prevented God from manifesting a perfect Saviour. But at what time God would have raised the dead and glorified the living, if Israel had been obedient, the record does not state; no more than in case of *Adam's* obedience, for the "times" were changed again. Probation would have gone on in the flesh with Israel as well as with all the nations round about till a time appointed of God. Here we can see how the "sucking child" could "play on the hole of the asp" in the kingdom of God over Israel; and the "weaned child put his hand on the cockatrice's den." They would have been there by natural generation; by which we can see these sucking "little immortals" which some speak of, are not in God's plan.

The question now comes up, what of the new programme? We answer, in some respects similar and in some very dissimilar. We will briefly notice some. 1. The dissimilar: *a.* Jesus being rejected at his first coming necessitated his going into heaven, so instead of sitting on his own throne while the gospel invitation went forth to the Gentile nations around, he had to sit with his Father in His throne. *b.* Instead of Israel being the evangelists to the nations, a "royal priesthood" was instituted from among all all peoples chosen and ordained by the Holy Spirit, which are to preach the "gospel in all the world for a witness unto all nations, and and then shall the end (of Gentile nations) come," Matt. xxiv., 14. *c.* The house of God, instead of being "called of all nations the house of prayer," was in the days of our Lord made "a den of thieves," (Mark xi., 17;) and instead of Jerusalem being the throne of the Lord and the glory of all kingdoms through the Gentile times, it has been "trodden down of the Gentiles," which will continue "till the times (gospel privilege) of the Gentiles be fulfilled (ended)." Luke xxi., 24. *d.* Instead of the Gentiles coming in through Israel or the Jews, ("ten men of all nations shall take hold of the skirt of a Jew, saying, we will go with you; for we have heard that God is with you,"); the "middle wall of partition" has been "*broken down:*" (Eph. ii., 14;) so now the descendants of Jacob must come to God as the Gentiles come, by faith in the despised Nazarine, or find themselves without a Saviour in the last day; for now "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus: and if ye be Christ's (in the manner prescribed), then are ye Abraham's seed, and heirs (of the land) according to the promise." Gal. iii., 28, 29. But there "is a great gulf fixed" (Luke xvi., 26), over which very few of Jacob will pass, and hence will be ground to powder beneath the "rejected" stone. Matt. xxii., 44. *e.* Instead of a gradual restitution of all things, till the earth would have been as the garden of God, the purgation of evil will be by "flaming fire" according to 2 Peter iii., 10–13, after which a new order of things will attain—a world—"wherein the righteous will dwell." Not but there will be wicked nations when Jesus comes to reign and plant his kingdom; but the "door" of preparation for the kingdom is "shut" then, according to Matt. xxv., 10; and the nations, instead of being evangelized, become as chaff and pass away—no vestige left—according to Dan. ii., where the new programme is eliminated in outline. 2. The similar. *a.* In the *order* of the kingdom there will be some likeness: The Revelator saw when all evil had passed away (Rev. xx.,) and the city of God in all its splendor occupied the site of the promised land, that the nations (people "*ek*—out of all nations" Rev. vii., 9) walk in the light of it: and the kings (over the "saved") of the earth do bring their glory and honor into it." Rev. xxi., 24–26. Again, "And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven,* shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions—margin, *rulers*—shall serve and obey him." Dan. vii., 27. From these texts we glean that the Lord will count when he writeth up the people (in the future, as he would have done), "that this man was *born there,*" (Psa. lxxxvii., 6); so that all peoples will occupy the land of their nativity, and over them will be rulers or kings who will lead when they go up from time to time to see the king (Jesus) reigning in Mount Zion; to this agreeth: "in the regeneration, when the Son of man shall set in the throne of *his* glory, ye (twelve apostles) also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. ix., 28; Luke xxii., 29, 30. *b.* The *duration* of the kingdom. *c.* In the *literality* and *materiality* of all persons and things, and in the *docility* of all inferior creatures.

We wish now to cite two visions, one from the old, and one from the new scriptures, to show how the new plan fulfils and absorbs the old: Ezk. xi. to xlviii. inclusive, contains his vision of a city which "was round about eighteen thousand measures." It was four square, and the length of each side was equal; it had twelve gates, three on each side, and in them the names of the twelve tribes of Israel. In this city was the house of the Lord, and from under the threshold "waters issued out" which became a river of healing, and on each bank of this river were very many trees, which bore fruit every month; the fruit for meat "and the leaf thereof for medicine."

The vision also disclosed an altar for slain sacrifices with all the appointments of the rituals of the Levitical priesthood, beside dwelling-places for the priests as well as for the prince.

A little while after our Lord ascended into heaven, he received a revelation from his Father, which "he sent and signified by his angel unto his servant John:" among other things, John saw that great city, the holy Jerusalem, *descending* out of heaven from God. The measurement of this city was twelve thousand furlongs, it was four square, and each side was equal, with a wall one hundred and forty four cubits high. It had twelve gates, and on them the names of the twelve tribes of the children of Israel. In this city was the throne of God and the Lamb, out of which proceeded "water of life," and on the banks of this river was the tree of life which "yielded her fruit every month, and the leaves of the tree were for the healing of the nations." See Rev. xxi., and xxii.

But John said of this city, "I saw no temple therein:" he makes no mention of an altar for slain beasts, nor place to roast and boil their flesh, he heard nothing of the revival of the Mosaic ceremonies; but he heard the benediction that was pronounced upon all that had done his commandments; for they had "right to the tree of life," and were permitted "to enter in through the gates into the city."

The points of similarity in these visions are so marked, as to leave no doubt in our mind that the second was given in room of the first. Please notice: 1, The city; 2, the form thereof; 3, the number of gates; 4, the names of the of the twelve tribes written on the gates; 5, the healing or living waters; 6, the tree of life on each bank of the river; 7, the monthly fruit; 8, the healing properties of the leaves of the tree; 9, the city was the residence of the prince. Are these many points of likeness merely by chance? Can any one thus conclude? Do they not rather stamp the last as being in room of the first, reflecting the same great purpose, only in an advanced stage of completion?

As to the dissimilar, there was no temple, no Levitical priesthood, nor intimation of its service, while there was an addenda of the twelve apostles, of glory, riches and power: just the difference we expect between the past and eternal age.

Again, what is still more significant, the vision of Ezek. was, according to Usher, 574 years B. C., and while Judah was in captivity to Babylon; and hence was in keeping with the order of things that then existed; while on the other hand the vision of John is chronologically fixed by events now transpiring as being just before the church to-day.

The Revelator saw the career and consumption of the "harlot," and heard the song of praise over her desolation and burning, and straightway bids the church rejoice; "for the marriage of the Lamb is come." With these facts before us beside the fact, that all the discursive prophecies point to this as the time for the resurrection, which of these cities and attendant circumstances shall the church of to-day look for? We are to have one or the other; we can have but one at a time; for there is too much incongruity to locate them both at the same time. If we say Ezekiel's, the hope of the church must be deferred: if John's, Ezekiel's will never be built. The great apostle sided with us when he told the *Hebrews,* ye are not come to Mount Sinai; but to Mount Zion, the city of the living God, the heavenly Jerusalem.

Now, dear reader, do you not see how God's great purposes of mercy, grace, and good will, spoken by the prophets to come upon Israel and Judah, and through them to Gentiles, he has incorporated in the new plan, beside adding glory, power and riches, as this vision clearly sets forth; thus bringing in a state of things which is as much superior to the first, as immortality is more excellent than this mortal stay?

We conclude by saying: God had a purpose to people this earth with never-dying obedient subjects, and he has carried forward this purpose against all the machinations of evil, devising and planing according as circumstances indicated. We believe this purpose is near to be consummated in the resurrection and translation of the saints, and in the destruction of his enemies. A world in revolt so long has grieved him sore. When the strife has ended, God will be glad; and from all lands thanksgiving and "the voice of melody" will arise while the first-born reigns gloriously in Mount Zion and in Jerusalem.

Then will mother earth put off her weeds of mourning, and dressed in her loveliest bridal robes roll on in space, freighted with the choicest that ever lay in her bosom.

E. W.

A DOLLAR AND A THOUGHT.

A FEW days ago, one of God's faithful stewards, a man endeavoring to glorify his Heavenly Father with his substance, and to lay up treasure in heaven, made this remark to me: "I sat down a night or two ago, and calculated the increase of a dollar at compound interest, and found that, in less than two hundred and forty years, it amounted to more than two millions and a half of dollars. And I asked myself whether God would not make a dollar laid up for him grow as rapidly as it does by the laws of trade."

The arithmetical calculation, and the transfer therof to the field of beneficence struck me.

"Yes, my brother," said I, "we need hardly doubt. The word of the Lord is: 'Lay up for yourselves treasures in heaven.' He has also said: 'He that hath pity upon the poor, lendeth to the Lord, and that which he hath given will he pay him again. The laws operating in the spiritual world must be, at least, as certain as those which operate in any other department of the universe. God is more able and willing to pay his debts than men are to pay theirs. You would not have my money as a loan without paying me interest, and God is more nobleminded than man. How certain and emphatic is the promise that he will pay it again! I have not the least doubt, dear brother, that in two hundred and forty years from this day, you will find every dollar you have laid up for the Lord worth more to you than two and a half millions of dollars. And, then, there is this to be thought of about the matter: if you put out your dollar on receipt, you must be certain to collect your money and its interest every year, and every year find a responsible borrower for the amount. When you give to the poor you lend to Lord, who keeps the accounts, and does the compounding for you."—*Dr. Deems.*

A DIVINITY DOCTOR WASHING SHIRTS.

"MR. DEMOND'S William's College Alumni Address contains this incident:

"After the battle of Antietam, a gentleman passing over the field of blood, saw a man washing at a brook; as he came near, he recognized a doctor of divinity, the pastor of one of the largest churches in Philadelphia, and a delegate. Said he:

"'Doctor, what are you doing?'

"The doctor straightened up, and pointing with his finger, said:

"'Over yonder are six hundred wounded men; most of them lying in the bloody shirts in which they were wounded. Our shirts are out, and we shall have none till to-morrow morning; so I thought I would take a few of the worst out here, and wash and dry them in the sun. Do you think there is any harm in it?'

"Said the gentleman:

"Doctor, I know God has blessed you abundantly in your work in Philadelphia, but I do not think the Master ever looked upon any act of your life with more pleasure than upon this.'

"'I believe it,' saith the doctor, and turned to his washing."

RITUALISTIC.

DEAN Boyd has been dealing with the Ritualists. In a sermon in Exeter Cathedral, he compared the errors of Ritualism to the religion of the ancient Pharisees. The Ritualists, he said, gave strange interpretations of the obscure mysteries of symbolism; they advanced reasons why a church tower should be built square, why the spire should point upward, why the presence of the Redeemer could not be found among His people unless there were two lighted candles upon the Communion table. Symbolism had passed into superstition. Error permeated the minds of the Pharisees; they passed from the religion of spirituality to the religion of ceremony and skepticism, and they scrupled not to put aside God's commandments. So it was in the present day. Just in proportion as men leaned upon ceremonies so far they forsook religion. Leaving spirituality, they were content with an easy life of ceremony. To mistake ceremony for religion was only to mistake bodily exercise for spiritual emotion. Instead of putting value on ceremonies, let them in God's name pay the inward homage of the heart to God.—*London Watchman.*

PRAYER is ever profitable: at night it is our covering; in the morning it is our armor. Prayer should be the key of the day, and the lock of the night.

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ON all books and pamphlets sent by mail, the postage has to be *pre-paid.*

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. BY GEO. STORRS. Price 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity," as he understands the Scriptures of truth.

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Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST;" or, a future life, and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

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THE IMMORTALITY OF THE SOUL:

AND ITS TRANSMIGRATION: THE ORIGIN OF THE DOCTRINE, ETC.

BY MARK E. GREEN, NEW YORK.

THERE has much been written on this all-important subject. I say *all* important, because the doctrine of the immortality of the soul invalidates the inspiration of the word of God and gives the lie to the gospel, which declares that "life and *immortality* are brought to light through the gospel."

Again: It makes the God of love the greatest tyrant that can be conceived of by mortal man. It drives thinking men to discredit the Bible, and others into restorationism; not only man but every creature that ever had a being, even the *devils*. The great Bishop Newton says, "To suppose that God, who knew the end from the beginning, would bestow existence on any being whose destiny he foresees and knows must terminate in wretchedness and misery without recovery or remedy, without respite or end: Imagine a creature, nay imagine numberless creatures, produced out of nothing, delivered over to the torment of endless ages without the least hope or possibility of relaxation or redemption: *Imagine it you may, but you can never seriously believe it nor reconcile it with the goodness of God.*"

The bishop was in a predicament: he had been examining the different views set forth, and when he came to the doctrine of "annihilation" the thought chills his very being, as the most horrible of all belief. He finally gives his views. He sends the immortal souls to prison in company with the devils, to be chastised as a parent punishes a child until he repents and becomes obedient, and then they will be restored to the kingdom of heaven—devils and all the creatures that ever had an existence. He claims that men can repent in hell and backslide in heaven.

The bishop was no respecter of persons, and therefore the devil must undergo a chastisement and finally be sent back to heaven from which he fell. I think if the bishop is right we had better make friends with our enemy, the devil, as he is to be our companion in the future life; and when we pray, say, "*Good Lord, Good Devil*." . "have mercy on us, miserable sinners."

Again: this doctrine not only drives men into all these foolish notions, but it causes the greatest distress and torture of mind. Take your place beside the couch of a dying parent, who really believes the orthodox views. See the anguish and torture of mind of her children, without hope of escaping this horrible place; and perhaps her dear companion whom she had buried, who died without hope; a kind good companion, over whose grave she had dropped the burning tear. Soon she expects to be carried into "Abraham's bosom," and casting her eye across the gulf between her and the beloved companion of her bosom, who is crying for one drop of water to cool his parched tongue, and she unable to grant him the least assistance. I say, could she enjoy herself even in this life, let alone a future one, with that cry ringing in her ears, from that place of torment? Could there be "fulness of joy" in such a condition? The heart sickens at the thought; and yet how many have died with all these imaginations on the mind.

I have given a few thoughts on the evils to which this horrible doctrine has driven men. I now purpose to trace it to its origin, and notice a few prominent characters that have been the means of filling the whole world with this dogma, and how it came to be a prominent doctrine of the professed Christian church.

Wm. Howitt, a celebrated historian, an Englishman, an opposer of priestcraft, determined to find its origin and trace it down to his time (he died last year, 94 years old) which he published years ago. It is headed, the "*History of Priestcraft*." In his first chapter we find the fact stated in these words—"But before they were thus scattered (speaking of the dispersion of men over the world from the building the tower of Babel) they had corrupted the religious doctrines they received from their great progenitor, Noah; or rather had set them aside in order to *deify Noah* and his three sons, whom they had come to regard as a reappearance of Adam, Cain, Abel, and Seth. The singular coincidence of circumstances between Adam and Noah forced this upon their imagination. Adam the first man and father of the first world, and Noah the first man and father of the second world, had each three sons conspicious in history; and of these three, one in each case was a bad one: Cain and Ham. Led by this to consider the second family but an avatar (denoting the descent of a deity, or soul, in a visible form or incarnation) of the first family. They regarded them as *immortal* and worshipped them. From hence we have in all Pagan mythologies a *triad* of principle gods; one of whom, are in each case, in a deity of a dark nature, like *Cain and Ham*."

Here we find the first corner stone of Priestcraft built upon the immortality of the soul, laid soon after the flood. It is the best argument that I have ever yet seen put forth to prove the soul's immortality. But I expect that if the authorities had arrested Ham and accused him of killing his brother, Ham would have said, "You are mistaken; I am not the man, for they are yet alive." But this coincidence was sufficient to prove that the soul never died.

I am reminded of Dr. Watts, who claimed that the soul has nothing to do with the life of man; but that the soul can leave the man and visit some other place and the man still continue in his daily avocation; and he quotes Paul's being caught up to the third heavens as proof of his theory. (See Watts' logic). To enter into all the absurdities that have grown out of this foolish idea, that a man is *more alive* when he is dead, would make so many books, as the apostle John said, that "even the world itself could not contain the books that should be written. Amen."

The next prominent teacher of this doctrine was Pythagoras, a Roman citizen by adoption, who flourished 524 B.C.; a celebrated philosopher. He taught "*metempsychosis, or transmigration of souls; which he made one of his chief tenets.*" He was finally, after his death, made one of the Gods to whom the Romans bowed the knee. He was born in Samos, in Grecia. He flourished about seventy-five years before Socrates. His views of the soul's immortality spread throughout the world.

Socrates was the next great advocate of the immortality of the soul; but he never taught the transmigration of the soul. He was born in Athens. He was a great philosopher and a great *fanatic*. Says history, "This philosopher believed in the *Divine origin* of dreams and omens, and was a supporter of the doctrine of the immortality of the soul." No man can read his life without being convinced of his honesty in what he advocated. He claimed that a man's conduct in this life would tell for weal or woe a future life. It is said that he wrote no books; but Plato, who was his pupil for eight years, wrote his life. Plato not only taught the immortality, but the transmigration of the soul. Like Pythagoras he made many converts, and his writings are to be found and his views advocated throughout the heathen and Christian world. If he had followed his teacher, Socrates, and "*left* no writings" of his behind, the world would have been better off. It was his works and teachings that were the means of corrupting the Christian church. There were but few, yes a very few, at the first Advent of Jesus that had any view of a future life except that which was obtained through the teaching of Pythagoras or Plato. The Jews, during their captivity, especially the Pharisees, fully adopted the Pythagorian doctrine. I know it is said that they believed in a resurrection, and Paul is quoted as proof on this point in Acts xxiii., 8, which reads, "For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both." Prideaux, in his remarks on this point, says, "The Pharisees confess both: that is, first there is to be a resurrection from the dead; and second that there are angels and spirits. But according to Josephus this resurrection of theirs was no more than a Pythagorian resurrection; that is, a resurrection of the soul only by transmigration into another body, and being born anew with it. But from this resurrection they excluded all that were notoriously wicked. For all such, their notion was, their souls as soon as separated from their bodies were transmitted into a state of everlasting woe, there to suffer the punishment of their sins to all eternity. But as to lesser crimes, their opinion was that they were punished in the bodies which the souls of those that committed them were next sent into."

Here is a full endorsement of Pythagoras, and Plato's doctrine. The disciples of our Lord were believers of this same doctrine, evidently; for they asked Jesus, "Who did sin, this man or his parents that he was *born* blind?" Well might our Saviour say, "Beware of the doctrine of the Sadducees and Pharisees." When our Lord said, after three days he would rise again, it must have sounded strange to his disciples holding the Platonic views of a resurrection.

It is often asked, How is it, if the soul is not immortal, that it was so generally believed in the Christian church during the lives of the so-called fathers? That question is easy to answer. We are told that while the blood of Jesus was still smoking on Mount Calvary, the Platonic believers began to corrupt the doctrines of Christ. They claimed to believe in Christ, and were very zealous, Mosheim says "Of all the different systems of philosophy that were received about the time of our Saviour, none were so detrimental to the Christian religion as the Oriental doctrine, which for the first three centuries perplexed and afflicted the Christian church."

These philosophers, during the apostles, day, did not succeed to any great length, but yet they overthrew the faith of some. By the second century these philosophers succeeded in being recognized as Christians. For some time when these Platonics applied to be baptized they were refused unless they would cast off their "Philosopher's Cloak;" but they being learned and talented it was thought best to recognize them as Christians. But before this they changed their name, and were known as "*New Platonic*."

"They believed that Jesus Christ was an excellent man; the friend of God; but denied, however, that Jesus designed to abolish the worship of *demons*. This doctrine was adopted by Origen and many other Christians." "It soon became a matter of controversy whether this philosophy was of utility in the Christian church; but the cause of philosophy TRIUMPHED. This victory was attributed to *Origen*, who, having been instructed in the Platonic schools, the fame of this philosopher daily increased among Christians. His method of interpreting Scripture became universal among Christians. He opened a secure retreat for all sorts of errors."

By the fourth century, (says history), the church was shrouded in *mystery of iniquity*. The *most eminent Christian doctors* interpreted the gospel by the rules of Platonic philosophy. It brought into the church the nobility, bishops and archbishops, until their *tyranny became intolerable*." By these facts, which have been quoted, we see that the corner stone, laid soon after Noah's day, upon which Idolatry was first to establish THAT abominable doctrine, the immortality of the soul. It had by the year A. D. 254 (for that is the year when Origen suffered martyrdom) become the corner stone of the corrupt Christian church, from which it has not recovered until this time.

The Reformation began somewhat to develop these errors. Luther, one of God's chosen messengers, boldly declared that the immortality of the soul was a "monstrous opinion to be found in the Roman dunghill of decretals." Since that time many eminent and learned men have abandoned this God-dishonoring doctrine. The truth has shed its light on this point in the Old World, and has accomplished much in this country. It is a rare thing now to hear a sermon on eternal torments. Hell fire has ceased to burn, in a great measure.

I have given a brief history of the origin of this doctrine, which is the corner stone of all the errors that have distracted the world and made the doctrines of the Bible a nullity. The coming of Christ the second time, as we learn from hearing funeral sermons by the orthodox, is when men die. One class fly off to Abraham's bosom, and the other is in company with the Rich man, crying for water to those or the other side of the gulf.

It is claimed that the most learned of every age were believers in the immortality of the soul. That learned men of every age professed to believe it, we have reason to believe; but like the priesthood, it was for a sinister motive. Gibbon, in his fifteenth chapter, says in respect to the immortality of the soul, "At the bar and in the senate of Rome the ablest orators were not apprehensive of giving offence to their hearers by exposing that doctrine as an *idle and extravagant opinion*, which was rejected with contempt by every man of liberal education and understanding." He remarks, in the same chapter, that the doctrine was propagated "through the influence of an *established priesthood*." History gives us the reasons why this doctrine was taught to the common people; and we know that it is the corner stone of the Romish Church. No immortal soul, no *purgatory*, no *Peter's pence*.

I cannot close this brief statement without quoting from the Elder Pliny, who flourished in the days of Nero: (Natural History, Book seventh, chapter fifty-six). "After burial come the different quiddities as to the existence of the manes or soul. All men after their last day return to what they were before; and after death there is no more sensation left in their body or in their soul than there was before their birth. But this same vanity of ours extends even to the future; and *lyingly* fashions to itself an existence even the very moment which belongs to death itself. At one time, it has conferred upon us the immortality of the soul: at another, transmigration; and at another, it has given sensation to the shades below, and paid divine honors to the departed spirits; thus making a kind of deity of him who has but just ceased to be a man, as if indeed the mode of breathing with man was in any way different from that of other animals; and as if there were not many other animals to be found whose lives are longer than that of man, and yet for whom no one ever presages anything for a like immortality. For what is the actual substance of the soul when taken by itself? Of what material does it consist? Where is the seat of its thought? How is it to see or hear or touch? And then, of what use is it, or what can avail, if it has not these faculties? Where, too, is its residence? and what vast multitudes of those souls and spirits must there be after the lapse of ages. But all these are the *mere figments of childish ravings* and of that mortality which is so anxious never to cease to exist. It is a similar piece of vanity to preserve the dead bodies of men. Just like the promise that he shall come to life again, which was made by Democritus, who, however, has never come to life yet himself. *Out upon it!* What downright madness is it to suppose that life is to commence at death; or indeed what repose are we ever to enjoy when we have once been born, if the soul is to retain its consciousness in heaven, or in the shades, or in the infernal regions. This pleasing delusion and this credulity quite cancel that chief good of human nature, death, and doubles the miseries of him who is about to die by anxiety as to what is to happen to him after it."

Will some of our immortal-soulists answer the questions here asked by Pliny? Of what material does the soul consist? Where is the seat of its thought? How is it to see or hear or touch? etc. Tertullian, of the Latin fathers, who lived about A. D. 200, claimed that the soul had a body; he says, "How, if the soul be nothing, can it be detained under the earth? for it is nothing if it be not a *body*, for incorporosity is free from all kind of custody and incapable of either *pain or pleasure*,"—(Lord King's Apostle's Creed). Origen denied the resurrection and taught the doctrine of going to heaven at death. He says, "Before the death of Christ the souls of all the patriarchs and saints went to hell (meaning *hades*), where they remained in joy and happiness till our Saviour's death, when his separate soul came into those infernal regions; and, breaking the bonds, he freed those captive souls, and at his resurrection triumphantly led them into heaven; unto which place, the departed souls of all believers do now immediately go." (Lord King).

I should suppose if a man or his soul was in the "*infernal regions*," where the soul of our Saviour went, there could not be in that place "*joy* and *happiness*." Epiphanius, who lived in the fourth century, one of the fathers, says, "Our Lord descended with his soul into the nethermost parts of the earth, where Death and Hell, being ignorant of his Divinity that accompanied him, assaulted his soul, thinking to have conquered it, as they had the rest of mankind before; but they were *mistaken* because of his Deity." Here we have, in the place of the departed, a battle ground between wicked spirits, who had always conquered all until the chief Captain stepped in and put them to flight; and of course he let out (as Origen says,) all the captives and carried the keys of the prison house with him.

I quote these few extracts to show the fanaticism of the so-called fathers; and yet how often we are referred to "the fathers" for proof of the doctrine of the immortality of the soul. Well may we say with Pliny, "Out upon it. What downright madness," the "mere figments of childish ravings." That is, it originated with and is believed by crazy men.

The question is often asked, "Why do our learned men, with all these facts before them not believe?" Pride is at the bottom. They are unwilling to believe that they have "no preeminence above the beast; that they all have one breath, and all go to the same place; as one dieth so dieth the other." Professor Whiting, when asked why the learned did not embrace the second coming of Christ? answered, that they had more difficulties to overcome than the unlearned. He has proved his assertion true, for he still clings to that "*Infernal region*" of "*Joy* and *happiness*" between death and the resurrection. The old saying is true: "That which is born in the bone is hard to be got through the flesh."

NEW YORK, 1869.

THE SATANIC HOBBY.

WHAT object the *Christian Advocate* of this city could have had in putting into its columns such a *caricature* of "satan" as the following, we do not know; but we can hardly see how they could have more effectually shown that the fancied spirit-devil was the offspring of a diseased or superstitious brain than the representation or history of his various chamelion colors or forms in which he has appeared.

SATAN.

Since the meeting of Mother Eve with the devil her sons and daughters have felt more or less interest in the seducer, and their imagination has formed various conceptions of his character and appearance. The old plays, the witch excitement, childhood's fears, the painter's fancy, the poet's frenzy, and the theologian's philosophy, have all endowed him with various and peculiar attributes, as different as the dispositions of those who conceived them.

In the "mysteries and moralities" Satan was the buffoon, the clown, the "lubber fiend," of satyr appearance and Falstaffian disposition, as jolly as he was wicked, making Cain say his prayers backward to the Almighty, or disputing with Vice, and when worsted in argument using physical force with his opponent.

In the witch excitement he was the grim woodman with the black book, using black cats as his ministers of state, and weak-minded old women as his general agents, while he manifested his influence in cows and children.

One of the master painters represents him with a brimstone complexion, an expression half that of a Malay pirate and half that of a Yankee pedlar, hair of ropes and serpents, winding around horns like those of an old ox, and eyes like those of a coal-digger, with more of craftiness expressed in their glance.

Another of the masters paints him like a prize-fighter or a Hercules, his naked form displaying the perfection of physical development and power, while a serpent twines around him like a sash, and his eye flashing defiance to heaven, his whole mien proclaiming universal hate and unbounded confidence.

Still others imagine him an animated skeleton; a shadow endowed with life and form; a loathsome beast or reptile; a cruel bird or rapacious fish, with the Indian's guile rather than the Arab's courage in his depredations; a trapper rather than a hunter; a wolf in sheep's clothing rather than that straightforward and robber creature, the bear; an assassin rather than a soldier. And so the list might be prolonged; for fear in the wicked, detestation in the good, contempt in the brave, and fancy in the superstitious, look through the colored glasses of their own feelings, and each sees a different representation of the "King of Evil," "the Father of Lies."

In some there is too much earthy to the conception; in some as great a preponderance of spirit. Byron's Lucifer is, perhaps, the most noted representation of this being, after excepting those of Milton and Dante. To him the poet makes blasphemy as familiar as household words, and hate his vital breath. He rouses a "pleasing fear," and is "a shape like to the angels, yet of a sadder and sterner aspect;" but, like the other characters of this poet, he is only Byron exaggerated, his misanthropy made more devilish, or he is Tom Payne, the reasoning skeptic, shrouded in mystery, half a human infidel and half a spiritual terror.

He argues, but does nothing, like a talking soldier who never goes into the fight; he does not boldly "defy the Omnipotent to arms," but excites others to mutiny. The very personification of fallen ambition, he fears his rival, but calumniates him; feels his inferiority, and therefore desires to disaffect others, and gain lesser beings as worshippers; and in his proselyting, Satanic reasoning produces defiance, defiance murder, and murder fathers remorse, thus perpetuating the terrible pedigree of horror.

The devil of Burns is quite a different being:

> O thou. whatever title suit thee,
> Auld Hornie, Satan, Nick, or Clootie,
> Wha in yon cavern grim and sootie,
> Closed under hatches,
> Spairges about the brunstone cootie
> To scaud poor wretches.

Theologians consider him as an omnipresent (?) angel of darkness, infecting books, pleasures, and even religious forms with his poisonous influence, and going about like a roaring lion, or a noisome pestilence, seeking whom he may devour; or again, as a being without personality, and merely another name for human depravity. But the former is the more general and reasonable view, having revelation for its foundation, as it certainly does. They think of him as the moving force of the hypocrite:

> And the devil did grin,
> For his darling sin
> Is pride that apes humility.

Those who make the Bible their standard consider him an insidious tempter, an arch traitor to God, a deadly enemy to man, an influence that made men tear themselves, and swine commit suicide; that assailed with boils, and not by open war; that made maniacs, not warriors; that roused, and should still more rouse abhorrence, rather than pity or admiration.

But amid these various ideals of the devil, Milton's Satan towers unrivalled, the grandest production of genius, brave, terrible, without a peer. Conquered, but confident; defeated, but still defiant; punished, but none the less insolent. By his side Prometheus, from which he is doubtless copied in part, is but the dotage of a bravado, the "Lucifer" of Byron is only a spiritless bully, and that "auld Hornie" of Burns is but a parasite.

He is cast down from heaven, but his courage, eloquence, and perseverance prove him "scarcely less than archangel ruined" as he breathes forth "high disdain" and "immortal hate."

He wishes to try the fate of arms once more against Almighty power, but willingly accepts a proposition to subdue a new order of beings on the earth, desiring to lord it somewhere. "Better to rule in hell than serve in heaven," he said; and better, he argued, to have the worship of man than to worship God. He is above the legions on the fiery marl, not only in authority, but he is also above them in courage; and when the dangerous mission to the distant planet can find no other executors, he himself undertakes the journey. Grand is his eloquence:

> I give not heaven for lost. From this descent
> Celestial virtues rising will appear
> More glorious and more dread than from no fall.
> War, then, war,
> Open or understood, must be resolved.

We unconsciously admire his whole character, as we would that of a persevering general, stained though he be with innocent blood. Perhaps this is the greatest fault of Milton, that he has endowed his Satan with too much of Roman valor and Roman eloquence; rousing on that account anything but devilish feelings in the reader in connection with his devil.

For years was Milton in the gloomy shadow of this terrible creation, contemplating, studying, imagining, but always surrounded by this terrible personification of sin, as the mountain is surrounded by the cloud.

Young wrote his "Night Thoughts" amid the inspiring gloom of midnight; but this wild, dark thought of Milton, in which he dwelt as he wrote of the dim unknown, and impressed upon his page the phantasies that hovered before him, this garment of immensity and strange imaginations was darker than midnight, and the darkness could be felt. We wonder as we see the offspring of his genius, and esteem him the sublimest poet of the world.

CALLENE FISK.

TRIBULATIONS:

"THE WISE SHALL UNDERSTAND."

Tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and *also of* the Gentiles. Rom. ii. 9.

THESE words are a prediction concerning the judgment that was to come upon the Jew and Gentile nations. History shows that this prophecy was uttered a good many years before its fulfilment commenced upon the former; and we think there is good reason to believe that so far as the prophecy refers to the Gentiles, their days of tribulations may not yet have fully commenced, and were not to have been until the latter times of their existence, when they should be visited by the sword, etc., in somewhat the same manner as were the Jews.

We think it is quite clear to every reader of the Scriptures that the terrible visitation upon the Jews was on account of their rejection of Jesus and his kingdom: they refused to acknowledge the kingdom of God, and to receive His chosen King. And as the words spoken against the Gentiles were directly connected with those spoken against the Jews, we believe that the tribulation predicted as coming upon them is for the very same reason, viz., the rejection of Christ, who is the King and *only* Potentate chosen of God to reign on the earth, to whom all nations are to render a welcome to that throne of glory, as did the few followers while entering the city—"Blessed is he that cometh in the name of the Lord: Hosannah in the highest: Peace on earth," etc.

When Jesus came to occupy that throne, and take the rightful possession, the applica tion was made in this wise. "The *time* is fulfilled, the kingdom of heaven is at hand;" (or, the King hath arrived). The messenger, —John—however, made the proclamation beforehand, "Repent ye, for the kingdom of Heaven is at hand." The government and nation, however, did not pay much attention in this matter, being beneath the notice of that aristocratic body of rulers, on account of the humbleness the *outward show* proved itself to be. They received him not; and their failing to do so was what brought upon them their utter disruption as a government and tribulation as a nation. For they knew not the *time* of their visitation. The time of this visitation was at the expiration of the symbolical days spoken of by the prophet as being the time intervening till the coming of the Messiah.

Now this same prophet (Daniel), who did prophecy to the Jewish nation, "how long it would be to the coming of the Messiah," did, in connection with that time, predict the length of time that the "Most High" had allotted to the Gentiles to bear rule in the earth; which time is to fill up (we believe) the longest portion intervening between the first and second advent of Jesus for the pur pose of beginning his reign. Now, we are furthermore informed that "at the time of the end, the wise shall understand." Understand what? That we may know the exact time or day in which the King will come? We think not. What then are the wise to understand, *at the time of the end?* This seems to be as yet one of those passages of Scripture the meaning of which in our mind is unsatisfactorily explained to me, and the most light I have upon it leads me to think that the wise are to understand, from that prophecy, the vicinity of the fulfilment of time allotted to the Gentiles to rule. And our mind in this is strengthened by the *fact* that the understanding of the wise at the time of the Lord's first advent consisted in their having been "taught of God"—studied the prophets; and by so doing learned that the time had arrived when they were to watch, expect, and wait for the consolation of Israel

—the Messiah to come. In other words, they understood by the prophet's exposition of time, that they were then living in the vicinity when the King should be born: and no doubt rejoiced in the hope of further manifestations of that glorious event. They were not disappointed. The King came. They believed in him as the anointed One; and although they did not then see the kingdom established, all things were made plain unto them; so that they were fully instructed into the kingdom: and that when the Lord would return, it would be set up, and his authority would be extended to the ends of the earth. And when the desolation of Jerusalem took place (the commencement of tribulation) they escaped it, and the terrible calamities resulting, because the anointed One had given them a full knowledge of those events and how they should escape. We are told that "whereas in times past God spake to us through the prophets, he has in these last days spoken to us by His Son Jesus." Some of the things spoken by the prophets relating to the latter times—or the times of the Gospel dispensation—are repeated in the word we have heard from His Son; for the times spoken of by Daniel, in so far as they bear upon the Gentiles, are no doubt the same as those made known unto us through His Son in the Revelation of St. John.

Now as regards the duration of that time, we think that, according to the *best* and most consistent exposition that can be made of them, they *have expired*, and that, no later than 1868, possibly before that; and if so, then we are most certainly living in the time of the end, when the wise may understand that we are now living in the vicinity and times in which the setting up of Jesus' kingdom may be looked for. And as the world seems to be in utter darkness, and that wilfully, for the proclamation that Jesus is coming has been sounded forth to the nations for twenty years and upward, we surely believe that the rejection of that kingdom, or a want of faith that God's own King is coming to rule, by the governments and nations of the earth, known as Gentiles, is to us a sure indication that their tribulation and utter desolation is at hand; and they will "be broken as a potter's vessel is dashed to pieces;" and "blessed is he that keepeth his garments (free from the spirit of war—or upholding these Gentile governments, which is contrary to God's will) lest he walk naked," when the day dawns and Jesus "will be seen coming on a cloud, with *power* and glory." There will be many (pretended followers of Christ) who will be found fighting against the establishment of Christ's kingdom—fighting under Antechrist, and so are walking naked in the end.

Such, in our humble opinion, will be the case. And, with the present light we have, we think the "understanding of the wise" consists in nothing more than a knowledge of the times in which Jesus is to come, and their standing aloof from the attempts, and wars which are now apparently so imminent, for the upholding of the Gentile governments. If this be the meaning of that passage, then nearly all of those who are looking for the speedy coming of the Lord are walking with their garments on. Such we believe to be the case.

Let us all watch and pray, and wait for the kingdom, keeping our garments clean from the tumults of the world; so shall we be acceptable to Jesus in that day: for, "unto them that look for him, the second time, will he appear without sin unto salvation." Come, Lord Jesus.

Jos. Laciar.

Mauch Chunk, Pa.

The Seasonable Word.

"I want to tell you," said an American minister, "what a layman did for me in Greenfield, Mass. I was only sixteen years old. My mother had died the previous December. I was driving the cows home toward evening through a slight rain. A man with an umbrella overtook me, and, holding it over me, said, 'My boy, those are fine cows.' 'Yes,' said I, 'they are fine.' 'Why, that one with the short horns and broad back is a Durham!' His interest in what interested me won me. After a while he asked,

"'Have you got a mother?'

"'No, sir,' said I, 'she died last winter.'

"'What was the last thing she said?'

"'O, sir, the last thing she said was, May God have mercy on these children!'

"'Well, my boy, ain't you a Christian?'

"No, sir."

"Why ain't you?'

"'I expect it is because I love sin so much.' Fixing his eyes earnestly on mine, and shifting his umbrella so as to grasp my hand with his right hand, he said—

"'What, my boy, and you not a Christian?'

"'No, sir,' said I, with streaming eyes, 'but I want to be.'

"'And then he talked with me so gently and kindly that I never shall forget it. O the power of a seasonable word! It was lay preaching."

Port Richmond, Staten Island, N. Y.

Our friend T. M. Sother, of the above place, has prepared a place for public services there for Life Believers. We suppose this has been done wholly at his own personal expense. The House is to be opened next Lord's day (April 11th), by himself, giving a statement of the object he has in view by this effort. In the evening, it is expected the Editor of the Herald of Life will preach on the Life views. The public are invited to attend.

"Business Matters."—We are compelled to omit that department till next week, by Br. Burbank's absence.

THE HERALD OF LIFE.

NEW YORK, APRIL 7, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"Devil,—Satan,—Demons:"

An Investigation, Showing what these Terms properly imply, and their relation to Temptation and Transgression: Scripturally and Rationally Considered:" by "Geo. Storrs, Editor of Herald of Life."

The above-named work is now printed and in the Binder's hands. We expect it brought to our office in a day or two at farthest, and we shall send it to those who have ordered it, immediately. It is a pamphlet of 48 pages, with cover. Price 5 cents per copy, and postage, if sent by mail. The postage on a single copy is *two* cents: three copies can be sent for the same postage as one.

Zion's Herald; "Caught Again."

After several weeks "Zion's Herald" has noticed our response to its article of March 4, headed "Caught." We think that paper caught itself, and not us. But of that others will judge. Its reply to our response appears in its columns of the first inst., and is headed "Caught Again." We agree to the title, but as before we think itself is the "game." It opens as follows:

"It is dangerous to express an opinion on any matter in which our Annihilation brethren are concerned. If we say one word they reply with a hundred."

That is a little singular, but there are two ways of explaining it. In the first place—Life Believers (for that is the name we substitute for their term "Annihilationists") have a hundred "Thus saith the Lord" to our opposers' one; or, to use a military phrase, we have a hundred "batteries" to one of the believers in inherent immortality. They cannot produce even "one" expression from the Bible that man has an immortal soul, or a deathless spirit. No such language was ever used by an inspired writer.

But there is another reason why we are compelled to use more words than our opponents: they have the popular side; hence what they say, however weak and inconclusive, is accepted as a wonderful argument. They occupy the ground the papacy did in the time of the reformation. The reformers had to use many more words than their opponents, because, the *ipse dixit* of the latter answered all purposes with the masses, who had been taught that those who dissented from "The Church" were all infidels and bad men, whose teaching led straight down to eternal torments. To reply to such kind of opposition necessitates the use of many words, oftentimes. Thus much for our prolixity in responding to "nutshell arguments."

Though the replies of "Zion's Herald" have not reached as many words as our responses, they seem to be accumulating, and we hope may yet give still fuller evidence that Life principles have not been set before our respected opposers in vain. "Zion's Herald" says:

"We like these brethren, but wish they would not be quite so hungry as to snap at any crumbs, and then knead them over into their own dough, and serve them up in their own fashion as our bread."

If any have done what is stated in the last part of this sentence, they have certainly erred, and should make amends honorable; but we plead "not guilty" to such a course. As to the first part of the sentence: If a man goes to angle for fish he is glad to see them "so hungry as to snap at any crumbs" on his hook: and certainly he should not feel displeased when he has "caught" that for which his "nutshell" bait was intended. We cannot see why he should regret his success, unless his fish is too large or too slippery to handle; or, may be, he thinks of Jonah. If people go fishing with such things as nutshells, and fish are "caught" by them, it must be a cheap method to replenish one's stock, and is a matter of rejoicing, not of complaint.

As "Zion's Herald" proceeds, it says,

"The lost spirits in hell, as in Gadara, beg their Creator not to destroy them. Whoever laughs at such a truth, laughs at the Word of God, and the instincts of the immortal soul."

Several things are noticeable in this item: first, the idea that eternal torments is a less punishment than utter destruction: thus, our brother being judge, our view of the end of the wicked is more fearful than that of "orthodoxy." We hope hereafter to hear no more of Life Believers' views taking away the element of terror from the minds of sinners.

Second: whoever laughs at the idea that the spirits in hell had rather be tormented than destroyed, "laughs at the Word of God.' As we know of no one that does laugh at such an idea, except such as claim to be "orthodox," we hope they will take warning, and not be guilty of reproaching those whom they call "Annihilationists" with lessening the punishment of the lost. We have often been told by "orthodox" people that it would be a comfort to those in their theological hell if they had any prospect that they would ever be annihilated; and they have quoted Rev. ix., 6, to prove their position, "In those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." But Br. Haven tells us, "the lost spirits in hell beg their Creator not to destroy them." Thus orthodoxy has come to be "a house divided against itself," and so "cannot stand."

As to "the instincts of the immortal soul," our brother speaks of, we think any one who laughs at such a thing must belong to another species from us, for no intelligent being will laugh at a nonentity. It has never yet been proved that such a thing as an "immortal soul" exists. The Bible is silent so far as to giving us any such information; it employs no such language; it is purely of heathen and uninspired origin.

We shall give "Zion's Herald" further notice next week.

Inherent Immortality:

THE BLASPHEMY OF THE THEORY.

The following inscription is taken from a marble slab in a graveyard:

"Death is the crown of life. Were death denied, poor man would live in vain. Death wounds to cure. We fall—we rise to reign—spring from our fetters, fasten in the skies. *Life* makes the soul dependent on the dust—*Death* gives her wings to mount above the spheres. Death gives us more than was in Eden lost. *This King of Terror* is the *Prince of Peace.*"

Such blasphemy as this is worthy of the source from whence it emanates. The notion of an immortal soul in man begat and nourishes this robbery of God and his Christ. If "death is the crown of life," who puts it on our head? Answer, "*Sin:*" for "the wages of sin is death." Rom. vi., 23. And as Christ is to "destroy death," it follows that Christ is to destroy "the crown of life!" But Jesus saith, "I will give thee a crown of life." But this immortal-soul theory saith, "Were death denied, poor man would live in vain." Did Enoch and Elijah "live in vain" who were "translated that they should not see death?" Did they miss "the crown of life?" Will all such as "are alive, and remain unto the coming of the Lord," who are then to be "changed in a moment" to "immortality," and so not die, miss "the crown of life?" Have they lived "in vain?" Strange havoc does this theory make of the truth of God. But death is made the great Physician—"Death wounds to *cure!*" Death, then, is the healer, and sin brings the medicine. Here is robbery of Christ and blasphemy against him! Next, "life" is blasphemed. How so? "*Life* makes the soul dependent on the dust—death gives her wings to mount above the spheres." Thus life is condemned and death glorified.

Moses saith, "I set before you life and death—choose life, that thou mayst live." But, Moses, didst thou not know life makes the soul dependent on the dust, while death gives it wings? Surely, Moses, death is by far the most desirable.

The next point in the blasphemous inscription is, that "Death gives us more than was in Eden lost." Now, God gave Eden, with life and all its joys and pleasures, but informed man that he should lose it all, as a punishment, if he sinned. But immortal-soulism saith, "thou shalt not surely die," and affirms the soul gains by sin; and that the death threatened brings more to man than he lost in Eden! Thus death was a blessing, and exclusion from the tree of life a reward to be coveted, as death is to give *more* than was in Eden lost!

But the blasphemy stops not here. It puts death in the place of Christ, and openly steals the peculiar title of the Son of God. Death, saith immortal-soulism, "is the *Prince of Peace!*" Truly, this blasphemous railer could go no higher. Christ came to "*destroy* death"—i. e., to destroy the Prince of Peace! The last enemy to be destroyed is death (1 Cor. xv., 26), but then, according to this blasphemy, the Prince of Peace is destroyed!

If such doctrine is not putting darkness for light, and calling light darkness—if it is not calling evil good, and good evil, then we may defy language to tell us what is. But it is the natural and legitimate fruit of the doctrine of a natural immortal soul in man. The resurrection is of no use—is a fable—and would be a positive evil according to the sentiments here commented on. Yes, according to this theory, the work of Christ, to raise the dead and give life again, is all an evil work; and the whole scheme of redemption, or deliverance from death and corruption, is a work utterly useless and pernicious. Alas, for a theory which contemns God, deifies death, and exalts sin, which brought death. Truly, immortal-soulism stands out in its genuine character as a robber of God and his Christ—as the betrayer and murderer of the Son of God. The only testimony in favor of the *natural* immortality of man, in the Bible, is in Gen. iii., 4, "Ye shall not surely die." If that testimony is good and true, then is that theory true, and the writing on the marble slab true, and all the blasphemous assumptions therein contained must stand as truth against all the claims of Jesus Christ, and redemption by him.

Our heart sickens within us whenever we contemplate the fatal and destroying delusion of immortal-soulism, and trace out its legitimate consequences. We believe many sincere souls are entangled in its meshes, and fear to allow themselves to think of the possibility that they may be in error. Time-honored error has more charms to them than careworn, slighted, and contemned truth. They fear to look truth in the face, lest they may be deceived by her. We can sympathize with them in some degree, but hope they will yet see that to receive honor of men is the way to shut out truth and faith from their hearts. "How can ye believe that receive honor one of another?" said the beloved Saviour, and it is just as solemn a truth now as in the day he uttered it.

Probation in the Next Age.

In relation to our Lord's words, Luke xx., "They which shall be accounted worthy to obtain that world"—*aionos*, that age [i. e., of Messiah's reign,] "*and* the resurrection from the dead," etc., we say: the next age, or age of Messiah's personal reign on the throne of his father David, will open with a resurrection of all the sleeping saints who have suffered with or for Christ in this or the previous ages: such "shall reign with him:" see Rom. viii., 17; 2 Tim. ii., 12; and Rev. iii., 21. These having suffered with Christ, and overcome the seductions to abandon his cause, will "together be made perfect" in body and mind. Compare Rom. viii., 23; Phil. iii., 20, 21; 1 Corth. xv., 23, 51–53; 1 Thess. iv., 13–17, with Heb. xi., 8–10, 13–16, 39, 40, and Heb. xii., 22–24, reading the 22d verse, Ye are *to* come; or, ye are coming; for that is clearly the sense of the original word here; and it removes all obscurity from the text and makes it harmonize with the inspired testimony in the previous texts to which we have called attention.

That there will be more than two classes of men on the earth at the opening of the next age, or at the second advent of Christ, to us is clear. Those who have suffered tribulation for Christ, and those who have contributed to produce that tribulation, form two classes. These two classes have lived together: both have heard the gospel—one class has obeyed it; the other has not obeyed: and therefore know not God; and have been troublers of them that did know him and obey the gospel. Such troublers of God's people shall, in the time of Christ's personal administration, "be punished with everlasting destruction:" for them there is no more trial or probation. But there is a *third* class of men, viz., Those "that have not heard God's fame, neither have seen his klory," etc. See Isa. lxvi., 18, 19. This class constitutes by far the largest part of the present inhabitants of the earth. If any object to this, that the gospel has been preached in all nations, we demand the proof. Even if it had, it has been done in so corrupted a form as to make it "another gospel!" than "*the* gospel of Jesus Christ;" and it is those who have not obeyed "the gospel of our Lord Jesus Christ:" not the gospel of Plato, of Moloch, of Papacy, even though under the improved name of Protestantism.

Who they are, and how many of the human family will be the subjects of trial under Messiah's personal reign, we do not pretend to determine; but one thing, to us, is clear, that none who have had the gospel in its purity will be of the number; and yet it is equally clear that there will be "left of the nations" [Zech. xiv., 16,] and that such will be in a state of trial, or probation. That violence is done to a large portion of the Old and New Testaments, by an opposite view, is to our mind apparent; and yet far be it from us to accuse any of intending to pervert the words of God; still we know from past experience that strong attachment to the theory of an entire new creation at the second advent of Christ, imperceptibly biases the mind and prevents its feeling the force of texts that would otherwise be conclusive and irresistible.

Herald of Life for "March 24."

We thank our friends who have returned that number of the paper; but we are still lacking some thirty copies to supply those subscribers who had not received it. We would be glad, therefore, if others may be returned to us of that issue. Remember it is March 24. Please direct them simply "Herald of Life, New York City." Just as fast as they are received we forward to such as we had failed to supply.

Is Death Suspension or Destruction of Life?

Perhaps no subject has been such a fruitful source of discussion as *the nature of death;* and many very erroneous conclusions have resulted from the various and strange suppositions made concerning it. Many of these errors have from time to time been exposed, but truth is generally so unwelcome that many "love darkness rather than light." Very many, with wonderful tenacity, still cling to the supposition that death is "the suspension of life," and therefore as all die alike, they will all have life restored to them again. Many seriously stumble here. All we can know in truth respecting death or the doom of the ungodly, is plainly set forth in the pages of inspiration. Outside of this we are like a vessel upon the broad deep without chart or helm.

We often read and hear much about the "Adamic law," "Adamic death," etc., and one writer advances the claim that "the Adamic death is apparently a calamity to the human family, because the innocent as well as the guilty suffer it." This leads us to inquire:

1. *What is the nature of the Adamic law?* Are the entire race under the Adamic law? These questions must be settled before we can draw any conclusion regarding the nature of death. If the race are under the Adamic law, then, of course, they are liable to the infliction of its penalty. If they were never under this law they cannot suffer its penalty.

The Adamic law was applied as a *test.* It required obedience to God on the part of Adam in the performance of a certain thing, and a *positive* penalty was set before him as a punishment for disobedience. We challenge any one to show that there was any possible way set before him whereby he might escape the infliction of that penalty after he had committed his act of rebellion. The moment he disobeyed his Creator the decision stood recorded in the court of heaven, "*Thou shalt surely die.*" It came under a *positive* law, and if his posterity had come under this law, there would have been no future life for any. The penalty for his rebellion was executed, and Adam returned to the dust from whence he was taken, and there the Scriptures leave him in eternal oblivion. But his posterity, though they inherit a nature subject to death, have a remedy or hope which Adam did not possess. Through the promised Seed, and only through him, they are offered a way of escaping the eternal state of hopeless darkness to which Adam was consigned. According to the decree of the Almighty, Christ came to bring "life and immortality to light," which is made manifest in the gospel—the *good news* of life from the dead to those who by *faith* and obedience have become united to the Life-giver. Therefore, as in Adam all die—i. e., by possessing the Adamic nature all the *righteous* die, but death will not eternally hold them, for by a spiritual connection with Christ, the second Adam, they will all be made alive; and being delivered from death they will die no more, being "equal unto the angels."

2. *What is the nature of death?* This has been a point of much controversy. Not now stopping to notice the arguments of our orthodox brethren, we will notice a supposition which is rapidly gaining ground among many who believe in the unconscious state of the dead.

If death is simply the *suspension* of life, as some suppose, then of course mortal life will be restored to the race at the resurrection. If this be true, then Adam will live again, though not a word to this effect is hinted in the Scriptures. The fact that the whole book of inspiration stands arrayed against the supposition that mortal life will be restored to any at the resurrection, is an insurmountable barrier to this theory. "*It is sown a natural body, it is raised a* spiritual *body,*" is the emphatic declaration. This shows conclusively that death must be different from a "suspension of life." On this subject we like the pointed words of Dr. Merrill, while editor of the "Methodist Quarterly Review." He says:

"*All death is eternal in the nature of things.* This is implied in the fact that it is the *destruction*, and not the mere suspension, of life. It must be so, unless there is something in it that will destroy itself, and bring back the life it took away. But only having a negative existence, it can have no such power. Stripped of the trappings of fancy, which lively imaginations have gathered around it, death appears without form, attribute, quality, or being. It is an effect, and not an agent. Hence, if death once occur, whether in the vegetable, animal, or spiritual kingdom, *it will reign forever unless arrested by divine power in the production of a new life.*"

These are noble words from a Methodist D. D., and they are in harmony with both reason and revelation.

"*The wages of sin is death.*" "Sin, when it is finished, bringeth forth *death.*" The penalty is not dying, but death; not a *condition*, but a *state.* The punishment for transgression is an *eternal loss*, and the reward of the righteous an *eternal gain*, being a gracious *gift* from God. The wicked suffer an eternal *loss of life;* therefore the penalty is *death;* and as *death* in its very nature is eternal unless arrested by divine power, in their case it will reign forever, because they rejected the only remedy—Christ—whereby they might escape its eternal chains, hence they will "remain in the congregation of the dead." They go down to the grave without any means of deliverance, because death never ends of itself.

All deliverance from death must be by "the production of a new life." Hence the gospel makes a resurrection from the dead conditional. Obedience to the claims of Jehovah is the *test.* In all dispensations in the past, this has been the test of salvation. Faith and obedience are the gospel conditions, and a disregard of these conditions by a rejection of Christ, who is "the resurrection," consigns men to an eternal and hopeless *state. All mortal life ends in death*, and therefore all who shall live again will live by the production of a new life. "How be it, that was not first which is spiritual, but that which is *natural;* and afterward that which is *spiritual.*" 1 Cor. xv., 46. Throughout this chapter Paul contrasts "*natural*" with the "*spiritual*" life. *Natural* life terminates in the grave; but the "children of God "will live again by the production of a *spiritual* life. "It is sown a natural body, it is raised a spiritual body." "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." By this we understand that as we have borne the image of Adam in partaking of his mortal nature, we shall, by being "born again"—born from the dead—partake of the immortal nature of the second Adam; for we shall be "made like unto his glorious body." Hence, Adam stood at the head of this life, and Christ stands at the head of the future life. To assume that the wicked will live again, is to assume that they will partake of the new birth, and be raised by the power of a *spiritual life*, and therefore, being "the children of the resurrection," they could not die. This assumption, if true, would prove universal salvation.

But we must not pursue this interesting theme further now. Oh, how glorious the wise and gracious plan of God for man's redemption looks! May we not shun his gracious offer of "life from the dead" by a rejection of Christ, who will soon bruise the serpent's head, and unlock the gates of *hades*, and bid the captive heirs of glory come forth.

Wm. H. Spencer.

Rochester, N. Y., April, 1869.

The English Mind in Motion.

THE IMMORTALITY QUESTION.

[Continued from last week.]

The writers of the ten works enumerated, while differing among themselves on some points of detail, and in regard to the interpretation of a few texts of Scripture, are thoroughly at one in their enunciation of the three following general conclusions:

1. They all maintain, in the first place, that man *is as to his whole nature, a mortal creature*, and that no satisfactory evidence in support of the "orthodox" doctrines of the immortality of the soul, and the necessary eternal existence of *all* men, can be adduced, either from reason or revelation. "When a man seriously asks himself," says Mr. Dobney* "why he holds that all men, without exception, will live forever—that every creature that has had the human form will be coeval with him 'who alone hath immortality' he replies that everybody believes it of course, that philosophers have constructed famous arguments that demonstrate it, and that Scripture abundantly proclaims it. But, in the mood I have suggested, this obvious reply will not satisfy as it once did; for, as to the arguments of the schools, he knows that it is impossible logically to *prove* the immortality of man, and that he has only to throw the most famous arguments, from the days of Plato downward, into their logical form, for the fallacy lurking therein to become patent. Besides, as a Christian man, recognizing the sufficiency of the Scriptures and devoutly accepting the Sixth article of the Church of England creed on that subject,† he considers that he is not bound to linger in the schools, or to be biased by the teachings of philosophers—who moreover argue some one way and some another—before placing himself at the feet of those 'holy men of God who spake as they were moved by the Holy Ghost,' and, above all, at the feet of our blessed Lord himself.

"The men of whom I am speaking, coming afresh to the study of the Scriptures, have been struck with the silence of the Bible on this point of an absolute and unconditional immortality for all men. They find nothing in the book at all akin to the popular language on the subject. In company with prophets and apostles alone, they breathe quite another atmosphere, and find quite other light shining on their path. For, from the first page of Genesis, wherein they find the man assured by God that if he eat of the forbidden tree he shall 'surely die,' yet credulously listening to the serpent's lie, 'ye shall not surely die,' and subsequently removed from the garden '*lest* he put forth his hand, and take of the tree of life, and *live forever;*' I say, from the beginning to the end, they think they find the Scriptures adopting one uniform tone. Simply disembarrassing themselves of the portentous assumption of a universal and uncontingent immortality (originating to some extent possibly, in man's pride), they find themselves free to interpret the Scriptures more naturally than before. Instead of obscurity, there is plainness, instead of apparently hopeless contradiction, there is agreement; for they say that 'death' is death, and 'life' is life, and 'destruction' is destruction, and that 'perishing' means perishing." (pp. 19, 20.)

"Search the Bible from beginning to end," writes Mr. Davis, in his small but weighty volume, "and nowhere will you find sinners addressed as immortal beings. I do not mean as beings who survive the grave, but as absolutely immortal, or endowed with eternal life. Common as it is to do so in sermons, they are never warned in Scripture as

* Mr. Dobney's work was the first we imported from England and reprinted in this country.—Ed. Herald of Life.

† Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.

they value their immortal souls, to repent and believe in Jesus Christ. The Great Teacher, who came down from heaven, did on no single occasion address men as naturally imperishable; neither did any one of his apostles." (p. 19.)

But it may be asked, "If this be so, how did the popular doctrine ever originate, and how came it to be so universally accepted in the Christian church?" The answer is given by Mr. Constable in his most admirable and masterly pamphlet.

[To be Continued.]

MISAPPREHENSIONS:

CONDITIONAL PROPHECY.

WE were interested in reading the articles recently published from the pen of our brother "E. W." While we do not feel that our investigations of the subject of a future age of probation are sufficiently extended to render us competent to discuss it, *pro* or, *con*, we confess to an impression that some writers on the negative of the question labor under certain misapprehensions that give rise to some confusion. Among these are, first, the idea that God's plans have sometimes been frustrated, necessitating the institution of new ones. It is remarked by the author of "How It Could Have Been; And How It Will Be," for instance, concerning the "fall," "we dare not say it was God's plan to have such a state of things as has existed since; we think it impeaches his character; but how, or at what time he would have brought in immortality, had man remained innocent, the record does not tell, because he was necessitated to start a new plan." We cannot see how the expression of a conviction that such a state of things did enter into God's plan is any more an impeachment of his character for goodness, than to say he projected and instituted a plan which rendered the existence of such a state of things altogether probable. Neither, we think, is near so strong an impeachment of his goodness as an assertion that he could not foreknow Adam's course would be of his wisdom; and yet such an assertion is, by implication, virtually made. We would not be understood as intimating that God willed Adam's fall; but that the plan did anticipate and embrace the contingency of failure on the part of Adam is evidenced by the fact that a penalty was announced for violation of the law. When laws are given, penalties are annexed, and the act of annexing a penalty is an acknowledgment of the possibility—in most cases the probability—of violation. To say, therefore, that God provided for a circumstance which did not at all enter into His plan, is almost to express a contradiction of terms. If it should be suggested that the plan embraced on the one hand Adam's faithfulness and its consequences, and on the other his failure and its consequences, the determination between them to be made by him, acting as a free agent, and that God *chose not* to foreknow which course Adam would pursue, it would not be very inconsistent with the conclusions of some who have thought much on the subject.

The cause of difficulty on this point we conceive to rest in the assumption that God *learned* something by Adam's trial. The trial could not have informed God as to whether Adam would keep the law, for, being God, He could know that from the first, whatever was the design of the trial, the result of it showed to Adam his own weakness, and demonstrated alike to himself and to the race that should come after, all having the same nature, their incapacity, unaided by divine power, to keep, under the less favorable circumstances to which the failure subjected him, the simplest divine law. Does it not amount to a denial of God's omniscience to intimate that he cannot form designs which man, as a free agent, cannot frustrate? It is sometimes urged that if Adam could not keep the law, the trial was a farce. To have required him to keep a law he had not *power* to keep, even should he desire to do so, would, we cheerfully admit, have been a practical denial of his free agency; but it should not be forgotten that the mere enunciation of a just law more than implies both free agency on the part of the subjects, and ability to obey; and we know God's laws are always just. If, therefore, the Creator *knew* Adam would not keep the simple law given, it does not follow that he *could* not keep it. God is both infinite and infallible. By reason thereof, His plans *never* fail. Men, being unable to comprehend His ways, may think He has failed in some of His plans and has accordingly instituted others, but we may rest assured that all His dealings with mankind, from creation down, are parts of one gigantic scheme to secure, upon principles of free agency, a people who have proved their *delight* to glorify Him. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Another misapprehension seems to be that prophecy is, or may be conditional. God's more important dealings with certain peoples, as revealed in his word, are expressed in three forms, viz., laws, promises, and threatenings. Of the first we need not here speak. Although there may be instances of the two latter being unconditionally made, they usually stand connected, with their conditions either expressed or clearly implied. Prophecy, on the other hand, is a foretelling of what takes place. It has been rightly defined as history written beforehand.

Prophecies cannot, therefore, properly be said to be God's dealings with men; they are rather the predeclared results of His dealings. Of necessity, promises and threatenings sometimes partake somewhat of the character of prophecy, and *vice versa*, but so distinguishable are they that they need not, we think, be confounded with it. The word of God by Moses to the Israelites, recorded in Deut. xxviii., 30, are promises, purely conditional as the appended threatenings plainly show; and like all divine promises, they were made "in good faith," consequently it was the "privilege" of the subjects of them to enjoy the designated blessings. On this ground it is urged that "we at once must come to the conclusion, there would have been no division of the tribes; . . . no Babylonian captivity, hence no prophecies concerning their return and subsequent union and prosperity; neither would the prophet have written, "Remove the diadem, and take off the crown," etc. This conclusion would be correct upon the assumption that they *availed* themselves of the privileges. The *fact* is, they did not observe the conditions upon which only the blessings were to be had. In consequence thereof they were *not* blessed; there *was* a "division of the tribes;" there were captivities; there *are* "prophecies concerning their return," union, etc.; and the prophet wrote "Remove the diadem, and take off the crown." Of course, these facts did not exist in accomplishment at the giving of the prophecies, else would they have been no prophecies; but God, knowing all things beforehand, revealed to his servants the prophets, the facts as they did then exist in the divine mind, and as they will exist in actual accomplishment when fully worked out by that people in the exercise of free agency. A determination against acceptance of the conditions of a promise cannot jeopardize the stability of prophecies relating to it, neither do the prophecies in the least affect the determination, for the prophecies are given because God knew the events would transpire, and the events transpire because free agents so elect.

It is sometimes urged also that had the Jews accepted Christ "he would have been a king," and his kingdom would have been then established. If this be true then the prophecies relating to his sufferings, death, second coming, etc., would have been set aside, at least in some of their particulars. The fact is overlooked that the event of their acceptance of him would have been foreseen, and hence no such prophecies would have had existence. But assuming the view to be correct, it follows that Christ, by his death, accomplished nothing for his people which would not have been accomplished without it. This, however, we conceive to be entirely inconsistent with Scripture teaching; See Isa. liii., 5, 6; Heb. ii., 14, 15, and other texts to the point. Says Paul, "every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: but this man (Christ) offered one sacrifice for sins forever." To meet this, it is said that had the Jews accepted Christ, and made him king, he would have been slain by others.

Is not this wholly assumed? Where is the Scripture testimony that even intimates it? Think of the king of the whole earth being dragged from his throne and killed! Once exalted to the throne, he was to "order it, and to establish it with judgment and with justice, *from henceforth even forever*." He was without "comeliness" that "*we* (Jews) should not desire him; he was despised, and *we* (Jews) esteemed him not." We cannot think Christ uttered unmeaning words when he said to his disciples, "it is expedient for you that I go away."

In appropriating prophecy, we think it eminently safe and propper to accept it as a truth that there is no *conflict* in this department of Scripture. If one's system of application involves it, one's system is wrong. Hence the fixing of any point in the past as the time for fulfilment of a prophecy which was *not* then fulfilled, and which, if it had been, would have rendered the fulfilment of other prophecies, reaching beyond that time, an impossibility, is sufficient evidence of misappropriation. This error is committed by some "conditional prophecy" writers. It is thought, for instance, that Isa. xi., 1–10, and ix., 6, 7, find their proper place at the first advent. Compare these prophecies with some by the same prophet, having reference to our Lord at his first coming. "He is despised and rejected of men; a man of sorrows, and acquainted with grief . . . surely he hath borne our griefs, and carried our sorrows . . . But he was wounded for our transgressions, he was bruised for our iniquities: The chastisement of our peace was upon him, and with his stripes we are healed . . . He was oppressed, and afflicted; yet he opened not his mouth . . . He was taken from prison and and from judgment," etc. Isa. liii., 3–8.

Now, there can be no question as to where the latter prophecy belongs; that is demonstrated by fulfilment. Applying the former there also, brings them in direct conflict with it. The one is all humiliation, sorrow, and suffering; the others all triumph and glory. Of course the spirit contemplated one event in each of the two necessarily pertaining to the first advent, viz., the birth of the child. None can fail to see that these three prophecies cannot all refer to the first coming of Christ, for the fulfilment of the one rendered the fulfilment of the two at that time a matter of impossibility. That part of the glorious prophecy in chap. xi., which foretells the coming "forth of a rod out of the stem of Jesse, and a branch out of his roots," has been fulfilled; if the rest of it has not also been, it surely will be, for God's word is sure. In determining then, this prophecy question, the point to be settled is, are these prophecies yet unfulfilled? If so, then just to that extent *precisely* are there those yet to be fulfilled, for anything short of this would be an overthrow of the stability of God's word.

Finally, the impression seems to exist that advocates of a future age of probation for certain of the human race hold that God is under obligation to present the gospel to all who do not hear it in this age; that it is to be preached to the heathen then, *because* they do not hear it previous to the coming of Jesus. This, so far as those of them are concerned whose views are presented through the columns of our paper, we do not understand to be true. If we comprehend their position on this point, it is that whatever is done subsequently to the return of our Lord, to benefit and exalt any people, will be done purely through favor; that God has a right to build up and to destroy, and is consequently under no *obligation* to any of His creatures except so far as He has voluntarily assumed it in giving His word that certain events will transpire. They claim that God *has* given His word of promise and of prophecy respecting certain dealings with Judah, Israel, and the heathen round about, after Christ's return, and that that word "will not return unto" him void, but "shall prosper in the thing whereto" he "sent it."

If it has occurred that the conditional prophecy position is a necessity in opposing "age to come" arguments, the fact will go far toward shattering our already shaken confidence in the soundness of the more popular theory. If we make prophecy conditional, of what value to us to-day would be that God-given chart? How could we know our whereabouts upon the great sea of time? From that chart our bearings have been taken, and we all believe we are nearing port; but, our calculations being based upon fulfilment of prophecy, might not our faith be vain? Is it urged in reply that we know where we are by prophetic events already transpired? True, but how shall we know some unforeseen contingency may not arise to make "void" some prophecies lying ahead? Who could say that a postponement of the coming of Christ would not thus occur? Let us not of any prophecies make phantoms floating about in the very atmosphere of truth, beguiling the weary traveller into dangerous ways, and ever and anon wooing him up to the very pinnacle of some fond hope only to plunge him into bitter, overwhelming disappointment and consequent woe. "Holy men of God spake as they were moved by the Holy Ghost." L. C. T.

NEW YORK, April, 1869.

RETURN OF JACOB'S POSTERITY.

To us it is incomprehensible how any believer in the literal destruction of the wicked can doubt the literal return of Jacob's posterity. The principle of interpretation is the same in both cases; at least, so it seems to us. Drive us from this principle, and we should find no difficulty in going over to spiritualism in regard to the return and reign of Christ, and kindred subjects.

We have not space, at present, to remark on the words of James, Acts xv., but by turning to the prophecy from which he quotes, it is evident that a clear distinction is made between those who are concerned in building the tabernacle of David, and the *heathen* that are called by the name of the Lord. It is found in Amos ix., and reads thus—"Behold, the eyes of the Lord are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall on the earth." . . . . "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen that are called by my name, saith the Lord, that doeth this." . . . . "And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them;" . . . . "and I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord God."

It seems to us, no unprejudiced mind can question that this is clearly a prophecy, the latter part of which is to be as literally fulfilled as we know the former part has been; and any transferring the promises here made, to Gentile Christians, destroys the harmony of the word; for those Gentile Christians are distinguished from the "house of Israel" in these words of the Lord. They are expressly named as the "*heathen* upon whom MY NAME is called" in distinction from the "they," who are employed in raising up the tabernacle of David.

WILL ALL MEN BE SAVED?

"YES!" say our Universalist friends, and "yes!" say some of our Adventist friends. Again: some of our Adventist friends claim that the wicked will have a temporal salvation while the righteous will enjoy an eternal salvation. Our Universalist friends hold that all mankind will have eternal salvation. The following are proof-texts used by both these classes: "God . . . who will have all men to be saved." "Who is the Saviour of all men, especially of them that believe."

We sincerely believe that both parties are mistaken in their convictions. The words of Jesus, as recorded by John in chapter vi., of his Gospel, give us the correct view of the subject. He there says "My Father giveth you (addressing the unconverted Jews) the true bread from heaven. For the bread of God is he which cometh from heaven, and giveth *life* unto the *world* . . . I am the living bread (bread of life) which came down from heaven: if any man eat of this bread he shall live forever: and the bread that I will give is my flesh, which I will give for the *life of* the *world*."

If we quoted no farther, these texts might appear to harmonize with the ideas of our Universalists and Adventist friends; for they might assert that as Jesus giveth LIFE unto the WORLD, and giveth his flesh for the life of the world, all the world will have life; or, in other words, will have salvation. But Jesus says something more, which effectually overthrows their position; for he declares, "As the living Father hath sent me, and I live by the Father so he that EATETH me, even HE shall LIVE by me." Thus, though Jesus is the bread of life, giving life unto the world, yet none can have life except they eat of that bread. He also declares "Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." Then the Saviour himself has decided that no man can have life except by eating of the bread of Life. Concerning those who do eat of that bread, he says, "Whoso eateth my flesh and drinketh my blood, hath eternal life, and will raise him up at the last day." These ideas are also expressed by Christ in the following language; "And this is the will of him that sent me, that every one that seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day. Again, he says of others, "If ye believe not that I am he, ye shall die in your sins."

Thus we learn from Christ the fact that God is the Saviour of all men, from his declaration, that he gave Christ for the life of the world, or, in other words, he has proffered life to all the world. Then the world in order to have life must eat of the bread that is proffered them, or else they will surely die in their sins and perish.

We read in one place that God "is not willing that any should perish;" yet the Saviour, in addressing the unconverted Jews, said, "Think ye those eighteen men upon whom the tower of Siloam fell were sinners above a'l men? I tell ye, Nay! but except ye repent ye shall all likewise perish."

"What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved." "By grace are ye saved through faith." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Yours in hope. F. H. BURBANK.

PROVIDENCE, R. I., March 29, 1869.

FROM R. CADWELL.

CORTLAND, N. Y., March, 1869.

BR. STORRS: I have been thinking a little of the eldest son's revolt from "his Father's house," or backsliding Israel's repentance, and return to the true God—the God of their fathers; and you will do with it as you like.

The Saviour, in his history of the Prodigal Son, gives but little account of the elder brother, in the narrative; only, when his father had received the youngest son safe, who "was lost," and there was heard music and dancing, he seemed to have been offended, and would not go in, and his father came out and entreated him to go in; but he would not. And according to after account of him, as given in the Rich Man and Lazarus, and the "Unjust Steward," he soon found himself in the condition his youngest brother had been in—standing in need of the blessing of the truth of the gospel, or the knowledge and light of God's favor, as his brother had formerly been, on him from the God of all grace, and the servants of his father's house. And there is much in the Scriptures which unequivocally declare Israel's blindness and unbelief shall be taken away. Moses predicts Israel's rebellion, and foretells his return, though he should be driven out to the uttermost part of heaven, (this is often repeated; the same is found in Solomon's prayer, and in the prophets. Deut. xxx., 1–10; xxxii., 36,45; 1 Kings viii., 49, 50;) if they did repent and turn to the Lord, and seek him with all the heart, he would turn their captivity and bring them into the land of their fathers, and do better with them than at the beginning.

And the same Scriptures inform us, God would bring them into such circumstances, as that they would seek him and turn unto him, and be accepted. Hosea ii., 6–23; v., 14, 15; vi., 1, 4; xiii., 7–10; xiv., 1–9. To my mind, the second and last chapters of Hosea manifest more fully the wisdom, power, mercy, and enduring compassion of God to Israel, the eldest son, in his being recovered from his simple apostacy, and brought back to the favor and blessings of God's love (on account of the heinousness and multiplicity of his sins) than was exhibited in the return of his prodigal brother from his state of alienation. Though both were no more than dead, yet his coming to life was attended with more aggravating circumstances of regret and sorrow than the latter. But he that is forgiven much will love much. How many, like Israel, have lost their first love, and wandered far off from the path of wisdom and of peace? How many have forsaken the fountain of living waters and hewed out cisterns, broken cisterns, which hold no water? How many have turned to worship the things of their own hands, and idols, human, made of clay? How many have trusted in themselves or relied upon others for help and comfort, and found, though late—"cursed is man that trusteth in man, and maketh flesh his arm?" How many have been stubborn under the providence of God, and sought to have their own desires and their own ways, and not willing to accept the punishment of God for their sins, which were designed to bring them to repentance? How many have found their way to be hedged up so they could not find and enjoy their idols, or their earthly lovers; have been disappointed, and have felt themselves fatherless, and orphanized in this world. And nothing but the extremity of human misery has prevailed to drive them, (and happy are they it does) to find a source of help and comfort; if perchance there might be *even yet*, some pitying eye or guiding hand to lead his wayward child out of this wilderness lost state, and soothe the fearful and desolated; and bind up the spirit of the broken heart; and have found that pitying eye and guiding hand to lead, to comfort, and to save.

And they have been enabled composedly, and with penitent, filial confidence, to say

All on earth I've loved, or trusted,
Take them; only be thou near,
On the spot, where they have perished,
Father, let thy love appear.

I will follow at thy bidding,
Only make the path way plain,
Let me know that *Thou* art leading
I will never doubt again.

Let us notice in the last chapter, the perfect discernment of the Spirit of what is in man, and the working of the inward heart life; what its needs are and what will quiet it under trouble, free it from the fears, and bondage of sin, and give it lasting peace. Then with David it can say, Thy loving kindness, Lord, is better than life, and there is none in heaven but thee, and there is none on earth I desire besides thee; and though my heart and flesh (and all sources earthly) fail, thou art my strength and my everlasting portion.

Let us observe the two first words (with others) of salutation—"O Israel"—pity, solicitude, and love, seem to mingle in its utterance. Oh! lost and benighted one, in deep affliction—not knowing distinctly where to turn from impending evils, and the Spirit whispers, "return to (him who deigned to call himself in former years) the Lord thy God." Well, I am deeply convinced there is none can help me but the Almighty God. But what has been the cause of all these calamities, and afflictive providences, that have been over my life long? Why didst thou allow thy creature to have a being? Oh despair! one here is the cause of thy trouble, and thy calamities—"Thou hast fallen by thine iniquities." Ah! I see them; my life long. What can I say? I am condemned. What can I do? "Woe is me, for I have sinned, therefore mine eyes are dim, and my heart is faint."

"Take with you words" (as you return to the Lord) and "say unto him; take away (a part? no), all iniquity, and receive us graciously, so shall we render the calves (sacrifices) of our lips."

But now, Ashur—the Assyrian, proposes to help and deliver us. Ah me! his promises of good have often been flattering, but he is "treacherous," and we have learned by bitter experience it will not do to lean on him, or on earthly resources, or in mortal man, they cannot save us. Neither will we look to the strength of horses to "ride" in battle. Neither will we say any more to the work of our hands, ye are our gods; they have failed to help and save us in our trouble, they are vanities. And since they have failed us, and we had renounced the God of our fathers, therefore we find ourselves entirely fatherless; though we may have earthly fathers in this world.

Here *now*, in the right time and place, the blessed Spirit has brought to my mind that blessed promise, "in God the fatherless findeth mercy," and I am just the one described. Oh how good this sounds to my orphanized, desolate heart.

But the evils of my transgressions are great, my bad habits are strong, I am polluted and defiled in heart, my physical evils are great, and I am on the remnant of my life. Is there a perfect remedy? "I will heal your backslidings." Can that be possible? I know all things are possible with God, and I know I need love and pity. Can I expect this love, only as it is best, or necessary, for my Father to love? "I will love you freely:" and now, I know, though thou wast angry with me, thine anger is turned away, and thou comfortest me. Isa. xii., 1. Before this, thou wast unto me as a lion, and as a young lion to the house of Judah; thou didst tear me, and go away; thou didst take away and none could rescue me; but in the day of my affliction, thou didst cause me to seek thee early. Hos. v., 15. And now I see always that the Lord "in the day of his rough wind, stayeth his east wind;" and by this, hast thou (truly) purged the iniquity of Jacob. And this is all the fruit (or cause) to take away our sins, when he would make all the stones of the altar as chalk stones (stones on which we made offerings to our gods), but now they are beaten as chalk stones, and the groves and images are destroyed. Isa. xxvii., 5–10. For now the Lord hath said, I will be as the dew to Israel, and he shall grow as the lily; his branches shall spread, and his beauty shall be as the olive-tree. For the Lord will rest in his love; he will joy over thee with singing. Zeph. iii., 17.

Therefore let all who fear the Lord praise him; and glorify him, all the seed of Jacob. For he has not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him; but when he cried unto him, he heard. Psa. xxii., 23, 24.

Thus it is, by these means, the Lord will fulfil his precious promises to Israel, and all who shall by these return to the Lord their God. And hereby will be fulfilled this that is written—I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.

These promises, though connected with judgments or tribulation, surpass every thing else in beauty and excellence. They are like the dew that descended upon the mountains of Zion, where the Lord commanded his blessing, even life everlasting. The spirit of love and tenderness that breathes through them is not exceeded, perhaps, by any thing in the Bible. And as addressed to penitent ones—the forsaken, the sorrowing, lone, and broken-hearted—are more sweet and soothing than the kisses of the warm genial zephyrs to the opening spring buds, shining beneath their dewy tears; and winter's long day is done—*gone*, forever gone.

Who is a god like our God, who pardoneth iniquity. He will not always chide, neither will he keep his anger forever; for he delighteth in mercy. And thus he still invites. Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else.

'Tis *thus* the Lord his love reveals,
To call poor wanderers home:
More than a father's love he feels,
And welcomes all who come.

FROM EMELINE WOOD.

ALBANY, N. Y., March, 1869.

BR. STORRS: My heart goes out with gratitude to God and our precious brethren and sisters holding the Life views, for their sympathy for me in my affliction, for I felt assured that they interceded for me. How true that if we have that pure love fervently for each other, then we can say, if one member suffers all the members sympathize with it. I praise God that I have part with this precious band. God has answered our prayers, and has fully restored my sight. Some time since I was awaked one morning out of sleep by a voice saying, "If you abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." O how my heart did rejoice. I held on to the promise. My mind ran after the afflicted ones, and then I thought of myself, and said, "Jesus, I do believe that thou canst heal me now." I felt a sensation run all over me, and I could see as well as ever I did. O that God would enable his children to exercise faith. Brethren and sisters pray for the afflicted. I wish I could express my gratitude to God and to you. My heart overflows with love. If God so loved the world as to give His Son to die for us, will He not with him freely give us all things? Is it not some of the "all things" to heal us if we are his children?

I have had some most cheering letters from some of the afflicted ones, and almost forgot myself in pleading for them. Then the comforting words of Jesus, "If two of you are agreed as touching anything, it shall be done for you of my Father," etc. I am holding on for the afflicted ones believingly. One dear sister has to go on crutches and do all her work, and has done so for two years. Remember her at a throne of grace. She is a Life believer and away from all who hold the Life views. Let our sympathy and prayers go out for her. How blessed for us who have no sympathy for the theology of the day to have the Bible and the HERALD OF LIFE to cheer us on our pilgrimage, and to feel that the home Jesus has gone to prepare for us, where afflictions come no more, is near. Praise God, O my soul. I wish I could do more for His glory. I bless the Lord for letting this glorious light spread. There are some that are searching for the truth, and it comes up like pearls before them and makes them rejoice. I hope this will be one of the best years that has ever been known for the cause of truth. May God send it where it will be received in good and honest hearts. The Lord help us all to do what we can for this end.

STANDING FIRE.

A YOUNG soldier, going to his barrack room to sleep for the first time, quietly knelt down to pray in the presence of his comrades. This act was the signal for a storm. Hisses, shouts and whistlings filled the room with hideous noises. Belts were thrown at the kneeling soldier, and one man leaped upon the bed and shouted in his ear. But he was unmoved to the end of the prayer, when he arose and quietly went to his repose. The next night his comrades eagerly watched to see if he would dare pray a second time. To their surprise, he again dropped on his knees, and they saluted him with the same noises as on the previous evening. He did not flinch, however. The third evening he kneeled down and prayed, regardless of their continued mocking and noise. On the fourth evening the noise was less; on the fifth it was still less, and on the sixth, one of the soldiers exclaimed—"He stands fire, he stands fire. He's genuine." After that no one disturbed him. He had overcome opposition—he had won respect.

NOTICE.

LIFE BELIEVERS will hold meetings every Sabbath evening during April, in the hall corner of Eighth avenue and Fourteenth street, entrance 303 Fourteenth street. The officiating preachers will be announced in the daily papers of this city Saturday mornings.

APPOINTMENTS.

COOPER INSTITUTE, N. Y., Sunday, Apr. 11. At the Hall on the corner of Eighth Avenue and Fourteenth St., in the evening.

F. H. BURBANK.

Poetry.

Be Still.

"Be still, and know that I am God;"
The way is dark and wild
Through which thou goest, my child;
I cannot promise thee a stormless path,
For lightning's scath
And thunder's roar the pilgrim's journey hath.

"Be still, and know that I am God;"
The elements are mine;
It is a hand divine
That guides the whirlwind in its awful course;
The mystic force
Of hail and tempest finds in me its source.

"Be still, and know that I am God;"
In danger's hour be calm;
This is thy secret balm,
To know that thou art safe when I command:
Then only stand
And see deliverance by my mighty hand.

"Be still, and know that I am God;"
Ask not the reason why
I weave such mystery
Through all the warp of thy frail life below;
For thou shalt know,
And read the plan in heaven's serener glow.

"Be still, and know that I am God;"
Through storms and fears be still;
Only thy part fulfil,
And as thou walkest I will shelter thee;
Thy foes shall flee,
And thou shalt journey all the way with me.

"Be still, and know that I am God;"
'Twill be enough at last,
When all thy warfare's past,
Star-crowned thy head and in thy hand a palm,
To sing thy psalm
Where storms of earth end in eternal calm.
—*Selected.*

Children's Department.

To the Children, by the Editor.

Dear Ones: We sometimes almost wish we had some little ones of our own; but we have none, either children or grandchildren, so we must be content to minister to those of others, and hope that many of our little readers may grow up to have part in the kingdom of God when he comes to reign as King on the earth, who once said, "Suffer the little children to come unto me, and forbid them not; for, of such is the kingdom of God."

But we took our pen to tell you that we have several little periodicals in our "exchange list" that we would be glad to know you had the privilege of reading. We do not say that we approve of all there is in them, but the same is true of any other reading we find, except the Bible. Some of your friends write stories for you about Bible characters, but there is one character presented in Genesis that we have thought cannot be improved by anybody: that is "Joseph." We have had two or three stories written about him and sent us for the Children's Department; and although well written and well-intended, they fall so far below the history of him in Genesis that we feel to publish them would be a waste of labor. Nothing in human language can be compared with the plain language of Scripture in relation to Joseph. When you want an interesting story, children, turn to Genesis, chapters xxxvii., xxxix., and onward to xlviii., and read the whole, or get your parents to read to you, and you will not lack for entertainment, and profit, too.

But about these little magazines, we have by exchanging our paper for them. We said, we have several which we wish our little readers had access to. We do not know which we could recommend most. The interest in them would depend something on the age of our little friends. For the more advanced ones, "The Little Corporal," published at Chicago, Ills., might suit best. For the very youngest, "The Nursery," published in Boston, Mass., is excellent. As a medium, "The Children's Hour," published in Philadelphia, Pa., by "T. S. Arthur & Son," is very fine. As we have never seen this till lately, and have not spoken of it before, we will say, it is a beautiful monthly at $1 25 a year; 32 pages per number. To finish our remarks this week will give you the following short story from the April number:

Bertie's Mistake.

BY M. J.

"Mamma is very busy, and I'm going to help her," said Bertie, resolutely, to himself. "Let me see—what will I do? I'll wind the clock, first thing—and then—"

Bertie pushed a chair up to the table, climbed into it, and from it to the table, and succeeded in reaching the clock. He opened "the funny little door," and after watching the pendulum two or three minutes, took out the key. When he thought the clock was wound enough, he tried to get down, wondering what he should next, when the chair tipped and over he went. Mamma came running in; and there was a great bump for her to bathe—a pair of blue eyes that looked like violets full of dew, for Bertie was a little boy, and could not help crying—a little heart to be comforted. Mamma did it all, and went back to her work, and Bertie out-doors to play, and nobody thought any more of the clock till she put her head in at the door an hour later, glanced at it, and turned back with a little sigh of relief. "Not so late as I thought, by at least an hour. I'm so glad! I shall get through in nice season."

"Mamma," said Bertie, by and by, "I'm hungry; may I have a lunch?" Mamma put down her pie-plates, spread a large slice of wheaten bread with butter that morning churned, and had scarcely resumed her work when she heard a well-known footstep, and in a moment:

"What, bread and butter at this time of day! Bertie, boy, couldn't you wait five minutes for your dinner?"

"What does that mean?" thought Bertie's mamma, as she went hastily across the room, and opening the door looked at the clock. There were the hands pointing to ten—just as they had been when she looked before.

"I am very sorry," Bertie heard her say to papa; "but I have never known that clock stop in all the time we've had it. I'll hurry dinner all I can."

"Haven't you a little cold meat of some kind?" he asked.

"Yes," she replied. "I was going to mince the corned beef, but the potatoes are not boiled enough yet."

"Never mind," said he; "give me a couple of slices of bread and butter with cold beef between them, and a cup of tea, if you can get it quickly; for I must take the early afternoon train for Milford, on business. I did not know it when I left home this morning."

Mamma boiled her kettle as soon as possible and made the tea.

While waiting, papa went into the sitting-room to set the clock, and the clock wouldn't go. It was out of order; and little Bertie, sorry and ashamed, but honest, told about his trying to wind it.

Papa at first looked rather serious, but he knew his little boy's word could be trusted, and that he had not wilfully done wrong, so he only said, in a gentle tone:

"Remember this, Bertie, and when you want to help any one again, look for the *right way* to do it. You meant it well, but you see that you have made mamma late with her dinner, and it will cost a dollar or more to repair the clock."

Bertie's lip quivered, and tears rolled down. "Please, papa," he said, "take the money in my bank to pay for the clock—there's enough, isn't there?"

"Papa doesn't want it, darling. He wouldn't take it for the world. He only tells you about this to have you careful in time to come."

And Bertie was careful. The next time he tried to help his mother he asked her what he should do, and this he found much the best way. Bertie had begun to learn a truth that we are all of us, little folks and grown folks, very apt to overlook—that in order to be "harmless as doves," we must try to be "prudent as serpents."

If you practise this while you are children, you will form the habit, so that it will be far easier to do so when you are grown up. It will keep you from doing harm, help you to do real good, and save you many a heartache.

Restitution.

"Lord, wilt thou at this time restore the kingdom to Israel?" When it is restored, we shall find, 1st, The territory to be the land of promise, the land God promised to "Abraham and his seed." The territory of David's dominion was from the river of Egypt to the great river, the river Euphrates; but there is another promise. Abraham is the Father of many nations, and in him, and his seed, all the families of the earth are to be blessed, "For the promise that he should be the heir of the world was not to Abraham or his seed through the law, but through the righteousness of faith." Rom., iv., 13. Thus, the world is the land of promise to Abraham and his seed; but not in its present corrupt, wicked state or condition; for he "desired a better country, that is, an heavenly." Therefore, the promise of the heirship of the world is given to Christ, the seed of Abraham, and heir of David's Throne; for we read in the second Psalm, "Yet have I set my King upon my holy hill of Zion; I will declare the decree, the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

2d. The heirs. Now God called Abraham out from his country, and from his father's house, "and told him that he should be a father of many nations; and Paul says, he is the father of the faithful; and those that be of faith will be blessed with faithful Abraham." Now who are the heirs? Let us listen to Paul while he argues the case. First he lays down a principle of law, that a covenant once made and confirmed cannot be changed, though it be but a man's covenant. To whom, then, does the original deed or covenant conveying the land of promise belong? Hear Paul again: "Now to Abraham and his seed were the promises made; he saith not, and to seeds, as of many, but as of one. And to thy seed, which is Christ." But the Jews lay claim to it on the ground of the law, that under the law of Moses God gave it to their fathers.

But Paul answers—"That the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance is of the law, it is no more of promise, but God gave it to Abraham by promise. Wherefore serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made. Wherefore the law was our schoolmaster to bring us to Christ. But after that faith is come we are no longer under a schoolmaster. For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Baptized into Christ by the baptism of the Holy Ghost, the body of the Christian is as literally a temple of the Holy Ghost, the seed and principle of eternal life, as our natural bodies are the temples of the blood of Adam, the principle of our mortal life. We shall be filled with and quickened by the Holy Spirit, in the resurrection, as we are now filled with and quickened by the blood of Adam: for God has made of one blood all nations of men that now dwell upon the earth.

He will then make of one Spirit all who will dwell in his kingdom. "The first Adam was made a living soul, the last Adam was made a quickening spirit." As we have borne the image of the earthy, we shall also bear the image of the heavenly. Flesh and blood cannot inherit the kingdom of God. It must be our mortal bodies quickened by the Spirit that raised up Christ from the dead; for Paul says, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you." Hence, all who have in them that Spirit by which Christ was quickened from the dead, have put on Christ, are members of his body, are Abraham's seed, and will be heirs according to the promise. May we all be baptized by one Spirit, into one body. Amen.

Your brother in hope of Eternal Life through Jesus Christ, B. Browne.

Fairfield, Ct., Feb. 1, 1869.

The Shadow of a Great Rock.

How delicious are the figures of the Bible? Fitting the age and land of their origin, they nevertheless adapt themselves to all lands and ages. In that hot clime, with the sun pouring its fulness of flame on every spot, the open country becomes a land of intolerable weariness. The air glistens with heat. A blur of fire seems to fill the eyes,—a fog of flame. The traveller must push across the burning ocean. Duty and destiny compel the journey. But how shall he endure the sun-heated furnace? He wraps his head in the fleecy turban. He covers his eyes with darkening shades. He wets his brow with cooling drops. He spreads the umbrella against this shower of fire. Yet all these are but feeble protections. Turban, water, parasol,—the true meaning of this word, warder off of the sun,—all are insufficient for his comfort and safety. Across the blinding desert, he sees the tall, dark rock arise. Black, treeless, waterless, perhaps, it has one excellence—shadow. He pushes on, over the crackling soil, touches its mass of darkness, drops under its anti-sunward side and bathes himself from brow to feet in its refreshing coolness. The eye of the sky glares on him in vain. He looks out from his retreat over the blazing land, and feels yet more from very contrast his comfortable estate. The rock is not treeless and waterless. It drips its cooling waters to his thirsty lips. Grasses spring from its base, mosses creep out of its crevices. Shrubs rustle their leaflets in delight, and mayhap even trees under its protection have grown up to maturity, and

"Clap their little hands in glee
With one continuous sound."

Thus have we seen and felt the delicious refreshment of the shadow of a great rock in a weary land. So has every Christian felt the more than fulness of this symbol in his journeyings through the weary wilderness of time. On this path he must travel. Necessity is laid upon him. He cannot escape it if he would. The heats of temptation fall fiercely on him. The blight of death changes the garden of the affections into a desert. Failure of cherished plans, in which fortune and fame are mingled, casts its ingredient into the cup that he is compelled to drink. Strong delusions rise and rage upon him like desert simooms of stifling dust and heat, sure death to him who breathes their mixture of hot passion and hotter lie.

Amid these bewilderments and weariness, faith in the Lord our Saviour rises before the devout Christian. The great Rock, of the earliest formation, before the foundations of the world, stands out above the hot and flinty earth, higher than the heavens whose blaze is enshrouding the soul. How gloriously it lifts its head into the fiery sky. It is dark with excess of light. It is solid as the nature of God. The heart of man hastens to it and throws itself, weary to exhaustion, under its cooling cliffs. What refreshment steals over his spirit! Brooks trickle down its sides, rivers flow at its feet, grasses gladden its meads, and forests tower by its water-courses. The whole landscape is

"With sudden green and herbage crowned,
And streams are murmuring all around."

So goes the traveller from the blazing Sinai to the refreshment of the Jordan Valley, with its cliffs and brooks and flowers and shade. So goes the traveller in Africa from the burning desert to the ravines of the mountains. So hies every weary, sin-sick soul to the Lord our Righteousness.

Blessed relief! Have you sought and found it, bewildered wanderer? Or are you seeking it sorrowing? Are you blinded by popular fashion, whether of doctrine or of passion? Does false opinion wrap your mind in its sheets of fire? Does sinful indulgence pour its bright and burning solicitations upon your fevered soul? Is the theatre alluring above the church, the novel more than the Bible, the ball-room more than the class-room, the card-table above the Lord's table, the cup of delirium more than the cup of Christ? Are your passions burning up your soul? Does Spiritualism attack you on the two most naked sides of the soul, love for the dead and lust for the living? Does Rationalism offer its false reason as better than the revealed reason of God? Whatever delusion assails you, hasten to the shadow of the Great Rock. All other preventives will avail naught. This only affords full and eternal relief. Under its shadow naught can blind or harm. It threads the light of truth with its darkness in a happy blending. It covers all the earth and all the future in its calm. All your mortal journey can be performed in its comforting shadow. Your eternal life may be along the same celestial hills. Hasten, weary one, to Christ. Fly to His shelter, to His refreshment. Lie down in His arms. Dwell in His presence. Walk in His truth, and your soul shall bathe in the fulness of His love here and delight forever in the shadow and sunlight of His countenance divine.—*Zion's Herald.*

Discoveries in Jerusalem.

Recent intelligence from the Palestine Exploring Expedition adds two more contributions to our knowledge of the city in which all Christendom feels so deep an interest. Lieut. Warren has sunk a new shaft through the rubbish of earth and stones near the south east corner of the ancient temple area, now called the Haram, on its outside eastern face, to a depth of 70 feet below the present surface. He reached at that depth the wall where it rests upon the solid rock, and three letters, about five inches high, (supposed to be Hebrew or Samaritan) were found painted in red color upon one of the stones, also broken pottery, and a lamp in a small hole scooped out of the rock. Two more red letters were afterward found on another stone, and a deeply engraved mark something like the Roman numeral II.

But the more interesting discovery was in the extreme north end of the Haram enclosure, where Lieutenant Warren, descending through the narrow opening of a tank or cistern some 42 feet, came to water three feet deep. Standing in this, and lighting a magnesian wire to illuminate the surrounding space, he was astonished to find an apartment much like a church, 63 feet from north to south, and 57 feet from east to west, and 28 feet to the roof which is arched. Along the two sides are piers with lower arches 14 feet high, dividing the space up into little bays or side chapels. In one place a small opening in the north end, two feet by one, and 14 feet up the wall, lets in a dim light along a passage from the side of the so-called Pool of Bethesda, which is 23 feet six inches distant. This may have been made to let off superfluous water, if this place was meant originally for a tank, which Lieutenant Warren is disposed to deny.

Thus every week the researches are bringing to light new antiquities—to make an Irish bull. They must be prosecuted diligently and thoroughly while the authorities are well disposed. Surely the deep interest in Palestine manifested by Americans in their travel and in their reading, will come to the aid of the exhausted funds of the Exploring Committee. As stated last week, we have been requested in their behalf to transmit funds, and wish to send not less than a thousand dollars, as a first remittance, in a short time. Let rich and poor forward donations without delay to this office.—*The Advance.*

The Effect of Mercy.

A soldier in the —th regiment of our army, a fine, gallant fellow, heard of the severe sickness of his wife. He applied for leave of absence, but was refused. The officers of his regiment then made a new application in his behalf, which was again refused. He left the army, but before he got away was retaken and brought in as a deserter. He was tried, found guilty, and summoned before the commanding officer to receive his sentence.

He entered the tent—a fine, tall, soldierly-looking man—saluted, and stood perfectly unmoved, while the officer read his fearful doom—"To be shot to death with musketry on the next Friday." Not a muscle of his face twitched, not a limb quivered. "I deserve it, sir," he replied respectfully; "I deserted from my flag. Is that all, sir?"

"No," replied the officer; I have something else for you," and taking another paper, he read aloud the doomed man's pardon. The undaunted spirit, which severity had failed to move, was completely broken down by clemency. He dropped to the ground, shaking, sobbing, and overcome; and being restored to his regiment, proved himself grateful for the mercy shown him and was soon promoted for good conduct.

There are many who say, "We are not going to be frightened into religion," and who profess to be too brave to fear God's wrath. But will you withstand the proffers of his grace? If you shrink not from the curse of the law, will you not hear the tender entreaty of the cross? Ah! if, like the deserter, you really heard the sentence ringing in your ears; if like him you really felt that you deserved it; if you knew that the execution of it was near at hand, like him you would be broken down by the voice of Jesus saying, "Thy sins are forgiven thee;" gladly would you welcome the gracious pardon. Shut not your ears to that compassionate voice. Throw yourself at Jesus' feet, take the forgiveness he freely offers, and let your life henceforth show that his grace has not been bestowed in vain.—*American Messenger.*

There are those who know not how to judge of merit but by success, and who therefore blame the leader of an enterprise for a defeat, when the fault was not in him, but in themselves, the instruments he worked with.

Cast a Line for Yourself.

A young man stood listlessly watching some anglers on a bridge. He was poor and dejected. At last approaching a basket filled with wholesome looking fish he added:

"If now I had these I would be happy. I could sell them at a fair price, and buy me food and lodgings."

"I will give you just as many and just as good fish," said the owner, who chanced to overhear his words, "if you would do me a trifling favor."

"And what is that?" asked the other, eagerly.

"Only to tend this line till I come back. I wish to go on a short errand."

The proposal was gladly accepted. The old man was gone so long that the young man began to be impatient. Meanwhile the hungry fish snapped at the baited hook, and the young man lost all his depression in the excitement of pulling them in; and when the owner of the line returned he had caught a large number. Counting out from them as many as were in the basket, and presenting them to the young man, the old fisherman said:

"I fulfil my promise from the fish you have caught, to teach you, whenever you see others earning what you need, to waste no time in fruitless wishing, but to cast a line for yourself."—*Home Monthly.*

Blessed to Give.

People like to have things given them. It shows love and kindness; it shows we are thought of and cared about. In that respect God is like us. He likes presents. Can we please God by giving him? he who owns the world and the sun and all the stars. O yes, because he says so. Hear him: "My son, give me thy heart." And one who knew something about the mind of God says, "Present your bodies unto God." That must mean that we are to give ourselves entirely to him. Our tongues must praise him, our hands must work for his poor people, our feet must run to do good, our eyes must read his word, our knees must bow in prayer, our ears must hear his holy instruction, and, above all, our hearts must love him. That is what God loves to have us do. Does it seem that he who owns the world would care so about our poor gifts? But he does. O, let us then hasten to lay them at his feet. Let us now, to-day, give ourselves away to that blessed One who loves us with the best and tenderest love.—*Child's Paper.*

Look to Jesus.

Blessed words are these to the Christian's heart: How they comfort and encourage the drooping spirits of the weary ones struggling to win a crown of life. It is like a look to Calvary itself. It is like the blessed teaching of the Great Teacher to that little band who followed him through evil, as well as good report. Do we, as His servants, realize the sacredness of the privilege which we enjoy of looking to Jesus? When the tempter makes one feel that his labor has been in vain, and that souls, despite his efforts, are perishing around him; then, O then, how sweet to look to Jesus, and catch His smile of approval. When the clouds of affliction lower around the soul, and there seems no light for him, then he looks to Jesus, and immediately sees that "behind a frowning providence He hides a smiling face." How many a sufferer's heart has been made to rejoice, when in poverty he has looked to Jesus, and drawn supplies from the Bank of Heaven. Blessed be God, Christ recognizes every humble Christian draft on that bank, and none go empty away.—*Zion's Herald.*

John F. Roworth, St. Louis, Mo., writes: I have desired for some time to write to you, but being a stranger to you I have refrained. I trust we are not strangers in the Lord, though such in these earthly tabernacles, where we are separated far apart in this wilderness of sin and death. But in Christ Jesus, at his second coming at the last day, we may be raised up from the sleep of death to meet each other, and be one in him, to dwell forever in that tabernacle He has gone to prepare for those who love him. It is about two years since I first began to read the Herald of Life, which was sent me by my grandfather, William Roworth. From that time to this, I feel that I have gained strength from it. It has enabled me more fully to understand God's word; and as I have gained strength from time to time, I have endeavored to show it to those around me, and have received great encouragement from the acknowledgment of some in the belief that the wicked die an eternal death, instead of lingering in suffering in eternal torments. Yours, in hope of inheriting eternal life through the resurrection at the second coming of our Lord and Saviour.

Anecdote of Harrison Gray Otis.—Mr. Otis first studied divinity. He stated to a friend that the way he gave it up for law, was this. He commenced preaching, and, on one occasion having supplied a vacant pulpit in the neighborhood of Boston, he preached twice upon the Sabbath, and was waited upon on Monday morning by a deacon of the church, who asked him what he should pay him for his services. "Oh, I don't know," replied Mr. Otis, "give me what they are worth." The deacon gravely handed him a *pistareen!* Thinking if two sermons were worth but that, he had better turn to some other profession, he abandoned theology, and turned his attention to law.

Love is the golden threat that runs through the Gospel: God's love to us, ours to him, and one to another.

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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Life from the Dead; or, the Righteous only will Live Again. By Geo. Storrs. Price 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price, in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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THE ENGLISH MIND IN MOTION.

THE IMMORTALITY QUESTION.

[Continued from last week.]

[The reference to Mr. Constable's pamphlet concluded the last insertion. Mr. Constable speaks as follows:]

"BEFORE the preaching of the gospel, the highest order of heathen intellect had framed for its satisfaction a theory of the immortality of the soul. While the generality of heathen philosophers taught that death was for all an eternal sleep,* there were 'high spirits of old' that strained their eyes to see, beyond the clouds of time, the dawning of immortality. Unable, as we are able, to connect it with God as its source, and with his promise as our assurance, they framed an idea of an immortality, self-existing in the soul itself. Plato, in his *Phœdo*, has given us the marvellous reading of Socrates, and Cicero has exhibited the argument in his *Tusculan Questions*. According to it, the soul is possessed of an inherent immortality. It is of necessity eternal. It could have no end: no death. What was true of one soul, was true of all souls alike, whether good or bad. They must exist somewhere, be it in Tartarus or Cocytus, in Pyriphlegethon, or the happy abodes of the purified. This sublime philosophical idea passed readily and early into the theology of the Christian church. We find it running throughout the reasoning of Tertullian and Augustine. Heedless of Paul's warning voice against philosophy, they became the feeble apes of Plato. They applied their theology, as he his philosophy, to all souls alike—to those of the reprobate as of the redeemed. They taught that the life of the former *must be* as eternal as that of the latter.

"To this view the declarations of Scripture relative to future punishment were attached, and by it these declarations were moulded. The eternity of this punishment, and the many passages which speak of life and pain as existing, at least in some classes of the damned, in hell, were joined to the heathen doctrine of the immortality of the soul, and hence was formed the plausible and generally accepted view, that not only was future punishment eternal, but that it also consisted in eternal life spent in eternal pain. The fears of mankind, and the laudable desire, on the part of Christian teachers, to warn by the most terrible of all denunciations, filled in this awful description of the future of the lost. The utter callousness to suffering, produced by the long reign of heathen cruelty, and shared to some extent even by the Christian mind of the period, bore it without a shudder if not with positive satisfaction.

"The foundation of this theory was a mere fancy; that which gave continuity to its parts but a rope of sand. The essential immortality of the soul was, as Pliny called it, a figment. Its inherent fallacy will be to us apparent from the fact that it involved of necessity *a past eternity of the soul* as much as a future. Cicero gives it expression when he says of the soul, 'It can neither be born, nor can it die.' Some of the Fathers, shunning the first part of the proposition, eagerly adopted the second. They were just as wrong as, only less consistent than, the heathen thinkers. Others, judging more truly, rejected all idea of any essential immortality of the soul.† Scripture denies the entire proposition: its second part as much as its first. It tells us, indeed, that the soul does not die when the body dies. To our aspirations for eternity it answers by the promise of eternal life through Christ Jesus, but there it stops. All essential immortality of the soul it denies as explicitly as it denies it to the body. To one Being only (to God), does it allow to have 'life in himself;' of one Being only (God) does it allow immortality; i. e., the absolute incapacity of death (*aphanasia*), to be an attribute. John v. 56; 1 Tim. vi., 16. And here, as in everything else, Scripture is the book of the highest reason. That which has had a beginning may have an end. That on which God has bestowed life he may and can inflict death. The highest intelligences, as much as the lowest, must depend on him for the continuance of their life. Let him withdraw his sustaining power and the mighty archangel becomes a thing of naught as completely as the insect which dances in the sunbeams for an hour and then passes away forever." pp. 8–10.

The result of this adoption and absorption of the heathen doctrine of natural immortality into the Christian church has been most disastrous. As Mr. Minton well says: "To a heathen it was little matter whether he believed in the immortality of the soul or not. *Christianity was poisoned by the infusion.*" And "there must, in truth," to use the words of Mr. Barlow, "be divine vitality in the Christian faith, when in the face of such a creed as this, it has been able to survive."

The charge of "novelty" brought by some of the more ignorant opponents of the doctrine held by the writers before us, cannot be sustained. Besides the references given by Mr. Constable to Justin Martyr and Irenæus, the fact is, that the Apologists, as a class, did not believe in the natural immortality of the soul; and from one of their number, Theophilus, Bishop of Antioch, writing in the second century, we have a statement of this "novel" doctrine as precise and explicit as can be found in any of our recent publications. The passage is so admirable and so important, that we cannot refrain from quoting it. "But some one will say to us, Was man made by nature mortal? Certainly not. Was he, then, immortal? Neither do we affirm this. But one will say, Was he, then, nothing? Not even this hits the mark. He was by nature neither mortal nor immortal. For if he (God) had made him immortal from the beginning, he would have made him God. Again, if he had made him mortal, God would seem to be the cause of his death. Neither, then, immortal nor yet mortal did he make him, but, as we have said above, capable of both; so that if he should incline to the things of immortality, keeping the commandments of God, he should receive, *as a reward from him, immortality, and so become God;* but if, on the other hand, he should turn to the things of death, disobeying God, he should himself be the cause of death to himself; for God made him free, and with power over himself. That, then, which man brought upon himself through carelessness and disobedience, this God now vouchsafes to him as a gift* through his own philanthropy and pity, when men obey him. For as man disobeying drew death upon himself, so, obeying the will of God, he who desires it is able to procure for himself life everlasting. For God has given us a law and holy commands, and every one who keeps these can be saved, and, obtaining the resurrection, can inherit incorruption.†

We cannot now examine in detail the various arguments for the natural immortality of the soul, and endeavor to estimate their real value, but we may, perhaps, be allowed to indulge in a brief reminiscence of mental experience. We have a still vivid remembrance of the occasion, long years ago, on which the first tangible doubt regarding the popular doctrine of human immortality was injected into our mind. Not from the reading of any book, nor as the result of any train of abstract ratiocination, did this doubt arise, but while walking hastily through one of the poorest and most degraded districts of a great city. From the tolerably wide, but mean and squalid thoroughfare we traversed, numerous narrow and unsavory courts branched off which seemed the chosen haunts of misery and crime. Disreputable and shameless girls and women passed along, brutal-looking men lounged about the low public houses, or gathered in groups with the women at the entrances of the courts, from which groups many an obscene expression and foul oath fell upon the shrinking ear, while blighted, filthy, and half-naked children crawled upon the pavement or dabbled in the gutter. A miasma of moral as well as physical pollution seemed to fill the murky air; compassion and aversion struggled together in the breast; when, in a moment—by one of those lightning flashes of thought which reveal the deepest recesses of the soul—the question suggested itself—*Are all these immortals?* Is this (excepting the small minority whom divine grace and human charity may rescue from their present condition) what, morally and spiritually, it can accord with infinite wisdom and love to perpetuate to all eternity? That thought was a seed planted in the soul, which neither the traditions of the past, nor the cares and sorrows of the then present, had power to kill: it lived and grew as time passed on, it led to deeper and more earnest searching into the teaching of the inspired word, issuing finally in our present assured conviction that neither from reason nor Scripture is there any sufficient evidence of the tremendous dogma of man's natural immortality to be discovered.

Years afterwards, while reading a thoughtful book, we met with the following passage, and recognized in it a gratifying identity of mental experience:

"The hardest trial to our faith is the actual aspect of the living multitudes of mankind. Looking round the world, it is very hard to find one's immortals or celestials, that are to be. Not always do men seem worthy of living on this earth, which one might imagine to more like heaven, than they are akin to angels. Sometimes it rather seems as if the earth were waiting for its fit inhabitants, than that its present inhabitants were entitled to spurn the world beneath them in their haste to ascend into a better.

"I raise my eyes from my paper, and what a beautiful vision lies before me! The blue sky reflected on these ample waters gives me a double heaven—one above, and one beneath me; and those islands of enchantment, Ischia and Capri, seem to be suspended, floating midway between them. And now the whole surface of the sea is glowing like an entire sapphire, on which a thousand rainbows have been thrown and broken. 'Surely,' I exclaim, 'here, if anywhere, man might have been immortal!'

Yet, if I descend from my solitude and pass through yonder neighboring city, I shall find myself amid a noisy, quarrelsome multitude, each one of whom would think it the grossest insult if I doubted that he was an immortal spirit, waiting to put on his angelic nature 'in another and better world.' Pity he cannot put on a little of it here. *"

* Justyn Martyr, Apol. II. p. 91. Ed. Paris, 1615.

† Justyn Martyr, pp. 206, 207–224; Irenæus, Cont. Hær. 2, 64, pp. 223; ed. Paris, 1675.

* Apparently meaning that God turns death, which man brought on himself by disobedience, into a blessing.—*Translator's Note.*

† *Ad Autolycus*, lib. 2, c. 27. Dod's translation. For Mr. Grant*—about whose book we shall have something to say presently—in the teeth of such a testimony as this to assert, that "we have no evidence that any of the Fathers of the first four centuries embraced the doctrine of Annihilation;" and again, that he "cannot find that it had a *single advocate* of any note during the Patristic period of ecclesiastical history" (pp. 6, 4, m. i.), is simply to manifest either his total ignorance as to the facts of the case, or his utter disregard of truth. We much prefer to accept the former supposition, yet to do so involves the necessity of also concluding that he had never read the book he mentions, and whose arguments he undertakes to disprove.

*This is Mr. James Grant, of England, an advocate of immaterialism and the eternity of evil.—ED. VOICE.

* Thorndale; or, The Conflict of Opinion. By W. Smith; pp. 54–55.

THE HUMAN NATURE OF CHRIST.

BY REV. W. DELOSS LOVE.

IT is a favorite method with some at the present day, to dispose of the difficulties of the doctrine of the Trinity, by denying the human mental nature of Christ, and asserting that he was only God in a human body. The doctrine is not new, but has come round again in the revolving cycle of human opinions.

That he had a human nature of some sort, none who believe the Scriptures will deny; for we have his own declaration more than sixty times repeated, that he is "the Son of Man," and one Apostle calls him, "the man Christ Jesus." The only question is, what was, and is, the *nature* of his humanity. "Jesus *increased* in wisdom and stature." The "stature" refers to his human body, the "wisdom" certainly to his mind, for wisdom is in no sense an attribute of the body, but always of the mind. If Jesus' mind were only divine, it could not be true that he increased in wisdom, for the infinite God never learned anything new, and never can increase in wisdom. Is it said that God was only mentally beclouded by taking the human form, and that increase in wisdom was rising from the cloud into light? Then who ruled and held the universe in the meantime? It is unreasonable, and doubtless impossible for Infinity to negative itself. Our God does not sleep. It is said that the language describes only the appearance to men? It is not appearance but reality that is spoken of, else the language is fitted to deceive, which cannot be.

"Jesus Christ, the son of David, the son of Abraham." Certainly, *God* was not the son of David. That would be as bad as the Catholic doctrine that Mary is the mother of God. Christ was the son of David and of Abraham in a *human* relation alone. But, was his human sonship simply in his body? What do we mean when we speak of a son? Is it only body without mind that constitutes sonship? When we stand over the coffin and speak of the dead as the son of such an one, do we mean only the *body* by the term son, or the soul also? Certainly the latter. When Jesus spoke of himself so many times as the "Son of Man," his words were fitted to deceive his hearers, and all after generations that read the Scriptures, if he did not imply that he had a human mental nature. He was not properly the *Son of Man* if he had no human spirit.

"He took on him the seed of Abraham." It follows that he took the common nature of man. But, does "seed" mean bodies, or bodies and minds both? Can we go to a Jewish cemetery, and there in a fresh grave find the "seed of Abraham?" Or must we go to the living men? "Seed" implies souls. The next verse: "Wherefore in all things it behooved him to be made like unto his brethren." This means that he *was* made like unto his brethren, the "seed of Abraham." He was so much like them as to correspond to them in all essential parts, though being more than they. He had their likeness, their nature. But was Christ like the seed of Abraham if his spirit were only Deity? Is man like Deity in a human body? Away with so shocking a thought! When the "Word" became like man, he took man's *mental* as well as bodily nature.

"We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." The priesthood of Christ is founded on the fact of his similarity to man, for whom he becomes high priest. His sympathy for mankind is based especially on his *likeness* to them. He is touched with the feeling of our infirmities. But if he had no human soul, how could he be affected with the peculiar sense of our infirmities by his own experience? How is His sympathy commended to us if He had not our mental nature? "He was in all points *tempted* like as we are." The *body* was not tempted. Was God tempted as we are? The Scriptures tell us that He is not tempted of evil. But Christ was tempted of evil. He was tempted to ambition, though he yielded not. He was tempted to distrust his Father, yet without sin. In God's perfection and infinity, temptation would seem to be impossible. It must be that Christ had a human mind that was tempted.

Yet again: Christ often addressed his Father, "O righteous Father." "Thou, Father, art in me, and I in thee." The Father also spoke of his Son. When Christ was baptized, and when he was on the mount of transfiguration, he said, "This is my beloved Son." But if Christ were only God in a human body, with no human soul, all this language, all these acts of address, were only scenic, fictitious, fitted to deceive us. Did Jesus, when he addressed his Father, address only himself? He did *only that*, on the theory we oppose.

Christ is now exalted to the right hand of the Father; he is the glorious Advocate with the Father for his people. Does that mean that it is only a human body glorified, that is the Advocate? It means just that, if Christ were only God in a human body. Or, Christ the Advocate with the Father—is that simply the Father the Advocate with the Father? If so the Bible language is fitted to mislead us. Are we not driven to the conclusion that such a theory of the Redeemer is wrong, that it brings unutterable confusion into the Scriptures, and cannot with any propriety be tolerated an instant! Will not the great community of Bible readers always concede, that Jesus Christ was human as well as divine, and that his humanity consisted in something else than a mere fleshly body? Will they not say, that to be the "Son of Man," and to take upon him, not the nature of angels, but the seed of Abraham, means that he took with his divine spirit a human body *and* a human soul?

—*The Advance.*

JACOB'S LADDER.

BEFORE entering on the history of Jacob we should bear in mind what the Lord said to his mother Rebekah before he and his brother Esau were born, Gen. xxv., 23. Here we find the declaration of the Lord, that Jacob and Esau are two nations, and two manner of people. This fact should not be lost sight of in the history of Jacob as an individual: for his history is not only the history of an individual, but it is at the same time a history of a certain nation, or manner of people. He is the father of a people called Jews, noted for their shrewdness in driving a good bargain with little regard to moral honesty; and who very naturally inherit the qualities and natural disposition of their father, who, on making his first bargain, that we have any account of, Jewed his own brother out of his birthright. Next, by a most consummate falsehood, he Jewed his poor old father out of his brother's blessing.

But this second act of dishonesty cost him some trouble. Esau, justly resenting his injuries, threatened his life; whereupon he found it necessary to flee into Mesopotamia, to his uncle Laban, his mother's brother. And, having again received his father's blessing, he left Beersheba and set out on his journey toward Haran: and as night came on he took up his lodging near a place called Luz; with the naked earth for his bed, the starry heavens for his blanket, and a hard stone for his pillow. But he was Jacob, whom God had blessed, "yea, and he shall be blessed."

And under those apparently adverse circumstances he slept sweetly, and dreamed he saw a ladder set upon the earth, the top of which reached to heaven; and on it the angels of God were ascending and descending; and on the top of it appeared the Almighty: who, after assuring him of all the blessings he had before promised to Abraham, and to Isaac his father, closed in these words, "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of."

Here let us pause a moment and contemplate this mysterious ladder, which reached from earth to heaven, with the messengers of God passing to and fro upon it, and the Almighty above it. This is the connecting link between heaven and earth: and the same infinitely good and wise being, at the top of the ladder, overrules all in both places. But we, too often, looking only through the dim spectacles of doubt, and seeing only the lower rounds of the ladder, murmur and complain of adversity; forgetting that all things work together for good to those who trust in God.

It is only when we can look through the far-seeing telescope of faith that we can see to the top of the ladder, and behold the God of Abraham, the God of Isaac, and of Jacob above it. Then we can smile at adversity, and sinking into a calm and pious resignation, exclaim, "Not my will, but thine be done."

As our readers are generally familiar with the history of Jacob during his stay with Laban, we shall pass over it, merely remarking that he was the same Jacob in Padan-aram that he was in his own father's house. And although Laban had changed his wages ten times, yet Jacob got the better of him every time; and came so near Jewing him out of all he had, that Laban's boys complained to their father that there would be nothing left for them.

And it appears that Laban himself began to think so, too; and that it was about time to dismiss him. This Jacob perceived; and to avoid the chagrin and mortification of being turned off, concluded to steal away unbeknown to Laban. So taking advantage of Laban's absence, he put his design in execution, by hastily gathering together his whole substance, and set out toward his fathers land.

Laban, however, pursued him, (as Pharaoh did his posterity when they went out of Egypt), and overtook him: and a sharp conflict of words ensued between them; each accusing the other of many grievous things. But finally the anger of both parties so far abated that they became friends again, and entered into a solemn covenant of peace with each other; and after having signed it they raised a heap of stones as a perpetual memorial of the happy event, and each party went his own way.

A few words concerning this heap of stones, and we will pass on. We have shown by the word of the Lord that Jacob represents one class of people, and Laban here represents the other, who are Gentiles; for he was one in the strictest sense, worshipping a plurality of gods, which Rachel stole from him. Suffice it, therefore, to say, the time will come when both Jew and Gentile will become one in Christ, and all former prejudice and hatred, on both sides, will forever be forgotten.

But to return to Jacob. He was not long without further trouble. He had sent messengers to Esau, to conciliate terms of peace, who had returned with the unwelcome intelligence that Esau was on his way to meet him with four hundred men. In great fear he now found himself unable to cope with so formidable a foe, and too much encumbered with flocks, herds and baggage to retreat. In this sad dilemma he very wisely had recourse to the *dernier ressort*, and looked to God for help. And there came an angel, no doubt in the likeness of a man, and wrestled with him until the break of day. And when he would have departed, Jacob refused to let him go until he blessed him. Then said the angel, What is thy name? and he said, Jacob. Again said the angel, Thy name shall be called no more Jacob, (or, more properly, *not only* Jacob) but Israel: for as a prince hast thou power with God, and with men, and hast prevailed.

This brings us to the most important part of Jacob's history. On this point his fortune turned, and on this point, also, turns the future destiny of the people whom Jacob represents—a down-trodden people, most highly renowned of old: a people whom God has blessed. Yea, and they shall be blessed. Gen. xxvii., 33. It is very evident, from all we can learn of the man, that he very evidently sustained the character indicated by name, from the time he first made his appearance in the world, holding on to Esau's heel, until he prevailed with God and became Israel.

So his seed will retain their present character, which they inherit from their father, until they prevail with God and become Israelites indeed. And when are we to look for such an event?

It must be borne in mind that in Jacob's dream of the ladder, the Lord told him he would be with him, and would bring him back into the land whereon he lies, and that he would give it to him, and to his seed. As this promise reaches to his seed, God will hereafter bring it back into the same land. And on their way back, like their father Jacob, fearing their former enemies, and perceiving they cannot prevail in their own strength, they will seek unto God for help, and will, like their father, prevail, and will be changed from Jacobites to Israelites, and so be gathered to their own land, as was their father before them.

Paul makes the Christian hope hang on the promise made of God unto the fathers. See Acts xxvi., 6, 7, 8. These promises were all of a duplicate import. "To thee, and to thy seed." They were fulfilled to the patriarchs personally: that is, to the—"*To thee*," and then left as a sure pledge, to be fulfilled to the—"*Thy seed*," through Christ. For instance, the promise to Abraham that he should have a son, was fulfilled to him personally, (*To thee*) in the birth of Isaac. But the same promise reached to the "*Thy seed*," and was fulfilled in the birth of Christ, who is verily the Son of promise, as foretold by the prophets. The same is true of the promises to Isaac and to Jacob.

Therefore, as the promise that the seed of the patriarchs should inherit the land, has never been fulfilled through Christ, it is certainly future. I am aware that some maintain that as the name Abram was changed to Abraham, that the promises pertain to the Abraham only, and not to the Abram: and in support, argue—"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." But it so happens that the promises were made to Abram before his name was changed to Abraham; and are, therefore, good to the natural heirs of Abram. And through Christ, Gentiles become adopted heirs of Abraham. And it is very certain that there is no law of justice by which an adopted heir can disinherit a natural heir.

The same is true of Jacob. The promises were made to him also before his name was changed to Israel, and, therefore, are good to the Jacobites, who are not yet changed to Israelites. The Lord said to Jacob, at the ladder, "And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." That all this was fulfilled to Jacob personally, no one will doubt. But it is equally evident that God has been, and still is with the scattered and dispersed seed of Jacob, and wonderfully kept them through all their various afflictions. It is, therefore, equally as certain that he will yet gather them again to the land of their fathers, as it is that Jacob returned from Padan-aram.

This is emphatically the hope of Israel; and we have shown that Paul makes it *his* hope, and this when he was a Christian; and as the Christian has but *one* hope, this is the true Christian hope.

So if the hope of Israel fail, the hope of the Christian will fail also, and we are left without hope only in this world; of all men the most miserable. But it cannot fail, being founded on the immutable promise of God, and is equally sure to Br. Paul, and to his brethren and kinsmen according to the flesh, whom he denominates the true Israel.

As to the prophetic proof of the return of the present Jacobites, I leave it to an abler pen than mine. I refer to the very able series of articles in the HERALD OF LIFE on the "Literal Fulfilment of Prophecy."

Z. CAMPBELL.

ASHTABULA, OHIO, April, 1869.

"SETTLED: TENT PITCHED."

"WHEN will a man be settled? When will a man pitch his tent?"

The above interrogations I recently received, from a minister of the Free-will Baptist order, whom I have been endeavoring to enlighten on the Life question.

In reply, I would say, that so long as I have a battle to fight, or a race to run, I do not intend to "be *settled*," or to "pitch my tent," but hope to dwell in "the true tabernacle, which the Lord pitched and not man." Heb. viii., 2.

I, like most others, have had a little experience in the "tent" business. I joined that of the Free-will Baptists when about eighteen years of age; and about eight years subsequent began to preach, but soon became satisfied that the "tent" was pitched partly on the traditions of men, instead of the word of God. I very frankly told them of my discovery, and read many passages from the Bible relating to the subject. But I soon found, to my surprise, that it mattered not whether the tent was on the Bible or not, nor did any one attempt to convince me of error, or disprove anything I had stated, but contented themselves by passing resolutions condemning my course, and commanding me to preach only the doctrines of the sect, on pain of being published in "The Morning Star," their organ.

But I continued on, and the Lord brought all their counsels to naught, and I was not published, and nominally continued with them and preached about five years more, when I asked, and obtained a letter of dismission.

My only wish, in relation to the subject is, that I had more light and more mental and physical strength to use it, but I cannot feel that my labor was in vain in the Lord during those years of labor, sacrifice, and trial; and I have become thoroughly convinced that the sect, as such, is "*settled*," that their "*tent is pitched*." But I mean to "stand fast, therefore, in the liberty, wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Yes, I want the liberty to "search the scriptures" for myself—to grow in knowledge—to grow up into Christ my living head in all things; and sometimes to bring out of the treasury of truth something new, as well as old, instead of being tied to a dead creed, made two or three hundred years ago in time of darkness and superstition.

How the various sects are expecting to gain the promised Canaan, while they are *settled* and their tents pitched still in Egypt, is hard for me to see.

In many of the Eastern nations we may see some striking examples of being *settled*; we find their manners, customs and superstitions the same as two thousand years ago; but we do not feel like adapting their manner of life,

notwithstanding its stability. We prefer our own country, where science and art are fairly free from their bondage and rid of their persecutors; where discoveries are continually being made, and new and useful inventions are constantly being added to the thousands already made. In a word, where we are not *settled*, where the tent is not *pitched*.

Oh! that religion was as free. Oh! that the creed-bondage was broken; that all were as free to investigate and embrace religious truths as those of science. Then should we see "a nation born in a day," and "the earth filled with the knowledge of the Lord as the waters cover the mighty deep." Therefore I intend to labor on, without caring for a tent until I enter a building of God, a "house not made with hands, eternal and in the heavens." HORACE STORY.

COVENTRY, VT., March 28, 1869.

SUGGESTIONS.

"Every one members one of another."—When the Victoria Cross is given to any man, it is not the hand that struck the blow which is honored; it is not the brain that planned that is honored; it is not the foot which scaled the wall, not even the breast which bore the scar, which is honored—but, it is the *whole man*, and he goes away glorified.

"Looking into the perfect law of liberty." —"Stooping down and looking in" says the original Greek—as the disciples looked into the tomb. There we behold no longer the body of the dead Christ, but the emblems of His resurrection. No longer a law of death, but a Gospel of life. No longer visible fear, but invisible love.

"The sacrifice of praise to God continually."—Sacrifice is still essential to religion. We may not need to offer the firstlings of the flock, but we still have to offer the first-born of hopes, of ambitions, and of desires on that altar which sanctifies the gift.

"There is forgiveness with Thee that Thou mayest be feared."—Justice and mercy are God's two eyes wherewith in every place He looks upon the evil and the good. With one, He sees all there is to condemn—with the other, all there is to pity. With both, He takes the stereoscopic view, so to say, and beholds one to whom He can be just and yet whom He can justify through His grace in Jesus Christ.

The present need holds a magnifying glass over the principles of Scripture. How often it happens that we are dim sighted in our service, and without this would fail to read aright.

In every flock of the Lord there are "ring-streaked, speckled and spotted" ones, and these are to be considered the peculiar portion and care of the under-shepherd.

Which shall we regard as the true stream of a Christian life—the little bays and eddies where the current makes in on the banks, or the strong full river which runs beyond? So, shall we not better judge men by the deep inner purpose, instead of the various and shallower impulses?

Remember that God has no truth which is lame of a leg, blind of an eye, deaf of an ear, or crippled in a hand.

SAMUEL W. DUFFIELD.

—American Presbyterian.

P. FLICKNER, Delton, Wis., writes: I have been sending out some of those Campaign Documents, and would like to send more if I had the means to pay for them, but at present I have not. O how thankful I am to learn that truth is advancing, and that our precious HERALD OF LIFE is finding a greater circulation and its readers increasing day by day. The Lord grant the day may not be distant when it will not be necessary to ask, "Understandest thou what thou readest?" but that all may understand as the Lord designed. Our prayers are with and for you in all your labors. Yours, hoping for eternal life through Jesus Christ alone.

REMARKS BY THE EDITOR.—We hope yet to be able to supply those who are willing to circulate the Campaign Documents, but are unable to pay for them. We have already sent out many to such persons, and the work bids fair to accomplish much. Let it go bravely on: we trust it will. As to the HERALD OF LIFE, its circulation is constantly increasing. We have received more *new* subscribers the month past than in the same time in any previous month, "and still they come." If we "have a mind to work," we need not fear the "indignation" of the "Sanballats," nor the contempt of the "Tobiahs," who say we are "feeble," and "that which they build, if a fox go up, he shall even break down their stone wall." Many a crafty "fox" has tried the experiment and failed; and though we may be accounted by these light-footed animals as the most feeble and the "fewest" of all the believers in our Lord's return, yet the Lord can make "a little one to become a thousand, and a small one a strong nation; the Lord will hasten it in his time." As yet, our enemies have not been able to make a breach in "the wall" we are building to the honor of GOD and our LIFE-GIVER. Let us go steadily on with our work, looking to God to direct us in all things; so shall we prosper in his work, and vindicate his glorious character from the reproach cast upon it by good and bad men. "Fear not, *little* flock: it is your Father's good pleasure to give you the kingdom."

THE HERALD OF LIFE.

NEW YORK, APRIL 14, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE PASSOVER SUPPER:

COMMONLY CALLED, "THE LORD'S SUPPER."

LIFE BELIEVERS in this vicinity will celebrate this annual feast, this year at the COOPER INSTITUTE, Room 18, corner of Fourth Avenue and Eighth Street, New York City, Monday evening, the 26th inst. Exercises to commence at seven o'clock. All who love our Lord Jesus, who is "our Passover, sacrificed for us," are cordially invited to meet with us on this anniversary occasion.

Those in the city or country who are so situated as to be unable conveniently to meet with others of like faith, can keep this memorial feast alone in their own houses or places of residence: they are not dependent on priests to consecrate or otherwise assist in this remembrance of Christ's death. Our Lord will meet with and bless every soul who attends thereto, whether alone or in company.

ZION'S HERALD: "CAUGHT AGAIN."

WE made an introduction to this subject last week, and now resume it. That paper next moves on us in the following language:

The Herald of Life, in attempting to escape from our "nut-shell argument," plunges into yet more perilous heresies. It now seems to declare that Christ Jesus had no full Divine power, till after His resurrection, though it may avoid this conclusion by pressing unwarranted distinctions between the humanity and the divinity of the Blessed Lord. Because Christ says after His resurrection, "All power is given unto Me in heaven and earth," it thinks that he did not have that power before; and thus God could, must, and did raise Him, a helpless and unconscious creature, from the grave, and clothed Him, *a creature*, thus raised by a power and gift outside of Himself, with Omnipotence.

The "perilous heresies," if they exist, will be found in our brother's own statements, as we trust to show before we have done with the matter. We are personally involved in this friendly controversy, as the Editor of "Zion's Herald" called us by name in his previous article, and gave some account of us, and said, "*he*" ("George Storrs") "jumped at this bait"—the "nutshell argument." We have not the slightest objection to this use of our name, and only mention it as an apology for the use of *his* name, being more convenient than the name of his paper.

Br. Haven, in his "nutshell argument," used the expression "*the man* Christ Jesus." We accepted that expression, and entered on our response with that single idea. The idea was a scriptural one and expressed in scriptural language. Both parties, it seems to us, should have confined ourselves to that point. Br. Haven now tells us, that we "seem to declare that Christ Jesus had no *full* Divine power, till after His resurrection, though" we "may avoid this conclusion by pressing unwarranted distinctions between the humanity and divinity of our Blessed Lord."

Will our Br. tell us wherein we made unwarranted distinctions? Does he really believe that the Godhead had a "death and resurrection?" If so, why ask us, if "the *man* Christ Jesus was unconscious between His death and resurrection?" Why not have omitted the words which apply only to humanity? If an unwarranted distinction has been made, did not our respected Br. H. lead in the work? and shall we be condemned and he go free? Had "the man Christ Jesus" "full Divine power" when "laid in a manger" at Bethlehem? Had He when he "increased in wisdom and stature, and in favor with God and man?" Luke iii., 52. Can the fulness of Divine power "increase in wisdom?" Did "the *man* Christ Jesus" have "full Divine power" when upon the cross, he said, "Father, into thy hands I commend my spirit?" Luke xxiii., 46. Does our brother deny that God raised "the man Christ Jesus," up from the dead? Was "the man Christ Jesus" praying to himself at the time of His crucifixion, or at any other time when He prayed? If you answer No, Do you not make him dependent on another? if *yes*, Do you not involve Him in something that looks like hypocrisy, or dissimulation? This truly would be a "perilous heresy." That "God did raise the man Christ Jesus from the grave" is a truth attested by "a hundred" texts to your "one" that He raised himself. Br. Haven says:

The Herald of Life seems to think if, He inherited no evil, He did weakness. He was not able, though He over and over declares that He was, to deliver Himself from the power of the grave.

"The *man* Christ Jesus," Paul tells us, was "made like unto his brethren:" Heb. ii., 17. Were his brethren possessed of "weakness?" And is it a heresy to say, "the man Christ Jesus" was, also? Does not Paul say, "He was crucified through *weakness*; yet He liveth by the power of God?" 2 Corth. xiii., 4. Where did "the man Christ Jesus" assert "over and over" that he was able, of himself, "to deliver Himself from the power of the grave?" The most you can claim is "one" text, and your construction of that contradicts "a hundred" others declaring that "GOD raised him up from the dead."

Saith Br. Haven:

Death had dominion over Him according to His own consent and will, no more.

We are happy to agree with our brother in this sentiment. His death was voluntary: He died by his own consent; and He consented to be under death's "dominion" just "three days," and "no more." He went under that dominion with the pledge of God the Father that He should be holden no longer: for, said "the man Christ Jesus, THOU wilt not leave my soul in *sheol*; neither will THOU suffer thy Holy One to see corruption." Psa. xvi., 10.

Again saith "Zion's Herald:"

This death was neither unconsciousness nor annihilation. It was the experience unknown to us, and to every creature, by which He laid down His life and took it again, in His own time and way.

If His "death was the experience unknown to us," etc., then our brother cannot know that it was not a state of "unconsciousness." How can he know it was not, if it was "unknown to us" in what His death consisted? Can Br. Haven know what is "unknown to every creature?" That "the man Christ Jesus laid down His life and took it again, in His own time and way" is true; and it is equally true that the time and way was that appointed of the Father, so that He was in all things obedient unto the Father: for, when He prayed, "O my Father, if it be possible, let this cup pass from me." He immediately added, "nevertheless not as I will, but as THOU wilt." Matth. xxvi., 39. Here are two wills. Will Br. Haven tell us if two wills exist in the Deity? We have always supposed such a thing was impossible; but "the man Christ Jesus" clearly had a will separate from the will of the Father, though not oppose to it, as the prayer above shows.

Our excellent Br. H., in concluding, uses the following language:

A theory that compels its advocates to deny the Deity of Jesus Christ, that makes Him the helpless and unconscious victim of the grave, that declares He only attained to Divine power subsequent to His resurrection, is akin to that which unwisely contemplates death as always meaning extinction or suspension of conscious being—a state it never naturally nor necessarily means.

Here are several mistakes our Br. has made in his earnest zeal to sustain his side of this question. We do not "deny the Deity of Jesus Christ:" that is a pure assumption, unsupported by "one" word that we have said. We do deny that "the Deity," or Godhead suffered or died in any sense. Does our brother believe it did? If not, then why drag that point before his readers to create prejudice against our views? Our friendly controversy has been, on our part, wholly confined to what was done and suffered by "*the man* Christ Jesus." As a *man* he was born, cradled in a manger, increased in wisdom and stature, ate, drank, slept, wept, was sorrowful, his soul was made an offering for sin, He poured out his soul unto death—died; but died with the Divine pledge that He should live again in three days: which pledge God, His Father, faithfully fulfilled by bringing "again from the dead our Lord Jesus, that great Shepherd of the sheep," etc. Heb. xiii., 20. These remarks may answer for our reply to the first mistake in the foregoing extract.

The next mistake is, that we declare by our theory that Jesus Christ only attained to Divine power subsequent to His resurrection. He possessed and used Divine power before His death, that is, He wrought works "by the Spirit of God" (Matth. xii., 28) which "descended and abode upon Him." John i., 32, 33. But that He had "*full* Divine power," that is, "all power in heaven and earth" till at or after His resurrection, no text, quoted by our brother, asserts. Br. Haven had said, (in his remarks, in reply to our request to tell us where "the man Christ Jesus" had "a commandment to use *all* power in His own person" *before* His resurrection from the dead) "Christ declared this power inherent in Himself long before His death." In proof of this he cites a text, in John iii., 35, as follows: "The Father loveth the Son and *hath* given" (not *will* give), "*all things* into His hand." In the first place, it may be questioned whether these words in the most literal sense imply "*all* power in heaven and earth." If so, why does He ever pray again? Surely He can have no more given him. But in the next place, the words no more necessarily imply that *all* (that is, unlimited) power was then in his hands than "He *hath* poured out his soul unto death" (Isa. liii., 12) implies that Messiah had done so at that time. It settles the fact that He was to have "all things given into His hands," and He tells his disciples when it was done, viz., at His resurrection. Till that time He was subject to sorrow, suffering, or death: then death, "the last enemy," was triumphed over, and "the man Christ Jesus" became "Head over all things to the church." Eph. i., 22.

When did this transpire? Read the context; "The God and Father of our Lord Jesus Christ, the Father of glory, give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to the working of His *mighty power*, which He wrought in Christ when HE (God the Father) *raised him up from the dead*, and set him at His own right hand . . . and hath put *all things* under his feet," etc. Eph. i., 17–23. Do not all see, this was "*at* or *after* His resurrection from the dead?"

Our brother speaks of our theory making Jesus "the helpless and unconscious victim of the grave." We wonder that he does not stumble at Jesus' being born of a woman, and a helpless victim of infancy; or a victim of scorn and contempt, etc. Is one more marvellous than the other? Trul your brother seems astonished where we see no cause for it, more than many other things connected with our Lord's birth, life, and death. We confess that we are stumbled at our Br.'s idea of Christ's death; or rather, his *no* ideas; for he says, "His death was the experience unknown to us," etc. Then how are we to know what His resurrection was? And if we know not that, how do we know what our own is to be? Paul saith, "If we believe that Jesus died and rose again, *even so* them also that sleep in Jesus will God bring with him." Bring with him from where? Where did God bring Jesus from? Let the same apostle tell us: "The God of peace that brought again from *the dead* our Lord Jesus," etc. Compare 1 Thess. iv., 14, with Heb. xiii., 20.

Again Paul tell us, "Now is Christ risen from the dead, and become the first-fruits of them that slept . . . afterward, they that are Christ's at his coming." 1 Corth. xv., 20–23. If His "death was an experience unknown to us," so must His resurrection be, in like manner. In fact, we know nothing about His death and resurrection. How then is He the first-fruit, the *sample*, the pledge, of our resurrection? What propriety in Paul's saying, "If we believe that Jesus died and rose again, *even so* them *also* that sleep in Jesus will God bring with him"—"from the dead?"

Resurrection implies death; for there can be no resurrection till there has been first a death. If "the man Christ Jesus" did not die, or was not dead, a resurrection was impossible, and there was none. Orthodoxy maintains "the soul is the essential man." Thus, if the soul does not die, really, truly, then the essential man never has, and never can have a resurrection from the dead: consequently, "the man Christ Jesus" never was raised from the dead; and the discussion about who raised Him from the dead is all labor lost, for He was not and could not be thus raised, because the essential man was never dead; and the talk about His dying for our sins and being raised again for our justification is all a hallucination, a phantasm—a thing of appearance; and not a reality. Here we kindly retort on our brother of "Zion's Herald," "A theory that compels its advocates to deny the" death and resurrection of "*the man* Christ Jesus," and that "makes" His great death and life work only an "unknown" something that seems to be death and resurrection, while in fact it was "neither," looks to us as if it was "akin to that which" is *real* "infidelity." We would not, even by insinuation, have any one suppose that the excellent conductor of Zion's Herald is an infidel: he abhors infidelity as much as we can; but his "narrow though honest views lead" him into that company by denying the real death and resurrection of "the man Christ Jesus." Not that he denies it in words, intentionally, but he does in fact, as much, and indeed more, than he supposes we "deny the the Deity of Jesus Christ;" for we made no such denial in words nor by implication, because that was not a matter of discussion; it was simply what took place in relation to "*the man* Christ Jesus." Whatever may be true in relation to the Godhead was not affected by anything we said, unless that died as well as the Manhood, which our brother will not pretend; nor do we believe he can show any "unwarranted distinction," in any of our responses, "between the humanity and divinity of the Blessed Lord." We have just such a distinction as he himself clearly made when his "nutshell argument" challenged a solution, on our principles, of the death of "*the man* Christ Jesus." Why speak thus, if he intended to embrace "the Deity" in his aforesaid "nutshell?"

Our brother seems now to intimate that we have no right to make a "distinction between the humanity and divinity of the Blessed Lord;" and that any such distinction is "unwarranted." Is he willing to be judged by this rule? Does he really believe *God* was born of the virgin Mary? If such an idea is inadmissible in his mind, Does he not admit what he calls our "distinction," etc? If this is true, is it any more "unwarrantable" to make the same "distinction" in His death? If he does not allow this in His death, then it is not allowable in His birth. Then what follows? "God was born of the virgin Mary." Then, why not adopt the papal dogma—"Mary the *mother* of God?" If it was "*the man* Christ Jesus" that was born of Mary, it was "*the man* Christ Jesus" that as really died as that He was born: to deny the death is to deny the birth, or else to make an "unwarrantable distinction" in the matter. Let us not "strain at a gnat and swallow a camel."

We have not yet quite made out "a hundred words" to our brother's "one," but we cannot close without giving one more extract from his reply to us. It concludes thus:

We hope our old advocate and associate will see whither these narrow though honest views lead, and escape from a theory that makes the Lord Jesus Christ the powerless subject of the most powerless of His creations—death.

We thank Br. Haven for these kind words; and respond by saying, "We hope our" beloved brother "will see whither these narrow though honest views" he holds, concerning the death and resurrection of "the man Christ Jesus," "lead, and escape from a theory that makes" void both the death and resurrection of our Redeemer; and that he may yet become an "advocate and associate" in proclaiming the great truth that "Christ died for our sins according to the Scriptures," which say, "He poured out his *soul* unto death," (Isa. liii., 12); "and that *He* was *buried*, and that *He*" [the personality—"the man Christ Jesus"] "rose again the third day according to the Scriptures," "THOU wilt not leave my soul in *sheol*, nor suffer thy Holy One to see corruption." See 1 Corth. xv., 3, 4, and Psa. xvi., 10. To such labor and suffering we would gladly welcome our brother of "Zion's Herald" whenever he is convinced that such is the truth.

Jesus prayed to His Father, concerning His disciples, "Sanctify them through thy truth, thy word is truth." John xvii., 17. Let us be as concerned for "the truth" as we are to make men "new creatures;" for however we may flatter ourselves that we can bring men "to the cross" savingly, unless they yield their hearts to "the truth as it is in Jesus," we may be disappointed. They may have "a name to live" and be in the way to death. We are not among those who think men must have the same view of what is truth that we have to find salvation. We know not how much or how little truth may prove saving to individuals; but we are quite sure, a wilful rejection of truth is not likely to promote the salvation of any one, even though they may think they are "doing God service." Truth is truth, whether few or many receive it as such. Nor is the sower of the seed of truth to grow weary, though he may have toiled long with little apparent success. Jesus himself after the whole period of His life on earth, of more than thirty years, appears to have had but few real disciples. Our brother has not forgotten how ourself, and a few others in the M. E. Church, labored to get that body to embrace a great truth, and that our names were cast out as evil, and we were bid to "preach the gospel and let that other work alone:" but we held on our way, and have the satisfaction, after thirty years, of seeing the truth for which we labored and suffered, incorporated in the faith of the whole body of that church. Seeing these things are so, and having obtained help of God, we have kept right on our way, following truth wherever it leads, and proclaiming the same, assured in due time we shall reap if we faint not.

We might say much more on our brother's position; especially, that "death" is one of Jesus Christ's "creations;" but that, probably, was a slip of the pen, and we let it pass, hoping that nothing in this controversy may be said to interrupt the good-will and love that exists between us. May our gracious LORD and LIFE-GIVER guide us each and all His friends into all truth, and bring us through His abounding love and mercy to His eternal kingdom and glory.

P. S.—Will our friends please read an article we have transferred to our columns, from "The Advance," on "The human Nature of Christ," written by a Congregational Minister of Milwaukee, Wis.

WE THANK our friends who have helped us to supply our subscribers with the number of the HERALD OF LIFE for "March 24." We have now sent to all such, so far as we know, who failed to get that number at the time of its issue. Some of the papers were worn, through use; but we did the best we could.

ORTHODOX RESURRECTION.

THE following article we copy from the "Advent Herald" ("orthodox" Adventist.) The first paragraph is Editorial in that paper, so that the remarks that follow are impliedly indorsed. We have attached notes at such points as we wished to call special attention to:

THE RAISED BODY OF THE BELIEVER.

A local preacher of the Free Methodist church, having in a communication to the "Free Methodist," taken the singular position that the souls of the just in Paradise (1) being now invested with outward forms of life the resurrection is not to be anything else than a general and simultaneous advent of human souls in these heavenly bodies, the editor in reviewing the article justly remarks:

"The idea that the resurrection is nothing more nor less than the simultaneous advent from heaven of all the saints at Christ's coming with such bodies as they are supposed now to possess, is certainly a novel and strange one. In that day the saints are to come forth from their graves, and *the 'earth shall cast out its dead.'* (2). Christ tells us that those who have done good shall come forth *from their graves* unto the resurrection of life. John v., 28, 29. But according to this theory they are simply to make their advent or come forth from heaven itself. Are the grave, therefore, and heaven, identical? are they one and the same place? A theory that involves such absurdities should be hastily abandoned." (3.)

"When the apostle says, speaking of sowing wheat or some other grain, 'Thou sowest not that body that shall be, but bare grain,' and goes on to say, 'God giveth it a body as it hath pleased him, and to every seed his own body,' and hereby illustrates the resurrection, he evidently does not mean to be understood by the phrase, 'thou sowest not that body that shall be,' as teaching that the same body will not be raised, but only that it will not be raised in the same *condition* in which it was laid down. Upon this thought he enlarges thus: 'It is sown in corruption; it is raised in incorruption: it is sown is dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body.' The natural body is the body in its present mortal state. The spiritual body is the *same* body changed and made 'like unto Christ's glorious body'—the same in substance but not in condition. In the Bible both these terms—'natural,' 'spiritual'—are applied to men in this life. Before regeneration the man is natural; after regeneration he is spiritual (see 1 Cor. chap. ii., and various other places.) Is he, therefore, not the same man? Certainly he is, but oh, how changed in condition! A spiritual body is not an ethereal, intangible entity, or sort of spirit body (a contradiction of terms), as seems to be imagined in the article under review, but simply a human body redeemed from the curse by the atonement and made all glorious and immortal by the power of the Holy Spirit. The term 'natural' applies to man in Adam, or in a state of nature; the term 'spiritual' applies to man in Christ, or in a state of grace or favor with God. Now, as the body cannot be brought into this state in *this* life it awaits the change of the last, or resurrection day. Then it will be a 'spiritual body,' but a *body* nevertheless, and the *same* body. That is very justly termed *natural* which is in nature without the work of the Spirit through the atonement. That is very justly termed *spiritual* which is the fruit or result of the working of the Holy Spirit through the atonement. The resurrection is of this nature, hence a *spiritual* body. The expression, 'flesh and blood cannot inherit the kingdom of God,' is explained by 'neither doth corruption inherit incorruption.' That is, the body will not then be as it now is. Exactly what it will be we cannot tell. 'Now we see through a glass darkly.' It doth not yet appear what we shall be; but we know that when He shall appear, we shall be like him, for we shall see him as he is.'"

NOTES BY THE EDITOR OF HERALD OF LIFE.

(1.) This is truly a "singular position;" but its singularity consists in "souls" being "in Paradise" *before* the resurrection, at all. But such is the creed of "orthodoxy." If they are, they would seem to need some kind of "invested form," otherwise they would be invisible, if they are what orthodoxy generally represents.

(2.) That is good, sound, Bible doctrine. Mark you, "The *saints* are to come forth from their graves:"—not out of "Paradise." Till that time the saints "sleep in the dust of the earth:" Dan. xii., 2. Will orthodoxy tell us if they believe the *bodies* are "the saints?" How often have we been told "the soul is the man." If that is true, and the soul is in Paradise, when the saint is dead, it strikes us, it is a difficult matter to get "the saints" out of "their graves," where, according to orthodoxy, they never were. No wonder a thinking "local preacher," holding to orthodox souls for his faith, should come to the conclusion above stated. Such a conclusion was perfectly natural from the premises.

(3.) "Physician, heal thyself." It would be a strange "theory," truly, that represents the saints in heaven and at the same time in the graves. But such seems to be the theory of the "Free Methodist," and indorsed by the "Advent Herald." So we respond to them,

"Is the grave and heaven identical?" Mark well, these orthodox papers say, "the *saints* are to come forth from their graves." Yet they would have us believe the essential saint is in heaven, or paradise! Do we not well to say, "Physician, heal thyself?" If the "local preacher's" theory is an absurdity, does not your own involve a greater one? We think it does, and "should be hastily abandoned."

The remainder of the article we let pass as being near the truth, though we dissent from the idea that the resurrection body is necessarily "the *same* body" that was laid in the grave. The "same" *man* is the subject of the resurrection: but "thou sowest not that *body* that shall be," saith Paul, . . . "but God giveth it a body as it hath pleased him, and to every seed his own body." 1 Corth. xv., 37, 38.

Port Richmond: Staten Island.

We spent last Sabbath at the above place. Our excellent friend, T. M. Sother, residing there, has purchased and fitted up in a neat manner, a house, which will seat some two hundred and fifty persons comfortably, for a free promulgation of the Life views as held and promulgated by Life Believers. He has done this at an expense of over two thousand dollars, as his own private enterprise. Last Sabbath it was occupied for the first time. He conducted the morning services himself—gave his reasons for what he had done, and his object in doing it.

In the afternoon and evening the Editor of this paper occupied the pulpit and "held forth the word of Life" to attentive hearers. May the Lord prosper the work in that place, and abundantly reward him who has, from the funds the Lord has given him, taken the noble stand of the ancient Bereans, determined that the Bible shall speak for itself, untrammelled by human traditions.

The Tract on the Devil.

This tract is now ready. It contains 46 pages of reading matter, and is a very important addition to our list. Let it have a wide circulation. Doubtless it will be an efficient agent in overcoming the popular superstitious notions of possession by demons, etc. Many of God's dear children are as much in the dark concerning this question as the Jews were in the time of our Saviour. Give the people light.

The price of the tract will be found in the price list on the last page of the Herald.

The following article is an extract from Bishop Law's works, whose position on this question is precisely like our Editor's. Bishop Law was Bishop of Carlisle in the English Church, and in his day he caused the popular notions concerning man, devils, etc., to shake from cap-stone to foundation.

F. H. Burbank.

New York, April, 1869.

Matt., x., 28. Fear not them which kill the body, but are not able to kill the soul: (after that have no more that they can do. Luke xii., 4) but rather fear him which is able to destroy both body and soul in hell.

"This is so far from proving such a distinction between soul and body as implies any separate existence of the former from the latter, or its being capable of suffering in an intermediate state, that it seems only intended to point out the great distinction between this and the next Life; when, in the common language, soul and body are reunited . . . It may be observed here, once for all, that when Christ uses the common distinction of soul and body, he may be conceived to adapt himself wholly to the popular language and ideas, without giving any confirmation to the *truth* or *justness* of them; as when he says *a spirit* (i.e., according to your own notion of it) *hath not flesh and bones as ye see me have.* Luke xxiv., 39, without determining the reality of such a phantom: which popular way of speaking, used then on all occasions as the most agreeable and most intelligible, should be more carefully attended to by us, in order to guard against all such chimeras as are too often grounded upon it.

"In the same popular manner do the Evangelists treat some of Christ's miraculous works, when they describe them just according to the vulgar apprehension; v. g. Luke vi., 19, 'There went virtue out of him to heal them all'—and Mark v., 30, 'Jesus immediately knowing in himself that virtue had gone out of him, turned himself about in the press, and said, Who touched my clothes?' intending to denote his consciousness of the infirm person's wanting to be cured in a private way, and accordingly making use of the superstitious means, vulgarly deemed effectual to that purpose, of secretly touching some of his garments; which desire of hers, Christ was determined to comply with (but not till he had opportunity of producing her in public) and thereby instantly rewarded her faith in his miraculous power, notwithstanding the improper manner in which she had been induced to solicit it, as if such healing virtue could have been produced in, or elicited from Christ either magically or mechanically, and without his knowledge . . .

"The same observation has been made on the vulgar notion of possession by devils so very prevalent among the Jews about Christ's time; where he really cures each disorder without controverting their opinions on the subject (which would have been endless, and answered no good purpose) but rather allows and argues from them occasionally, *ad homines; casts out* these devils, as the Jews themselves frequently attempted to do, and is said to *rebuke* them, (Mark. i., 25,) in the same manner as he *rebukes* a fever (Luke iv., 19) or the *winds* and *sea* (Matt. vii., 26.) . . . On the same principle also several parables seem to be founded, as that of the Rich Man and Lazarus; . . . that of unclean spirits walking through dry (desert) places; and numbers of them entering into one man, and dwelling there."

Will the Wicked Dead be Raised to Life?

"He that believeth not the Son shall not see life; but the wrath of God abideth on him."—John iii., 36.

This text answers our question with great distinctness and assurance. We do not see how the question could be more definitely answered, and yet it may be needful, in order to understand and appreciate more fully the correctness of the sentiment expressed in our text, to examine a few points which have a bearing upon this question.

1. The law given to Adam for the government of his race does not require anything of the sinner after death.

Death terminates the jurisdiction of that law over man. Gen. ii., 17, "Thou shalt surely die," nothing beyond. After Adam sinned, the Lord explained the penalty of his law. Gen. iii., 17–19, "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

According to this explanation, all the sorrow to which man will be subject, will be experienced before death. Death will terminate life, so that man will return to dust. Nothing is said of anything beyond death. No claim whatever is made upon man after death. To secure the execution of this penalty, Adam was excluded from the tree of life, "lest he should eat of it and live forever." And when Adam died it is said, "All the days that he lived were nine hundred and thirty years, and he died." He died so as not to live.

Paul applies this death to all men, Rom. v., 12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." All men, then, are subject to this penalty of death. God's law requires that all wicked men shall die, so as not to live; but it does not require anything of wicked men beyond this death. Wicked men must not live again. Hence "he that believeth not the Son shall not see life."

2. The gospel does not propose to change, or to correct, or to supersede God's law; but to reconcile the world to its authority.

"Christ came in his Father's name," not to destroy his law, but to destroy the rebellion against it." "He came not to condemn the world, but to save the world,"—"not to destroy men's lives, but to save them."—"He came not to do his own will, but the will of the Father which sent him." And Christ said, that "this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." As Christ is subject to the Father, so the gospel of Christ is subject to the law of God. The law dictates to the gospel, but the gospel does not dictate to the law. The gospel is to the law given to Adam what the physician is to the laws of life and health; neither proposes to change the laws, but their office is to *restore.*

As the physician may not change the laws by which health is governed so the gospel *may* not change the law which God gave to govern the world. Hence the gospel cannot *add another death* to the penalty of the law. If this is so, then the wicked cannot see life.

3. There will be a judgment of the dead, *as such*, in distinction from the living.

Some of the dead will be worthy of a resurrection, so that they can die no more: therefore there must be a judgment of the dead. I will quote a few passages in proof: Acts x., 42, "And to testify that it is he which was ordained of God to be the Judge of quick and *dead.*" Rom. xiv., 9, "For to this end Christ both died and rose and revived, that he might be Lord both of the dead and living." The next verse speaks of Christ as the Judge. 2 Tim. iv., 1, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the *dead* at his appearing and kingdom." 1 Pet. iv., 5, "Who shall give account to him that is ready to judge the quick and the *dead.*" Heb. ix., 27, "And as it is appointed unto men once to die, but after this the judgment: (that is, after death). Rev. xi., 18, "and the time of the *dead*, that they should be judged." Rev. xx., 12, "And the *dead* were judged out of the things which were written in the books according to their works." Thus we have a judgment of the dead distinctly affirmed.

4. The result of the judgment of the dead.

(1) The result to the righteous. Will they live again?

Job xix., 25, 26, "For I know that my Redeemer liveth, and that he shall stand at the last day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another." Job felt assured that when the Lord should come to judge the dead, he should live and see God. Psa. xlix., 15, "But God will redeem my soul from the power of the grave, for he shall receive me." David expected to be redeemed from the grave and to be accepted of the Lord as the result of the judgment of the dead. Isa. xxvi., 19, "Thy dead men shall live, together with my dead body shall they arise." When the Lord shall judge the dead, then those who are the Lord's will arise and live. Dan. xii., 2, "And many of them that sleep in the dust of the earth shall awake; some to everlasting life." When the dead are judged, the righteous will awake to everlasting life. John v., 29, "And they that have done good unto the resurrection of life." In this judgment all that have done good will be rewarded with life. John vi., Christ gives assurance, all through this chapter, "that of all the Father had given him, he would lose nothing, but would raise it up at the last day." This is a cheering result. Luke xx., 35, 36, "But they which shall be accounted worthy to obtain that world and the resurrection *from* the dead . . . can die no more." Rom. viii., 11, 23, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies." "They who have the first-fruits of the Spirit groan within themselves, waiting for the adoption, to wit, the redemption of their bodies." Phil. iii., 11, 20, Paul strove to attain unto the resurrection from the dead, so that his vile body might be fashioned like unto Christ's glorious body. 1 Corth. xv., 20, 23, 51, 54; All of whom Christ is the first-fruits will be made alive and put on immortality when the Lord comes to judge the dead. Rev. xx., 15, And whosoever was found written in the book of life was not cast into the lake of fire.

Thus we have a description of the results to the righteous of the judgment of the dead. If those who are to be raised from the dead to life must be worthy of such resurrection, then no others will be raised to life. If it was necessary for Paul to strive to attain unto the resurrection from the dead, will those who do not strive for it attain unto it?

(2) The result of the judgment of the dead to the wicked.

Will the wicked dead live again?

Job xxiv., 19, "Drought and heat consume the snow waters, so doth the grave those which have sinned." Isa. xxvi., 14, "They are dead, they shall not live; they are deceased, they shall not rise." Psa. xlix., "Like sheep they are laid in the grave, death shall feed on them, . . . they shall never see light. Man that is in honor and understandeth not, is like the beasts that perish." Prov. xxi., 16. He "that wandereth out of the way of understanding shall *remain* in the congregation of the dead." John iii., 16, 36, "That whosoever believeth on him should not *perish.*" Those who do not believe on him *will perish.* "They shall not see life, but the wrath of God abideth on them." 1 John v., 12, "He that hath not the Son of God hath not life." John v., 29, 40, "And they that have done evil unto the resurrection of damnation:" (not the resurrection of life). "Ye will not come to me that ye might have life." John vi., 53, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Rom. vi., 23, "The wages of sin is death," (not *two deaths*). 1 Cor. xv., 18, "Then they also which are fallen asleep in Christ are perished." The wicked will perish if there is a resurrection: but if there be *no* resurrection the righteous will *also perish!* they will perish as the wicked perish. James i., 15, "Then when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." 2 Pet. ii., 12, "They shall utterly perish in their own corruption, as the brute beasts perish." Rev. xx., 15, "And whosoever was not found written in the book of life was cast into the lake of fire."

Thus we have a description of the results of the judgment of the dead to the wicked. There is no life in it for them.

The difference in the awards of the judgment of the dead.

In *every* instance the righteous receive *life.* In no instance do the wicked receive *life;* but instead, shame, contempt, condemnation, and the second death. The wicked, then, will not live again.

5. The second death: What is it?

When the question is asked, what is the second death? a ready and unhesitating answer is almost always given, "To die the second time." So universal is the impression that this is a correct answer, that very little thought is given to the subject. Many rest their whole faith in the doctrine that the wicked will live again upon this one view of the question. Say they, "There can be *no second death* without a second life; therefore the wicked dead *must* be raised to life."

Let us, then, ask the book of Revelation, (as it is mentioned nowhere else in the Bible), what is meant by the *second death?* The answer to this is given distinctly in Rev. xx., 14. "And death and hell were cast into the lake of fire. This is the *second death.*" *What* is the second death? Death and hell were cast into the lake of fire: *This* is the second death. Is this all? This is all. All that makes up the second death is contained in this transaction. Death and hell were cast into the lake of fire. This is all. Nothing more is needed to complete the second death. If the wicked dead were never cast into the lake of fire, it would not in any way render the second death incomplete. Then, the second death does not mean to die the second time. Did death and hell die a second time? Were they made *alive* in order to be cast into the lake of fire? Whoever becomes subject to the second death, must be subject to it as death and hell were. They must stand before God, as death and hell stood before him: in the *same sense.* They must be cast into the lake of fire as death and hell were cast into it: in the *same sense.* It is just as easy to see how the dead, small and great, can stand before God and not be alive, as it is to see how death and hell can stand before Him and not be alive. It is just as easy to understand how the dead whose names were not found written in the book of life were cast into the lake of fire, as it is to understand how death and hell were cast into the lake of fire. It is all done in the *same sense*, and for the same reason. The *second death*, then, is just such a death, as Death and Hell suffered when they were cast into the lake of fire. It is *such a death* as the dead, small and great, whose names are not found written in the book of life, may suffer without being made alive. It is the award of the judgment of the dead, to the wicked. Then surely, "He that believeth not on the Son shall not see life; but the wrath of God abideth on him."

Recapitulation.

The argument we have adduced on the question under consideration stands thus:

1. The law of God does not require anything of the sinner after death.

The jurisdiction of the law ceases at that point.

2. The gospel is a *provision*, not to *change*, or to *correct*, or to *supersede* the law, but to *restore*, to *reconcile* to its authority. Hence it cannot *add another death* to the penalty of the law.

3. The gospel has a claim upon all the dead whose names are found written in the book of life; and is pledged to raise them to life. Hence the necessity that the *dead* should be judged.

4. The results of the judgment of the dead are, to the righteous, *life;* and to the wicked, shame, contempt, condemnation, and the second death.

5. That the second death is a death which the dead, small and great, whose names are not found written in the book of life, may be subject to without being made alive.

Therefore, our text is literally true, that "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him."

Joel A. Simonds.

Grand Rapids, Mich., April, 1869.

My Testimony.

"Ye are my witnesses."

For the few months past my health has been very poor, and I have often felt that my work was about finished, and that I must soon go down to rest among the sleepers, but for some reason I am spared. I have been almost entirely deprived of the privilege of meeting with the people of God, yet with my Bible and papers, the family altar, my closet, and occasionally the company of some of like precious faith, I have not had a very sorry time after all. My mercies and blessings far outnumber my trials and afflictions, and even those, I have reason to believe, are working for my good, and will eventually work out for me "a far more exceeding and eternal weight of glory."

When I contrast my position with that of the multitude around me, and of some with whom I sometimes converse, I am led to praise the Lord for his love and goodness to me. Many are shaken and unsettled in their views, while beneath me is a foundation firm, and broad, and deep. Many are completely adrift; I have an anchor, sure and steadfast. Many are groping in darkness; the light shines upon my pathway, and grows brighter and brighter. Many are in doubt and fear; I am resting in faith. Many are hopeless; I have a hope that is big with immortality—"a hope that maketh not ashamed, because the love of God is shed abroad" in my heart, by the Holy Spirit. Why may I not rejoice and be glad?

What a great thing and blessed it is to be in Christ. And does not that cover the whole ground? "Having promise of the life "that now is," no good thing withheld, and also "of that which is to come." What more can I ask?

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said,
You who unto Jesus for refuge have fled."

Louisa J. Beach.

New Britain, Conn., Apr. 3, 1869.

Gathered Thoughts.

"The truly good are of one language in prayer. Whatever lines or angles of thought may separate them in other hours, *when they pray in extremity*, all good men pray alike. The Emperor Charles V. and Martin Luther, two great generals of opposite faiths, breathed out their dying struggle in the self-same words.

"There be many tongues and many languages of men,—but the language of prayer is one by itself, *in* all and *above* all."

"The darkest hour heralds the dawn. Forget not the Jewish proverb, 'When the tale of bricks is doubled, then Moses is sent.' To prayer and patience no cause is lost."

"It is easier to set a man against all the world than to make him fight with himself."—*Tillotson.*

"Sin is never overcome by looking at it, but by looking away from it, to Him who bore our sins on the cross. The heart is never won back to God by thinking we ought to love him, but by learning what He is, all worthy of our love. True repentance begins with the love of God."

Says Martin Luther. "God does not measure his pity by what our sorrows are in themselves, but what they are to us. Are we not all children in his sight."

We cannot comprehend God out of Christ. In Christ will you find what God is, and what he requires. You will find him nowhere else, whether in heaven or on earth."—*Dr. Stanpitz.*

"The best ore cannot look like gold until it is fused." "The way to fight the world's great battles is for each one to conquer the enemies of God in his own heart and home."

"Hours of contemplation are more blessed for the very trials and occupations which seem to hinder them." "It is a terrible and perilous thing to take the training of our souls out of God's hand into our own. The pruning knife in his hand must sometimes wound and seem to impoverish; but in ours it cuts, and wounds and impoverishes, and does *not* prune. We can indeed inflict pain on ourselves, but God alone can make pain healing, or suffering discipline."

"It is as impossible for Christian life not to diffuse itself, as that living water should not flow, or that flames should not rise." "The only divine order is the common order of Christianity. All other orders are disorder; not confederations within the church, but conspiracies against it. If in an army, the troops chose to abandon the commander's arrangement, and range themselves, by arbitrary rules, in peculiar uniforms, around self-elected leaders, they would not be soldiers—they would be mutineers."

"God's order is, I think, the State to embrace all men, the church to embrace all Christian men; and the kernel of the state and the type of the church is the family."

"Narrow and ill-used privileges always end in ruining those who bigotedly cling to them."

"The exclusiveness which begins with shutting others out, commonly ends with shutting the exclusive in. The lordly fortress becomes the narrow prison." Louisa J. Beach.

From J. A. Adams.

Fairfield, Iowa, April, 1869.

Br. Storrs: About one year ago I received one number of the Herald of Life through the P. O. On opening the paper my eye fell upon an article written in opposition to the eternal torment theory. I threw the paper aside without further examination, supposing it to be an advocate of Universalism or infidelity, or some other false doctrine, having been taught from childhood, by precept and example, that whatever was not in unison with certain written articles of faith was sin.

A short time after this my eye fell upon the words beneath the heading of the paper, "*The children of God being the children of the resurrection.*" A thousand times before had I read these same words, but never before was that great doctrine of God's word understood by me, and I mentally exclaimed, "Then none have a resurrection but the children of God." For many years had I tried to believe that horrible doctrine of eternal torment, because I thought the Bible taught it, and I saw no way of escape; and often have I sung,

"To linger in eternal death,
And yet forbid to die."

But God, who knows the secrets of all hearts, saw there no responsive amen to that thought.

Since the time referred to above I have been a reader of the Herald of Life, in connection with the Bible; and in consequence of my having turned mysef against the current, there have been placed in my hands some works written in opposition to "Life only in Christ:" one large work, entitled, "Eternal Life and Death;" and a smaller work, entitled, "Life and Death," the latter by Alexander Campbell. Notwithstanding many of the arguments in these works seem plausible at first sight, yet they are far from being conclusive, although written by learned men, and the latter one by a man who was eminent for his knowledge on theological questions, yet I think I can see they are cast against the great rock of Bible truth, and must consequently fall shattered at its base. When we try to lay our prejudices aside, and read the Bible with the sincere desire of knowing what is truth, how very plain many things appear. But if we seek for popularity, and with a desire to retain or obtain the favor of any particular class, we may, like Pilate, ask what is truth? and still be left in blindness.

One of Mr. Campbell's arguments, or, rather assumptions, but a very important one, is this, viz., that "all persons have eternal *existence*, but those only who stand connected with, Jesus Christ have *eternal life*, which is *eternal happiness.*" Now, when we come to apply the rule—for in all such cases we appeal to the law and the testimony—we see that man, by eating the forbidden fruit, incurred the penalty, which was *death;* and he also brought himself into a miserable condition, in which dying he should continue to die until he should return to dust. Now, thus saith the Lord, "Lest he put forth his hand and take of the tree of life and eat and live forever," or obtain eternal existence in this miserable condition, I will drive him out and I will guard this tree by a flaming sword, turning every way. Now, Mr. C. could not say that by eating of the tree of life he would obtain *eternal existence*, for this, he says, all have already; neither could he say that he would obtain eternal happiness, for then he must acknowledge that it was unnecessary for Christ to die—he must acknowledge that there could have been a law given by which we could have life—that without the shedding of blood there could have been remission of sins, or that man could enjoy eternal happiness while yet in his sins. Now, will not some advocate of the immortal soul theory come to the rescue and deliver the system from the dilemma in which this portion of God's word places it? We hear nothing more of the tree of life again until in Rev. ii., 7, it is promised to those in the church at Ephesus who should overcome; and Rev. xxii., 14, those are pronounced blessed who do his commandments, that they may have a right (which they lost by sinning), to the tree of life, and may enter in through the gates into the city. I am the door, says Jesus; if any enter by me he shall be saved.

Obituary.

Monsey, N. Y., April 9, 1869.

Br. Storrs: It is with a sad heart I write to inform you of the death of my husband, Josiah Lewis: he has gone to sleep for a short time. He told me it would not be for long. His hope was in Christ. He has been suffering for two years with a tumor in the stomach. He fell asleep on the fifth of April, aged sixty-three years two months; and I am left alone, and I am not strong: not able to work very hard, and, worst of all, I shall have to sell my home to pay the debts. I see no other way. It is difficult at first, when passing through afflictions so severe, to say heartily, Thy will be done. But blessed be God, through Christ, who strengtheneth us, we can do all things. But I will pray to God to give me strength and grace to say, Thy will be done; and try to be reconciled. Pray for me, for I never needed it more than at present. Yours truly, in hope of eternal life when the Life-giver appears the second time.

Sarah Lewis.

Notice.

Life Believers will celebrate the anniversary of the Lord's Supper in Manchester, N. H., on Monday evening, Apr. 26th. All are invited to attend. For the brethren,

S. D. Morse.

Appointments.

At the Hall, No. 303 W. Fourteenth St., on Sunday evening, April 25th.

Jacob Grim.

Port Richmond, S. I., Sunday, Apr. 18th; Fourteenth St. Hall, New York, on the evening of Apr. 18th. F. H. Burbank.

Business Matters.

One Dollar each from—R. F. Rowell, B. F. Thompson, G. H. Waterhouse, Anna Neill, E. S. Penwell, J. A. Adams, W. Roworth, A. Goodwin, S. C. Lord, Miss G. Spencer, D. B. Cutler, J. Smith, H. A. Arnold, S. H. Gilman, (pays to the end of the present volume), N. D. Wight, Deborah Hunt, V. Eckert, J. K. Martin, G. Atkinson.

Two Dollars each from—D. D. Nash, D. N. Bool, W. Slater, J. Notestine, W. Saxton, L. J. Beach, H. A. Traeger, R. R. Bunnell, H. L. Parsons, W. A. Rollins, E. Clark, H. Lees, S. Royse.

Various sums—L. Hall, $3 20; E. H. Beach, $10, pledge paid; A. Loomis, $1 25; S. G. Wade, $1 25; D. S. Metcalf, $1 25; P. Flickner, $2 25; Mrs. E. B. Kittinger, $3; M. M. Young, $7.

For Tract Fund.

Friends in Providence, R. I.	$2 12
Sr. Brewster	50
"Mary" (Hackettstown)	1 25
B. Browne	1 00

Tract on the Devil.

Previous Pledges	$75 00
D. D. Nash (paid)	1 00

Warsaw Mission.

T. M. Sother	$5 00

To Correspondents.

Mrs. H. L. Johnson. The subscription has just expired.

C. W. Morse. $2 received. The letter you referred to also received.

S. D. Morse. The tracts were sent.

Parcels sent since last week.

W. H. Spencer, 2 parcels	by mail
Everett Hall	" "
Beverly Wilson	" "
Jasper Stone	by exp.
Prof. J. F. Huber	" "
D. N. Boole—see receipt	by mail
A. W. Grigg	" "
Joel A. Simonds	" "
J. C. Helme	" "
R. V. Lyon	" "
Chas. Smith	" "
J. A. Smith	" "
B. Browne	" "
Mrs. E. B. Lyon	" "
Miss Anna Lee	" "
S. Mason	" "
W. A. Rollins	" "
P. Flickner	" "
A. Guthrie	" "
H. Story	" "
B. E. Merrick (no "Wages of Sin)	" "
R. Spencer	" "
G. H. Waterhouse	" "
Ann E. Sturges	" "
D. S. Metcalf	" "
J. N. Gladding	" "
H. Finn	" "
E. Wood	" "
Dr. J. F. Lee	" "
Mrs. R. W. Pierce	" "
W. W. Doughty	" "
D. Hawks	" "
H. Drown	" "
W. Sill	" "
S. B. Hill	" "
M. W. Blodgett	" "
A. Powell	" "
R. Cadwell	" "
J. V. Conover	" "
D. B. Salter	" "
C. A. Hastings	" "
D. D. Nash	" "
O. Loomis	" "
M. M. Young	by exp.
W. H. Hanford	by mail
J. W. Enos	" "
E. D. Adams	" "

Poetry.

"No Night There."

No night of weariness,
No sleepless eye,
No unknown shadow
Hovering nigh.

No night of sorrow,
With bitter moan,
No mournful lament,
Of "left alone."

No night of death,
No farewell tear,
No loved ones parted,
No anxious fear,
But harp, and crown, and song alway,
And bright, eternal, joyous day.

—*Selected.*

Children's Department.

To the Children, by the Editor.

Little Ones: We hope you were pleased and profited by our effort for you last week. We want you all to be good children, then if you live to grow up you will be loved by the good, and the good Lord and the blessed Jesus will love you; and when Jesus comes to be King over all the earth, O what pleasure and joy you will have: and, be assured, he will come before many years, and you will see him; even if you should die before he comes, he will watch over your little graves, and lift you up out of them when he comes to reign on the earth; and how you will jump and skip for joy; and then you will never be sick, sad, or disappointed again. Now do you not want to be real good? We think we hear you say, "*Yes, I do.*" Well, now, ask Jesus to bless you: go alone on your little knees and tell him what you have done, said, or thought, that was naughty; talk to him just as you would to your dear father or mother; do not try to hide from him anything that is wrong in you, but tell him all about it, and ask him to forgive you, and grant you his blessed Spirit to enable you to be good. O, how glad Jesus will be to have you come to him in this way. Why, you will feel as if he was taking you up in his dear, loving arms, and saying, "Suffer the little children to come unto me, for of such is the kingdom of God." Will not that make you feel happy and rejoice? O, yes: and how happy it will make your dear parents, to see their children early engaging in the service of God and his beloved Son Jesus Christ.

We gave you last week a little story from "The Children's Hour," and now we will give you one from "The Nursery," of which we spoke a few weeks since, published by John L. Shorey, Boston, Mass. The story has something in it about a "Fairy;" that is, a being that is not real, but only a fancy: but the moral of the story is what we wish to impress on our little readers' minds, becasue we want you to be good, happy, and "handsome." Here follows the story:

"Once upon a Time."

Ellen was reading from a book. There were three little girls seated round the room o hear. May held the string of a little cart, Fanny had a doll in her arms, and Ruth held a piece of cotton cloth on which she had been sewing.

The doll Posy stood up on the seat of the old chair, and looked as if she, too, were eager to hear the fairy tale which Ellen had begun to read.

"Once upon a time," said Ellen—

But she had no sooner got the words out of her mouth than Uncle Charles, who loves dearly to plague the little girls, slipped into the room so that none of them saw him, and stood behind the door.

Then Ellen went on: "Once upon a time there was a prince who was very homely: so he went to a fairy, and said, 'Fairy, I wish you would make me handsome.'

"'Shall I make you handsome for a time, or handsome as long as you live, not only in this world, but in the next?' asked the fairy. 'Oh, I would like to be handsome as long as I live, for ever and ever,' said the prince.

"'Then I will tell you what to do,' said the fairy. 'Here is a glass for you to look through at people. It will show you all who deserve help. Take it, and take a purse of money, and go through the streets, and give to every one who deserves help; and do this every day till you find you love to do it. One year from now meet me on this spot.'

"The homely prince said he would be glad to be made handsome in so easy a way. So he went to work and did as the fairy told him to do, till he grew fond of his daily work, and loved to do it.

"At the end of a year he met the fairy as she had told him to do, and she said, 'Well, prince, do you look handsome now?'

"'No,' said he, 'but I *feel* handsome, and that is better.'

"Then the fairy dipped water out of a spring with a crystal cup, and said, 'Look in this water: what do you see?'

"'I see myself,' said the prince, 'but how handsome!'

"'Handsome is who handsome does,' said the fairy: 'yours is now the beauty that will last.'

"'I am content,' said the prince. 'Fairy, I thank you.'

"So the prince was made happy and handsome all at once. There were some people who called him homely; but those with a good eyesight, who could see his soul, said he was the most beautiful prince they had ever seen."

"The most beautiful prince they had ever seen! Ha, ha!"

All the children started. "Now, Uncle, that is too bad," cried Ellen, "to come and overhear our fairy tale."

"My dear little girls, here are sticks of candy for you all round, and two for your dolls," said Uncle Charles. "Now, confess that I am a dear old uncle, though I do love to plague you so. Confess that I am handsome."

"We forgive you, we forgive you," cried all the little voices. "Handsome is who handsome does."

As he walked home through the snow-drifts that night, Uncle Charles thought of the little girls, and smiled. Uncle Charles.

Daniel's Prophetic Days.

BY ABEL LARKIN.

Br. Storrs: As several have given their views of Daniel's 1,290 and 1,335 days, and believing the subject important and not exhausted, can I assign in the Herald a few reasons why I believe they are literal?

First: Because Daniel nowhere even intimates that they are anything else. And the only rule by which we are to get a writer's meaning is, to accept the language that conveys his thoughts.

If Daniel had said these days were so many years, I should believe it as strong as I now do that they are days, because he says they are days. And I can find no more right to believe that they are 1,290 years than I have that they are 12,900 years, or ten times this number. But I find internal evidence that flows from every direction proving that Daniel's language was literally intended. And I am convinced that the year-day theory will in due time sink into oblivion.

But the objector will say that, "we have an infallible rule given in Ezek. iv., by which we know that the year-day theory is correct." Then let us examine it.

"Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity:" verse 4. "For I have laid upon thee the years of their iniquity according to the number of the days, (that he laid upon his left side), three hundred and ninety days; so shall thou bear the iniquity of the house of Israel:" verse 5.

By this I understand, that each and every day that he laid upon his left side represents a year of Israel's iniquity; i. e., three hundred and ninety years.

"And when thou hast accomplished them, lie again on thy right side, (not left as before), and thou shalt bear the iniquity of the house of Judah." (But how long does he lie on his right side? Forty days, for he says), "forty days:" (and is careful to observe), "I have appointed thee each day for a year:" verse 6. The meaning here is the same as in the other case, though not so exactly described. Then the simple meaning is that the number of days that the prophet lies on his side point out or prefigure the years of Israel's and Judah's iniquity.

But we will go a little farther, "Therefore thou shalt set thy face toward the siege of Jesusalem and prophesy against it:" verse 7. "And I will lay hands upon thee, and and thou shalt not turn thee from one side to the other till thou hast ended the days (shall I say years?) of thy siege:" verse 8. "Take thou also wheat, and barley, and beans, and lentils, and millet, and pitches, and put them in one vessel, and make thee bread thereof, according to the number of the days (literal) that thou shalt lie upon thy side; three hundred and ninety days shalt thou eat thereof:" verse 9.

But, says one, "You very wrongfully intend to deprive us of our important rule by not even allowing it in the chapter where it is recorded." Then, for the sake of investigation, we allow it; and call these days 390 years and proceed to the next verse. "And thy meat which thou shalt eat shall be by weight, twenty shekels a day; (a year) from time to time shalt thou eat it:" verse 10. Now, twenty shekels is about a half pound, and can the year-day theorist live on half a pound for not only one year, but on the same annual amount for 390 years? If he can't, he should give up that which will not sustain him; for this amount of food is all that his year-day law allows him. And if it is so rotten that no one can get it out of the chapter, does it not prove that it is a rotten fabrication of the brain, or ignorantly attempting to counterfeit truth?

A similar type or representation of years is found in days in Num. xiv., 34. "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years; and ye shall wander in the wilderness forty years and bear your whoredoms until your carcasses be wasted in the wilderness:" verse 33.

But surely there is no proof here, nor yet in Ezek. for the year-day rule. If anything, it is an exception to a rule, and as such manifested.

But we will extend the investigation of the subject to Daniel's seventy weeks, and his 2,300 days; as some suppose the latter stand for so many years. The weeks are of years no doubt. See Gen. xxix., 27.

"Seventy weeks are determined (cut off, or shortened, as some have it), upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up (i. e., ratify by fulfilment) the vision and prophecy." Dan. ix., 24. Now the question for consideration is, Have all of these weeks been fulfilled? If they have, how happens it that sin and transgression are not abolished? And why has not the above-mentioned reconciliation been effected for iniquity; and everlasting righteousness established? But the admission of an unfulfilled week explains why these things are not accomplished.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall, even in troublous times:" verse 25.

Here we find sixty-nine of the weeks, and no doubt they are in the past. "And after threescore and two weeks (not necessarily immediately after; for, the "after" may include nearly all of the sixty-third week) shall Messiah be cut off; but not for himself; and the people of the Prince (i. e., the Imperial head of the fourth universal kingdom, even Rome) that shall come, shall destroy the city and the sanctuary, and the end thereof shall be with a flood; and unto the end of the war desolations are determined:" verse 26. This had its fulfilment in the apostolic age, and of course is in the past. But the fulfilment of the next verse I understand to be in the future. It says, "And he," [the same prolonged imperial head of the fourth universal Empire, i. e., Rome; the "healed" Greek "head" of the leopard beast, Rev. xiii., 3, the Czar king of the North, Dan. xi., 31, Ezek. xxxviii., who takes away the sacrifice and pollutes the sanctuary, (does not destroy it, as in verse 26), and comes to his end and none to help him Dan. xi., 45,] "shall confirm a covenant with many for one week: and in the *midst* of the week he shall cause the sacrifice and oblation to cease [as in chap. xi., 31] and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator:" verse 27. For he comes to his "end and none to help him." xi., 45. And "the saints take the kingdom," vii., 22. Now we find that sixty-nine of the seventy weeks are in the past; and no more there can be found. Consequently, we must expect a cut off, break, or shortening of their regular progression to completion, or fulfilment.

But, says one, "What has been the cause of their suspension, or the interregnum?" I answer; the crucifixion, or the rejection of the Messiah; the King of the Jews being put to death, continues the vacancy of the throne of David from which a power is to dash in pieces all nationalities, and abolish "Sin and transgression, and bring in everlasting righteousness" in their place. Hence we find a remaining week, or seven years in which this work is to be accomplished; and may be called the covenant week; for it is said, "And he shall confirm the covenant with many for one week"—the seventieth. Now will the objector say, that Titus, or Vespasian, made this covenant with the Jews for seven years, and then, when the time had half expired, or in the midst of the week, violated the agreement or covenant by taking away their daily sacrifice when they destroyed their sanctuary, temple, and city? If they made it, all history is as silent on the subject as death itself: and to say they did, and that the history is lost is preposterous; and to ignore the fulfilment *in toto*, is still worse. It is evident that the principal contents of the covenant were a national guarantee to the Jews, a right to practise the Mosaic rites seven years. But Vespasian cared nothing about these, either one way or the other. He made the war on them because they refused to pay him national taxes; or because of sedition.

Now, I suppose it will be admitted, that the leading characters of the Jews expect and desire, according to their faith, the restoration of the Mosaic rites in Jerusalem; and which their condition has long since made impossible. But their condition is fast changing; and they are yet, though scattered, a united people: and have we reason to believe that their faith will be verified? Several things are essential for it; first, an arrangement, or an adoption of some conventional plan by which it may be accomplished.

The rebuilding of the Temple and sanctuary being necessary, and some kind of a supposed reliable and responsible national guarantee, for a limited time, for protection, would undoubtedly be called for, on which as a venture to start.

Now, what government would the Jews in convention apply to for this covenant arrangement, or guarantee for protection in the exercise of these rites? Having several times been deprived of these rites, they will likely make a national treaty to prevent similar results, if possible. Surely it will be the strong and towering Russian government of the north; the Emperor of which will confirm the covenant with the Jews for the week, granting in it their requested privileges and in connection with the Sultan. The former, likely, supposing it to be the means by which he can easily take the kingdom of latter; and consequently comes "into the kingdom peaceably," at first, and nominally takes it. But a growing intrusion alarms the Sultan, and he makes a defensive war on "the king of the north," which maddens him, so that he comes and takes away the daily sacrifice and by his arms places the abomination of desolation "in the holy place"—Jerusalem. "Then let them which be on the house top not come down," etc. See Matth. xxiv., 15, and Dan. xi., 31. Now the reader should recollect that this takes place in the midst of the week; for Daniel says so, ix., 27. "In the midst of the week, he shall cause the sacrifice and the oblation to cease." And also let it be remembered that this same person, king of the north, comes to his end, and none to help him at the end of the week, when Michael the great Prince stands up for thy people; who shall then be delivered: chap. xii., 1.

This, of itself, proves the whole scene of the abomination in which the daily sacrifice is taken away, as mentioned, Dan. viii., 13; ix., 27; xi., 31; xii., 11, to be in the future. And must be the war made on the saints by the "horn" of Dan. vii., 21, "and prevailed against them." See verses 22, 25, 26, 27. "Times and laws were given into his hand, until a time and times, and the dividing of time." Some three and a half years, or forty-two months, Rev. xii., 5, which terminate with Daniel's 2,300 days, at the end of the week.

Where Daniel refers to the destruction of Jerusalem, he says, "And the people of the Prince that shall come, shall destroy the city and the sanctuary:" ix., 26. He does not stop to say that the daily, or continual sacrifice was taken away; for it would be useless for him to do so; for all would know that when the city, temple and sanctuary received such complete destruction as they did, and the votaries of the continual sacrifice nearly all slain, and the rest carried into slavery or captivity, would know (if they had much sense) that the daily sacrifice would of course stop.

But the next, or 27th verse, having the description of the covenant week, of course the scene there described is entirely another transaction. He says, "And in the midst of the week he shall cause the sacrifice and the oblation to cease." Not even intimating that the city, Temple, or sanctuary were destroyed. The 31st verse of chap. xi., is a parallel, which says, "And they (his arms) shall pollute the sanctuary of strength, and shall take away the daily sacrifice," etc. But no intimation here that the city or sanctuary were destroyed; but in chap. ix., 26, they were. Now the pollution of the sanctuary, and taking away the daily sacrifice presupposes the revival of their existence; and especially as pollute, and destroy, have different meanings.

But again. "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed:" chap. viii., 13.

I will here say, that the Jewish and Douay Bibles have it, "Unto 2,300 evenings and mornings;" and the 26th verse of our translation confirms this view by calling it "the vision of the evening and the morning;" i.e., one day; as much as to say, that the 2,300 days were so many evenings and mornings. This being the case, how is it possible to make them years? The 2,300 days measure not only the time of the daily sacrifice, but also the time that the Sanctuary and host are trodden under foot. The sanctuary is not destroyed, as in chap. ix., 26; but trodden under foot; or, as Daniel says, xi., 31, "shall pollute;" which is the same thing; only a rehearsal in another form. Consequently, I must believe, that the temple and sanctuary are again to be rebuilt, and the continual sacrifice again on the altar, that they may yet receive the measurement of these days; lacking 255 of the full week number. "Seal," or "shut thou up the vision; for it shall be for many days" in the future: chap. viii., 26. "For at the time of the end," i.e., the dispensation, "shall be the vision:" verse 17. "Now I am come to make thee understand what shall befall thy people in the latter days," (or week); "for yet the vision is for many days:" chap. x., 14.

To seal, or shut up the vision, I understand is to write it in such a way or form that the enemy cannot understand it; for on him depends its conveyance over the long apostate road of time; near the end of which comes the Gentile fulness; who, comprehending the divine plan of truth, work in it, as "the wise," who "shall understand."

But receiving persecution near the time and place, of the advent (Jerusalem), and in connection with the Jews and near the time of Israel's conversion, who then look upon their King, "whom they have pierced, and they shall mourn for him as one mourneth for his only son." "And in *that* day, he that is feeble among the inhabitants of Jerusalem shall be as David; and the house of David shall be as God, as the angel of the Lord before them." Zech. xi., 8, 10. This being in the future, must (as I think) be the war on the saints of Dan. vii., 21. And who, with trouble, affliction, and persecution enter the kingdom, make Jerusalem the capital, and bring in everlasting righteousness at the end of the week.

But, says one, why shut up the vision, or hide the truth from the enemy? The injunction is, "Cast not your pearls to swine." An enemy to truth and righteousness is not to be trusted. Christian truth was taught in the apostolic age, but the enemy not only rejected it, but determined to abolish it and its advocates, in his persecutions against the primitive Christians; but finally concluded that with a small alteration of construction, which in truth it would bear, he would accept it; and of course apply the divine proof of its authenticity to the support of his fundamental cause; supposing, in the mean time, that its acceptance and transmission down the channel of time, would bequeath to him the pearl of immortal felicity.

So the apostacy comes down the long road of time, having a golden cup (the Bible) in her hand, full of her false teaching; and ignorantly wearing on her bold and daring front the well-secured black seal of self-condemnation, "Mystery, Babylon the great, The mother of harlots and abominations of the earth." Rev. xvii., 5.

A culprit would not willingly and knowingly consent to carry a testimony to a court that would condemn him; but if he firmly believed that the document contained a pardon and an imperial crown for him, all would be safe in his hand. In this way only can the prophetic plan of God, on which the salvation of man depends, be conveyed to the wise, who are auxiliary assistants in the work of redemption.

Hence the necessity of all the prophetic penmen to seal up, or in some way keep from the enemy's knowledge the fulfilment of certain prophecies that involve their condition or condemnation; otherwise would not their fulfilment be frustrated? If the Pope, or the man of sin, knew the prophetic condemnation under which they lie, would not they leave their place of danger? If the wise man of the house knew the hour in which the thief would come, he would watch. Hence the divine plan is well guarded, that the gates of hell shall not prevail.

I will now call the reader's attention again to Daniel's days, and hope to get his listening ear. All admit that Daniel's 70 weeks are 490 years. "And he shall confirm the covenant with many for one week." Dan. ix., 27. Now there are in one week of years 2,555 days. And the date of the violated covenant is at the commencement of the days. "How long shall be the vision, concerning the daily sacrifice and the transgression of desolation, to give both the host and sanctuary to be trodden under foot?" Dan. viii., 13. "And he said unto me, Unto 2,300 days; then shall the sanctuary be cleansed:" verse 14. And of course the temple.

Now these days measure, first, *the* "sacrifice;" it, of course, does not take all of them to do it; but it takes the remainder of them to measure the balance of the week; commencing at the time the covenant was broken by the transgression of desolation; for it says, "In the midst of *the* week he shall *cause* the sacrifice and oblation to cease:" ix., 27. "And from the time that the daily sacrifice shall be taken away, and the abomination of of desolation set up; (as I, Daniel, have just told you in chap. ix., 27, and also, xi., 31) there shall be 1,290 days:" xii., 11.

I have before said, this covenant was a national promise, or guarantee for Jewish protection in the exercise of the Mosaic rites; promised for one week of 7 years, or 2,555 days. This being granted, they complete all arrangements for them; which take 255 days; then the sacrifice is on the altar at the commencement of the 2,300 days. Now take 2,300 from 2,555, and we have 255. Now add up:

Date of the covenant from the commencement of the . .	2,555 days.
Preparation for the daily sacrifice occupying . . .	255 "
From the time the daily sacrifice shall be taken away, shall be	1,290 "
These two last numbers taken from 2,555, leave the daily time to be	1,010 "
Total	2,555 "

"Blessed is he that cometh to the 1,335 days." "Why?" Because 45 days after the 1,290 put him in the next dispensation; the 45 days being the great and terrible day of the Lord in which men, as in the flood, become nearly extinct, with an unknown disease; "the inhabitants of the earth are burned and few men left." Isa. xxiv., 6. To seal, or shut up the vision, I understand, is the disjointed and intermixed sentences and dates dropped as it were in every part of the book, so as to baffle the skill of both the apostate Jew and Christian comprehension; so that the important vision may in safety reach the hands for whom it is intended.

But if the objector thinks this construction is wrong, will he give his? But I have not a particle of faith in the year-day theory. However, the repeated failures of the year time set theory will not destroy the desire to investigate the subject; but will answer the purpose of an infant step, by which another can be taken. But surely Daniel's dates are reliable; but I know of no way that we can tell their exact distance in the future. But a true knowledge of them will enable us to know the signs of their approach, and which I think are not far distant. But, dear reader, will you believe that the object of this article is the acquisition of truth; subject to review and scrutiny. Abel Larkin.

Mt. Sterling, Ill., Jan. 20, 1869.

Evil thoughts are worse enemies than lions and tigers, for we can keep out of the way of wild beasts, but bad thoughts win their way everywhere. The cup that is full of good thoughts, bad thoughts find no room to enter.

"Be on your guard, and strive and pray
To drive all evil thoughts away."

Moderation is the great secret of government. To be always dissatisfied is the way to lose all authority and respect. The consequence of those people is most cheerfully acknowledged who seem the least forward to assert it.

A white garment appears worse with slight soiling than do colored garments much soiled; so a little fault in a good man attracts more attention than great offences in bad men.

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THE ENGLISH MIND IN MOTION.

[Continued from last week.]

II. THE second main point on which all the writers before us are agreed, is this—that the grand and distinguishing doctrine of the New Testament is, *immortality only in Christ.* Of this doctrine we almost hesitate to write: our conceptions of its importance and blessedness are so intense and exalted, that we fear to be charged with extravagance and absurdity. Seen in connection with it, many of the most fundamental doctrines of the Christian faith—such as the Incarnation, Atonement, Regeneration, Resurrection, and Eternal Judgment, acquire, to us, at least, a subjective reality and power which they do not otherwise possess. And not only so, but while this sublime truth thus enhances the value of each and all these doctrines separately considered, it at the same time binds them together in a unity of divine truth, which is indeed a true and living "body of divinity," and not the dead, inarticulated skeleton which theologians have presented under that name. It may in truth be compared to the chemist's rod plunged into the saturated solution, for around it all the latent elements of revealed truth crystallize in forms of exquisite beauty; but we would rather liken it to a blazing torch lifted up amid the darkness of this world, casting upon the awful problems of human existence a gracious light, and revealing amid the bewildering mazes of theological speculation a straightened, shining path for the faltering feet.

But let us hear what our authors have to say on this momentous subject: "The salvation effected" [by Christ], says Mr. Burgh (an honored name among students of prophecy), "is most commonly expressed in terms which according to the popular doctrine of immortality, have no meaning; such as the word 'immortality' itself, 'life,' and 'eternal life.' The passages in which the first of these terms occurs have been already given; and it has been seen that it is exclusively applied to those who are saved, and spoken of in a way utterly inconsistent with the supposition that all are immortal. Thus in one of them the apostle describes the righteous as '*seeking for* immortality.' But wherefore should a creature seek for immortality who is already immortal? Again, 'Christ hath brought life and immortality to light by the gospel;' but both of these, the popular creed says, the damned have as well as the saved, independent of either Christ or the gospel, by natural constitution, etc.

"'LIFE' is another expression for the benefit of Christ's death (and resurrection), and also used by itself, without any word of qualification. See John i., 4; v., 40; vi., 33; xx., 31; Acts iii., 15; v., 17, 18; 2 Cor. ii., 16; 2 Tim. i., 1; 1 Peter iii., 7; 1 John v., 12; and compare 1 John ii., 17. Now, what is the meaning of 'life' in all these passages? and why, of all words, is it thus selected to express the first of all the blessings of redemption, if all have life by nature, life in its fullest extent, immortal life? and, above all, how are we to receive the last of these sayings: 'He that hath the Son hath life; and he that hath not the Son hath not life?' Shall we give it a positive contradiction, and read it—'He that hath the Son hath life; and so has he that hath not the Son?' It is easy to say that life is not here meant by life. And why, then, with reverence we would ask—why did not God say what he meant? Why, since all have life, do we not find the difference of the life marked (as was so easy to do), by some such qualifying terms a '*blessed*' life, and a '*miserable*' life? Much is said about the Scriptures abounding in figurative language; but unless it be maintained that the whole is figurative, and that words are nowhere used in their plain meaning, these passages must be excepted, as it cannot be said they are taken from the poetical books, or quoted out of contexts couched in allegory, or symbolical in their structure. Moreover, as has been before observed, this term 'life,' like 'immortality,' is nowhere predicated of the lost.

"Again, 'eternal life' is another frequent expression for salvation. It is unnecessary to quote the passages; but when we read, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord' (Rom. vi., 23), where, it is again asked, is the sense of saying that the gift of God through Jesus Christ is that which all men have already? And what is the meaning of 'eternal life' in this passage? With what is it placed in contrast? With 'death,' and therefore we conclude that 'life' means life, or else we have a double metaphor in this most simple of all Scripture declarations. And 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. What would the writer of a dictionary of Scripture terms say is the meaning of 'everlasting life' in this passage? That being contrasted with 'perish,' it must be understood literally, unless 'to perish' be to live everlastingly; and then there is no contrast in the passage." p. 16–19.

It is of course fully admitted that when the Scriptures speak of the eternal life of the righteous, they do not intend *merely* endless existence, but as Mr. Dobney has well observed, "Although the life that is promised to them that believe, eternal life, is something unutterably more than protracted and interminable continuity of existence, yet this continuity of being must be an essential and fundamental element—the very basis indeed—of the blessing to be secured, as seems to be taught by the distinctive assertion, 'He that doeth the will of God abideth forever.' Let us say that this 'life' held forth as a prize to man—who, though not immortal, is capable of immortality—is the very life of Christ himself, and therefore of God; so that the happy possessors thereof are indeed 'partakers of the divine nature.' 2 Peter i., 4. Is not this amazing thought the one which especially predominates in the gospel and epistles of the 'beloved disciple?' With him Christ is emphatically 'THE LIFE.' It is he who reports the deeper teachings of our Lord concerning his object in coming into the world: 'I am come that they might have life, and that they might have it more abundantly;' 'I give unto you, my sheep, eternal life, and they shall never perish;' 'Because I live ye shall live also;' but to the despisers he says, 'Ye will not come unto me that ye might have life.'" pp. 20, 21.

Reader, is not this most emphatically a Christ-exalting doctrine? Truly does Mr. Davis affirm, "The doctrine for which I am contending especially exalts the Redeemer of men. We are not immortal independently of him, and indebted to him that we are immortal in happiness, instead of being immortal in woe; but for immortality itself, in other words, for eternal life, our only right trust is Jesus Christ. In the fullest sense that you can give to the declaration, he is our life. We derive from him spiritual life. And by spiritual life I mean life through his indwelling Spirit; holy, happy, eternal life; not holiness alone, nor happiness alone, nor simply holiness and happiness combined, but *with* this, life itself; never-ending, vital existence." p. 18.

As we write, the music of the glad Christmas bells has hardly died upon the ear, and we surely do well to ask ourselves, What is it that we commemorate at this joyous and blessed season? Doubtless, as to the actual fact, the birth of the man Christ Jesus. But what does that fact really embody? What is its definite spiritual significance and value? We maintain that any answer is inadequate which falls short of this—It was the taking of an atom of our frail mortal nature into personal, indissoluble union with the divine nature, and in virtue of that union, lifting it up above the atmosphere of sin and death which encompasses this fallen world, into a higher, even a divine, region of holiness, immortality, and glory, to be the seed or nucleus of that *new creation* which is most really, to use a much-abused, but blessedly true expression, "an extension of the Incarnation." So that as we bend in adoring contemplation over the cradle of Bethlehem, we may, without the least poetic license, adopt the language of a recent poet, when he says:

"It is the birth of a new earth,
Not of a little child—
This Jesus, born at Bethlehem,
Of virgin undefiled."

We would urge any Christian reader who is not *unwilling* to receive this blessed doctrine of immortality in Christ, and whose mind consequently is not closed against it, to read the New Testament with special reference to this question, marking, as he proceeds, the necessary effect of its admission upon other doctrines of the Christian faith. And if this be done without prejudice and in a receptive frame of mind, we cherish the confident anticipation that ere the search is concluded, he will have hailed the rising of a new spiritual sun, whose gracious light diffuses itself throughout the whole heaven of divine revelation, and be enabled to repeat the words of the beloved apostle with an emphasis and appreciation hitherto unknown; "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. . . And we know that we are of God, and the whole world lieth in the wicked one. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son, Jesus Christ. This is the true God and eternal life." 1 John v., 11–20.

THE late Dr. Risk, of Dalserf, did not satisfy by his preaching the Calvinistic portion of his flock. "Why sir," said they, "we think you dinna tell us enough about renouncing our ain righteousness." "Renouncing your ain righteousness?" vociferated the astonished doctor, "I never saw any ye had to renounce!"

THE EARTH INHERITANCE.

BY R. CADWELL.

"While the earth remaineth seed-time and harvest, cold and heat, summer and winter, day and night shall not cease." Gen. viii., 22.

THE earth in its natural state is to be the inheritance of Christ and the saints, at least 1,000 years before it becomes the new earth. During this period it will be an abode to be replenished and subdued by man in the flesh, and the place of the living creature, which hath life, that the Lord God hath made. Gen. ix., 1, 2. And the Lord God hath said, Neither will I again smile any more no every living thing as I have done. In God's judgment upon the old world, and upon Sodom, there were a remnant left. And from analogy we might reasonably infer there will be, in the judgment of God upon the nations at the close of this age. If Noah was a type of the saved of this age, by immersion into Christ's death, by his resurrection—and as resurrected, he is the antitypical Ark, saving from death the righteous, may he not, if he will, and for the fulfilment of God's purpose and glory, save men in the flesh, as subjects of faith in his kingdom, as God did for Noah's sake and his own purpose, the members of Noah's family, (and the living creatures in the Ark) of whose faith we have no evidence, but all that appears is strong evidence against it. For God said to Noah, thee have I seen righteous before me in this generation. The Apostle speaks of Noah's faith, but not of his household, in his list of righteous ones. And if Christ's transfiguration on Mount Tabor is to be consipered a miniature representation of Christ's kingdom, we shall expect to find representatives of all who shall participate in its blessings.

And a recent writer says, "Christ comes, not to destroy the race of men upon the earth, but to glorify his followers," (and I may add) but *through them* to bless more fully the world. "Two classes of saints will be called to inherit Christ's everlasting kingdom." There will be the large number of the living, in all quarters of the globe, who will be changed in a moment and caught up together with the resurrected dead to meet the Lord. "Of these, two classes, Moses and Elijah stand as the representatives." But if this is a proper application of the vision of Christ's personal reign and glorious kingdom, who do Peter, James, and John, who were men in the flesh, (even flesh and blood) represent in that coming kingdom? One thing is certain, they represent believers living in the flesh, in that kingdom when it comes. To be *in* Christ's kingdom, is very different from being glorified heirs of it, as the changed saints will be, at this time.

These men were not perfect in faith and the word of the gospel of this time. And they may represent the living justified persons, not changed to immortality when he comes, not three years old in faith, and not come under this promise—who "suffered with him, shall be glorified together." Or they may represent God's messengers sent to the nations, or the body of believing nations upon earth, during the whole time of Messiah's reign in subduing all things; or, the three taken together as a whole. If this application of the transfiguration is not correct, then we have no clue as yet to its proper understanding.

We have considered in a previous article, Psa. viii., (and as quoted by the Apostle) as proving the same doctrine, and we pass from these to some more reliable scriptural evidence, in proof of our position. In doing this, we wish to call the attention of the readers of the prophets, to a more careful notice of the following things: When the constituent parts of the land, or the waters, are referred to, or mentioned, the earth's physical condition is proved, unless these parts are used metaphorically.

Also, when day and night, summer and winter, occur, these changes demonstrate the natural state of the earth in its revolutions, and as adapted to all animal creatures, to provide for their growth, food, and rest. Hence, when we read of the period when the Lord shall reign in Mount Zion, and before his ancients gloriously, the sun shall be ashamed, and the moon confounded; and when he shall dwell there, we read of living waters, or waters of a peculiar virtue, which cause to live, or accelerate natural life, and for medicine, (which the deathless or immortal saints will not need, though they may dwell there at the same time) in the animal and vegetable kingdoms, and of the waters of the sea, into which they flow, Ezk. xlvii., 8–12: Here we read these waters go into the sea, and the waters of the sea shall be healed, and everything that moveth where the waters come, shall live, and the fish of these waters shall be as the fish of the great sea, exceeding many. And the fishers shall spread their nets there, but the miry places shall be given to salt. And it is said, the name of the city, at this time, shall be, "the Lord is there." Ezk. xxxviii., 35. These things taken in a literal sense, furnish reliable evidence of the natural state of the earth and of its inhabitants at this time: and is as good proof, that all the things named are to be taken in a literal sense, as any of them are. And of some of these places we have a historical account, and geographical locality, and are mapped out in the country described.

Again we read in Joel, iii., 16–21: "The Lord shall rear out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; and it shall come to pass in that day, that the mountains (on account of the multitude, and fruitfulness of vines) shall drop new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters; and a fountain shall come forth, and shall water the valley of Shittim. In Zech. xiv., 8, and it shall be in that day, that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder (or eastern) sea; in summer and in winter shall it be. This is when the Lord is King over all the earth.

The natural condition of the earth, and the locality of the two seas, with the places watered by the rivers, (for in Ezk. we read in the margin, "two rivers") and the annual changes of the seasons are here also taught. And if any one of the things is to be taken literal as to the continuance of time, and the earth in its natural state, they all are, no doubt, and God is reigning in Mount Zion at this time, according to all the above witnesses.

Before we proceed farther, let us obtain the *time* and the condition of the world, when Christ comes to make the earth his inheritance, and reign over it, executing judgment and justice in it. He shall judge the quick and the dead, at his appearing and his kingdom. When he appeareth, we shall be glorified together. Let the reader examine, and compare the following scriptures: Matth. xiii., 40, 41; xxv., 31, 32; Joel iii., 12–21; Rev. xi., 17, 18; Zech. ii., 10–13; xiv., 4, 5; Hag. ii., 22; Zeph. viii., 20; Isa. lxvi., 18–24; Acts xv., 16, 17; 1 Cor. xv., 23–28.

The Apostle says, the Lord himself shall descend with a shout, . . . the dead in Christ shall rise first, then they who are alive and remain unto the coming of the Lord, shall be caught up together, to meet the Lord in the air. And according to Zachariah xiv., and the other prophets, the hostile powers of earth, or the strength of the kingdoms and nations, will be assembled on the "mountains of Israel," and in the midst of this assembled host, met for conquest, blood, and slaughter, the saints, which a little previously were caught up (from the most of these troubles) descend with the Lord to Mount Olivet, east of Jerusalem, and his feet stand on the Mount, and of what transpires they will be eye-witnesses of the most of what the prophet presents. And I apprehend it will be a very different scene from what some now dream.

Besides, the gathering out of the kingdom all things that offend, the putting down all rule, all authority, and power, the rebuilding of the tabernacle of David which is fallen down, and the "declaring" in the Islands afar off, the fame and glory of The Lord, to them that have not heard my fame, nor seen my glory, among the Gentiles; and they shall bring all your brethren out of all nations, to my holy mountain, Jerusalem, saith the Lord. It is clear that the length of time for doing this work, belong to the age, or dispensation, in which it is done. And there has been no previous dispensation less than a 1,000 years, nor will this be, if the souls of them who were beheaded, live at Christ's coming, and reign 1,000 years, and the rest of the dead live not again, till they are finished; and satan goes out to deceive the nations.

Here are nations yet in the flesh, after the 1,000 years are past. But let us look at the intervening space, or the period of his reign a little more closely, Psa. cii., Then the Lord shall build up Zion, he shall appear in his glory. But when this is done, as we have seen by the texts quoted, the saints are with him glorified. God will save Zion, he will build the cities of Judah. That they may dwell there, and have it in possession. The seed also, of his servants shall inherit it, and they that love his name shall dwell therein. Psa. lxix., 35, 36. Here are two classes, one for whom the cities are builded, that they may possess, or inherit it, and the seed of thy servants also, and those that love thy name (for whom they were built) that they may dwell therein. Now the glorified and immortal saints do not need for their convenience, these desolated and ruined cities built especially to be tilled and sown, and to have men multiplied in them like a flock; and that of the hated descendants of Judah, or Israel not even if they shall be converted, unless they shall be before this time; for it destroys the happiness of some, even to talk about it.

Let him who wishes to have his faith stand in the word of God on this point, read carefully Ezk. xxxvi.

Again I will make Jerusalem an eternal excellency, the joy of many generations. Are the immortal saints the generations here? and the subjects of the joy alone? Then they multiply in numbers in order to make out the "*many*" generations who shall joy in her. But evidently "generations" here are succeeding ones by descent, as Ezk. xxxvii., 25, would teach. Here the natural state of the earth is again proved to be for *many* generations. And as one cause, with others, the trees of Lebanon are used to beautify the place of my sanctuary and make the place of my feet glorious. While the abundance of the sea shall be converted unto thee; the forces (or wealth) of the Gentiles shall come unto thee.

Another notable point in the quotations given, is, instead of the glorified saints descending upon the "new earth," they descend to the old, in its worst plight, while the nations are angry and before they are destroyed. But soon Babylon's smoke is seen ascending and the voice of a great multitude is heard, saying Alleluia, the Lord God omnipotent reigneth. Let us be glad, and rejoice, for the marriage of the Lamb is come. This dark war cloud is soon dispelled, and a brighter day dawns for the nations who will receive the law from Zion, and the word of the Lord from Jerusalem. Before which, the redeemed host, who attend the Conqueror (with attending glory) and the multitude of Angels, say, as they approach the mountain of the House prepared, Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors; and the King of glory shall come in. And some will ask, Who is this King of glory? And the answer is, The Lord, strong and mighty; the Lord mighty in battle. And the salutation is repeated. Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of Hosts, he is the King of glory.

When the Saviour rode into Jerusalem from Mount Olivet, the children shouted, Hosanna, to the Son of David, that cometh in the name of the Lord. Even this was glorious, though in humility, and a pathetically touching scene, but how sublime this everlasting triumph, now to take possession (on Mount Zion), of the throne and kingdom of David, given in the words just quoted.

If the general view we have taken, that the earth in its natural state is to remain unchanged, though in a state of renewal during Christ's reign, or till the last enemy, death, is destroyed, in the most extensive application of the word, what shall we do with 2 Pet. iii., 10, 12?

My reply to all such inquiries is, everything in its proper time and place, and there is no difficulty. Peter's words are quite indefinite as to what time, in the day of the Lord, this event and work were to be accomplished. He does not state whether it shall be done suddenly or gradually. Hence he would be interpreted with the general teaching of the prophets, Christ, the apostle Paul, James and John. He says, The day of the Lord shall come as a thief, "wherein—in which" the heavens (the atmospheric, no doubt, not sidereal heavens), shall pass away with a great noise, and the elements shall melt, or be dissolved, with fervent heat, etc. If this is to be taken literal (and I have as yet considered it so), and to be done up all at once, and the wicked of Rev. xix., 8–10, are to be taken into the account, and after death and hell have delivered up the dead in them, then this would make it certain that the earth and its works are not burned up, nor the heavens dissolved till after these events. And this would make the period for the destruction of all the wicked more than 1,000 years in length. And to suppose this work accomplished as a whole, literally, at the commencement of the day of the Lord, would conflict with every passage we have quoted. It is very possible, even if this be taken in a literal sense, it will be a gradual physical change and revolution, as also a moral renovation of the living world, called by the Saviour, "the regeneration." The physical agencies by which it may be effected of God may be of the kind referred to in these texts. Some state the facts, others the cause. Isa. xxx., 23–27; Isa. xxix., 6; Ezk. xxxviii., 19, 22; Psa. xlviii., 3, 4; Zech. xiv., 4, 6, etc.

This event of which Peter speaks is "in the day of the Lord," and ushers in the new heavens and new earth state, and especially the last changing process of the old, which now passeth away, and there is no more "sea," and consequently no more rivers to run into the sea. That these two events stood related, or connected, appears from the apostle immediately adding, But we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

This changing process of purification completed, the state where righteousness dwells and remains, is reached. At this point (I calculate), the first earth and heavens have passed, and seed-time and harvest, day and night, summer and winter, have "ceased," in prophetic history.

Whether Peter contemplated the "dissolving of the elements" by fire to be a gradual work or not, his words will allow it; and the manner, Isa. lxv. 17, 25, introduces the new heavens and new earth, seems to be an illustration of this view. And I can understand him in no other way. After proclaiming the fact, he proceeds right on to say (as if what he was about to say introduced, was a part, or a pledge of the good thing promised) "But rejoice forever, in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy." How could they rejoice *forever*, in what was created, if the thing created was not eternal, and a part of the new earth and heavens, which shall not "pass away?" Surely, when that state *comes*, in which the "voice of weeping, and the voice of crying, shall no more be heard in her," *that* will be eternal, for the former things will have passed away. Therefore, the voice of weeping was never heard in the new earth state of the Jerusalem created, yet it had been *before* the place of weeping, sickness, pain, and death. And before it is freed forever, its "infant of days" will pass away, and there be no more men who have not filled their days. And they shall build houses and inhabit them, and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit, they shall not plant and another eat, for as the days of a tree, are the days of my people, and mine elect shall long enjoy the works of their hands. They shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear."

Here are the offspring of a people called my people, who, before they supplicate, and while supplicating, I will hear and answer. If this belongs to the immortal saints, then all the above things belong to them. But this cannot be true, for the "children of the resurrection" neither marry nor are given in marriage.

But while time continues, in the age of which we speak, from one new moon to another, and from one Sabbath to another, shall all flesh come and worship before me, saith the Lord. Even so, let it be, till all "things new" are made, and God is all in all.

THE BORROWED JEWELS.

"But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians."—Exodus iii., 22.

SKEPTICS on reading this verse accuse God of sanctioning theft; and for their instruction I present the following quotation from the Talmud as recorded by Roy in his Hebrew dictionary.

"An Egyptian prince came to Alexander the Great, and said—Our nation have heard that you are so very benevolent as to pay all the just debts of your poor subjects.—I came therefore, to inquire, if this is the fact? The king answered in the affirmative, and inquired of the prince the nature of his demand. He replied—The Jews, who are under your jurisdiction, have, several hundred years ago, *borrowed* jewels of silver and gold, from our people, and have never returned them; and I have now come to demand both principal and interest. Alexander wished to know what evidence he could adduce in favor of his claim. He replied, the Bible. This is excellent evidence, said the king—will you be so good as to allow me three days to examine into the nature of your claim? To which the prince readily consented, and referred him as an evidence of it to Ex. iii., 22.

"The king consulted with his secretary, Gaviah Ben Pasea, who was a very learned Jew, and who on the morning of the third day, called on Alexander, and told him, first, to get the prince when he came, to consent, that if a balance were due on either side, it should be paid with interest; second, that the Bible should be evidence, for and against both parties; third, inquire of him if their law did not allow servants and slaves a just and equitable compensation for their services—all of which he will readily admit. 1. Then refer him to Gen. xlvi., 6, where Jacob and his posterity took their cattle and all their wealth with them into Egypt. 2. The Israelites were three or four hundred years in bondage to his nation. 3. When they left Egypt, they could not, as slaves, take their property with them.

"Now, then, estimate the value of the property that Jacob took into Egypt, and the interest; and also the services of all the Jewish nation for four hundred years, at so much a day for each one; then add the interest, and double both principal and interest, for the Egyptians made them do double labor, and they had also to find their own materials to make brick. Let him, from this immense sum, deduct the small amount of jewels of silver and of gold, and there will be such a large balance in our favor, that their whole nation cannot pay; besides he does not understand our language; for *Shal-al* means, *to ask, demand,* as a debt, or an equivalent, and not, *to borrow.* For a confirmation of this, see Gen. xxxii., 17; Ex. xiii., 14; Num. xxvii., 1; Josh. xix., 50; 1 Sam. i., 20; Ezra vii., 2, Psa. xxvii., 4.

"The king was delighted with this critical view of the case, and accordingly adopted the course pointed out by his able counsel. When the prince came, and Alexander explained the whole history of the case to him, and proved beyond doubt that his nation was largely in debt to the Israelites, the prince fled into a foreign country."—*Selected by* F. H. BURBANK.

SACRED NUMBERS.

Seven is the number of dispensational fulness. It is the complete in that which is temporary—not the finally complete. It carries with it the idea of sacredness in that which relates to this world. It is always connected with whatever touches the covenant between man and God worship, and the com ing together of the Creator and the creature. Hence the sacred number. "The evidences of this reach back to the very beginning. We meet them first in the hallowing of the seventh day, in pledge and token of the covenant of God with man, as indeed in the binding up of seven in the very word Sabbath." They are also traceable in the nature and confirmative power of an oath, which is signified by a Hebrew word embracing this number. It is a number which, somehow, occurs in cases of union between God and man; in representa tions of the holy in the earthly; in all expressions of the completeness of any specific sacred order of time. The instances, at any rate, are too numerous to mention. The Bible is full of them. And the Apocalypse, which is the book of the consummation of allGod's dispensational dealings with mankind, is, above all *a book of sevens.* It consists of seven visions,with the sevenfold ascription of glory to God and to the Lamb, and discloses to us the seven Spirits of God, the seven candlesticks, the seven stars, seven lamps of fire, seven seals, seven horns and seven eyes of the Lamb, seven angels with seven trumpets, seven thunders, seven heads of the beast and seven crowns upon those heads, the seven plagues, seven vials, seven mountains, and seven regencies. And it is this book of sevens because it is the book of the fulness of everything of which it treats—the consummation of all divine dispensations. It is therefore the number of dispensational fulness. And whatever bears this number, in the divine reckoning, is full, complete, with nothing left out, and nothing of its own kind to be added.

Eight is the number of new beginning and resurrection. The eighth day is the beginning of a new week. The Jewish child was circumcised the eighth day, which was its birth into covenant relations. Noah was "the eighth person," and his family consisted of eight, and they started the new world after the flood. Christ rose from the dead on the eighth day. David was the eighth son of Jesse, and he established a new order for Israel. In the eighth year, the Jews were to sow the ground again as the fresh beginning of a new septenary. The eighth head of the beast was the revival of the seventh. Our Sunday, which celebrates the new creation which began in the Saviour's resurrection, is the eighth day, the first of the new week. And the eternal order of blessedness is to begin with the eighth thousand years from Adam.

Ten is the number of worldly completion, especially in the line of worldly evil. The great beast of worldly power, in its final form, has ten horns. The body of man, in earthly completeness, has ten fingers and ten toes. The moral law, as applicable to man in this world, has ten precepts. The earthly manifestations of Christ after his resurrection, were ten. The tribulation spoken of to the church in Smyrna was for ten days. The lost tribes of Israel are ten. The church, in its mixed earthly condition and slumbering, is represented by ten virgins.

Twelve is the number of *final completeness.* Hence the twelve months in the year, the twelve signs in the zodiac, the twelve tribes of Israel, the twelve apostles of the Lamb, the twelve stars in the crown of the woman clothed with the sun, the twelve gates of the New Jerusalem, and the twelve fruits of the Tree of Life.—*Selected.*

THE VALUE OF TIME.

WHEN the Roman Emperor said, "I have lost a day," he uttered a sadder truth than if he had exclaimed: "I have lost a kingdom." Napoleon said that the reason why he beat the Austrians was that they did not know the value of five minutes. At the celebrated battle of Rivoli, the conflict seemed on the point of being decided against him. He saw the critical state of affairs, and instantly took his resolution. He dispatched a flag to the Austrian headquarters with proposals for an armistice. The unwary Austrians fell into the snare; for a few minutes the thunders of battle were hushed. Napoleon seized the precious moments, and, while amusing the enemy with mock negotiations, re-arranged his line of battle, changed his front, and in a few minutes was ready to renounce the farce of discussion for the stern arbitrament of arms. The splendid victory of Rivoli was the result. the great mortal victories and defeats of the world often turned on five minutes. Men loiter, time flies, and all the great interests of life are speeding on with the sure and silent tread of destiny.

AFFECTATION is to be always distinguished from hypocrisy, as being the art of counterfeiting those qualities which we might with innocence and safety be known to want. Hypocrisy is the necessary burden of villany; affectation, part of the chosen trappings of folly.—*Johnson.*

HE who flatters us is our worst enemy.

THE HERALD OF LIFE.

NEW YORK, APRIL 21, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

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THE PASSOVER SUPPER:

COMMONLY CALLED, "THE LORD'S SUPPER."

LIFE BELIEVERS in this vicinity will celebrate this annual feast, this year at the COOPER INSTITUTE, Room 18, corner of Fourth Avenue and Eighth Street, New York City, Monday evening, the 26th inst. Exercises to commence at seven o'clock. All who love our Lord Jesus, who is "our Passover, sacrificed for us," are cordially invited to meet with us on this anniversary occasion.

Those in the city or country who are so situated as to be unable conveniently to meet with others of like faith, can keep this memorial feast alone in their own houses or places of residence: they are not dependent on priests to consecrate or otherwise assist in this remembrance of Christ's death. Our Lord will meet with and bless every soul who attends thereto, whether alone or in company.

"DEMONOLOGY."

SOME twenty years ago, Alexander Campbell, founder of the sect in this country now generally called "Campbellites," wrote a work on the above subject which was highly extolled as a master refutation of the doctrine of the unconscious state of the dead. From the fame of the work, we had expected to be hard pushed on the question at issue; but on a careful examination we found nothing of the strength we anticipated. His "seven pillars," on which he relies, are not so strong as to demand a Samson to lay hold of them; so we will venture to "feel" of them. He says:

"Concerning *demons* of what order of intelligences, what character and destiny, of what power, intellectual and moral, or immoral, there has been much debate, and still there is need of farther and more satisfactory examination."

Here is a very candid confession, and shows that any popular theory extant is not "satisfactory." In the Grecian language, the word, he says—"Simply indicates a person of intelligence, *a knowing one.*" It was applied to living men of "great learning" as a "title of honor." "Some elevated the spirits of departed heroes, public benefactors," etc., "into a species of demi-gods," etc. "Among some philosophers it became the title of an object of worship," etc. Again, Dr. C. says—"The term *demon,* from simply indicating a knowing one, became the title of a human spirit when divested of the appendages of its clay tenement, because of its supposed initiation into the secrets of another world." This became "a divinity of the ancient superstition," etc.

Dr. C. goes on to show that such was the teaching of some of the Pagan philosophers, and says—

"All Pagan antiquity affirms that from Titan and Saturn, the poetic progeny of Cœlus and Terra, down to Æsculapius, Proteus, and Minos, all their divinities were the ghosts of dead men, and were so regarded by the most erudite of the Pagans themselves. But," adds Dr. C., "the doctrine of a separate state—of disembodied ghosts or demons—is a thousand years older than any Pagan historian," etc.

Very likely it is; for the serpent told our mother Eve—"Ye shall not surely die:" and the doctrine of an emerging of the essential man into a more "knowing" state when "disembodied," is only the old deception with a new dress.

"While the Bible teaches many demons," saith Dr. C., "it nowhere intimates a plurality of Devils or Satans. There is but one Devil or Satan in the universe," etc.

Dr. C. himself must be a *demon,* for his knowledge is as wide as the "universe," and there *ain't* but "one Satan" in it. We are right glad of that.

"But," he adds, "Satan's legions of angels and demons give him a sort of omnipresence, by acting out his will in all their intercourse with mortals."

Pray, good Dr., what are God's angels and *demons* about all this while? Or, are there no *good* demons? It really seems that the Dr. is so intent on making out his theory of dead men being the "knowing ones," that he has forgotten the fact that the Bible never speaks of *good* demons; a most fatal fact for his scheme. The Bible stamps the whole scheme of demons being the spirits of dead men as a deception; for it invariably represents these demons as bad ones. A strange matter, truly, if Abraham, Isaac, Jacob, and the prophets, are *demons;* as they must be, if Dr. C. is correct. But Dr. C. states his proposition thus:

"The demons of Paganism, Judaism, and Christianity, were the ghosts of dead men."

To establish this point he raises his "seven pillars."

PILLAR 1. "All Pagan authors of note affirm the opinion that demons were the spirits of dead men. From Herod down to the most polished Celsus, their historians, poets and philosophers occasionally express this opinion."

Suppose all this is true, he might as well have added—they must be Gods, because his witnesses so regarded them. Besides, Archbishop Whately shows that the Pagan philosophers did not believe any such thing; that they had no real belief in a future state at all, and only taught it "occasionally," to keep the vulgar in awe.—*See Whately's Lectures on the "Future States."*

PILLAR 2. "The Jewish historians, Josephus and Philo, also avow this conviction. Josephus says, 'Demons are the spirits of wicked ones, who enter into living men and destroy them, unless they are so happy as to meet with speedy relief.' Philo says, 'The souls of dead men are called demons.'"

What does this prove? Josephus was a Pharisee; and Dr. Campbell might as well have quoted him to prove the "transmigration of souls," for the Pharisees held that notion also. But the legs of this "pillar" are not equal. Philo seems to teach that the souls of *all* dead men are called demons; Josephus, that it is the spirits of wicked men only. We see no strength in this pillar; for the witnesses not only seem to differ, but we know there was a large and learned portion of the Jews that did not believe in the existence of dead men's souls at all, viz., the Sadducees.

PILLAR 3. "The Christian fathers, Justin Martyr, Iræneus, Origen, etc., depose to the same effect. Justin, when arguing for a future state, alleges, 'Those who are seized and tormented by the souls of dead men, whom all call demons and madmen.' Lardner, after examining with the most laborious care the works of these, and all the fathers of the first two centuries, says, 'The notion of demons, or the souls of dead men, having power over living men, was universally prevalent among the heathen of these times, and believed by many Christians.'"

Mark well this "Pillar." The notion that demons were the souls of dead men was a "heathen notion," but was not believed by all Christians, though "many" had thus early departed from the Bible doctrine that "there is *no knowledge*" in the state of the dead. Thus crumbles this "pillar."

PILLAR 4. "The evangelists and apostles of Jesus Christ so understood the matter:" [that is, that demons were the spirits of dead men.]—ED.

This pillar Mr. C. does not undertake to sustain by any Scripture proof, but he affirms that was "the current signification of this term *demon* in Judea at the Christian era," and that "the apostles and our Lord used this word in different forms seventy-five times, and on no occasion give any hint of a special, private, or peculiar interpretation of it," etc., "we are, then, fully authorized to say that the demons of the New Testament were the spirits of dead men."

The notion of the transmigration of souls was equally prevalent "in Judea at the Christian era." This is clearly seen in several discourses of our Lord with his disciples, and yet he "on no occasion gave any hint of" the notion being an incorrect one. Does that prove that Christ and his apostles admitted the truth of the doctrine of the transmigration of souls? Just as much as their giving no "special interpretation" of demons proves they were the spirits of dead men. It was not the work, at that time, to explain the nature of demons. They were "evil things;" that was not disputed. Jesus and his apostles cast them out, or destroyed their power over men. The great point of controversy was as to *fact*—Did Jesus and his apostles heal those afflicted by them? Said the Saviour to his own disciples—"I have many things to say unto you, but ye cannot bear them now." To have involved the nature of these demons in the controversy about the fact of the cures, at that time, would have only been to embarrass their ministry. It was left to correct itself through the influence of the doctrine of the resurrection, and the Scriptures, when opened to their understandings. The importance of the resurrection filled the minds of the apostles after Jesus rose from the dead, and settled the question, that without a resurrection there is no future life; and even those who had "fallen asleep in Christ" were "perished." See 1 Corth. xv., 12–18, 32. That fact is demonstration, that whatever the apostles might have thought, during our Lord's personal ministry, they did not believe demons were the souls of dead men when Paul wrote to the Corinthians.

A MAN TRANSLATED!

Do you ask who and where? It was in the City of Brooklyn, N. Y. His name was STARIN. The fact is vouched for by an eminent Methodist Minister, Rev. Abel Stevens, D. D., so there ought to be no doubt in the case. The essential points are thus stated by Dr. Stevens:

CHARLES M. STARIN was born at Fultonville, N. Y., November 17, 1799, and went to heaven from Brooklyn, N. Y., March 23, aged 69. . . . . He has lately been manifestly ripening for heaven. He expected a sudden departure, and prepared his affairs for it. In his last family prayer, on the evening of his death, he invoked a blessing on each member of his family by name. In the night he was suddenly attacked with illness, and before morning was not, for the Lord had taken him.

Is not that a genuine case of translation? True, Dr. Stevens incidentally speaks of "his death," but that manifestly was a slip of the pen: it is the only intimation that death was so much as thought of; for though Mr. Starin was "suddenly attacked with illness, in the night, before morning he was not, for the Lord had taken him." No one can fail to see that these words refer to what was said of Enoch, who "walked with God; and he was not; for God took him." Gen. v., 24. And Paul saith, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him." Heb. xi., 5.

Whether our neighbor in Brooklyn was found after he "was not, for the Lord had taken him," we are not told. If the statement concerning him is strictly correct, the friends were saved the cost of a funeral, and the Doctor of Divinity the labor of officiating at a burial. God, according to the statement in the case, made these ceremonies unnecessary. But that slip of the pen—"his death"—is a little stumbling as to the fact that "the Lord had taken him." The Bible way of the Lord's taking His saints is, to translate them, that they shall "not see death;" that they "shall not sleep," but "be changed in a moment, in the twinkling of an eye," or if they are dead, to "raise them up at the last day."

But a theological invention has been patented, it seems, to go a shorter and quicker route than was known to the ancient prophets, to Jesus Christ or His Apostles; for none of them use such language as that found in relation to Mr. Starin. Whether this new patented way from this present state to another is quieting to those who seek some other way into the kingdom than the Bible way of a resurrection from the dead, or a translation at the last trump, we do not know; but we do know that its foundation is as baseless as the Romish purgatory, and just as antiscriptural; "born of the will of man," and not of God. Inherent immortality is the womb out of which they have both come forth.

"RANK POISON, BOYS."

SUCH was the expression made use of by one who stands foremost in the ranks of the Young Men's Christian Association of this city on my presenting to some young men, last Sunday, in front of Wood's theatre of this city,(where this society holds meetings every Sunday afternoon) a few of our tracts on the life question, together with one called "The Penalty of Sin"; which latter one was gotten up by me a short time since in refutation of a sermon on "The Tortures of Hell," preached by our nearest Methodist minister. As you have not seen this one I enclose it. If you can discover the rank poison in it, with which I am accused of poisoning my fellow men—except it be contained in the citations I have given of uninspired, fallible men, I should be glad to know it, lest I do any more mischief in that way. Nothing short however of "A thus saith the Lord" and not the cry of mad dog, or any other like subterfuge, is ever going to stop me from "pedling out (to use another one of his expressions) the Bible antidotes of the poison of immortal soulism, which to such a fearful extent permeates the religious systems of the day.

I readily concede that the Young Men's Christian Association is engaged in a noble work when it confines itself to the *one* object of laboring to win men to Christ; but when it cherishes a spirit of proscription such as it manifested when our tracts were brought to its notice, it certainly mistakes its mission. To wrap itself up never so close in an *evangelical* garb is not going to conceal its true animus either, for in whomsoever the Spirit of Christ dwells the fruits of that Spirit will not be lacking, and *these,* and not a standard that men may set up, are *the test,* by which those that are *scripturally evangelical* may be known. "Ye shall know them by their fruits," says our blessed Saviour.

To apply to us, therefore, the stigma "*unevangelical*" matters very little as long as we are found "denying ungodliness and worldly lusts, and we live soberly, righteously, and godly in this present world, and are looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. "As many as walk according to this rule" will be enabled to say, "truly our fellowship is with the Father, and with his Son Jesus Christ," though they may be denied the fellowship of their evangelical (?) brethren. And, blessed be God, soon the fruition of our hope of an eternal fellowship with our blessed Saviour in his kingdom will be realized. For yet a little while, and he that shall come, will come, and will not tarry." "Even so, come Lord Jesus, quickly." Amen. Yours, looking for our soon coming King and LIFE-GIVER. C. FRANKE.

CINCINNATI, OHIO, April 9, 1869.

NOTE BY EDITOR OF HERALD OF LIFE.

Two pages of the tract by Br. Franke are made up of texts of Scripture, without note or comment. The other two pages contain the following statements, which we think are "Rank Poison" and horrid blasphemy; yet they have passed for "evangelical!" Read them and blush for the corruption of the word by good, but mistaken men. We trust the days for such "heresies" are about over.

THE WORDS OF FALLIBLE, MISTAKEN MEN.

"We are amazed at the inhumanity of Phaearis, who roasted men in his brazen bull; this was joy in respect of that fire of hell which penetrates the very entrails *without consuming them.*" "Husbands shall see their wives; parents shall see their children *tormented* before their eyes." "The bodies of the damned shall be crowded together in hell like grapes in a winepress; which press one another till they burst." "Every distinct sense and organ shall be assailed with its own appropriate and exquisite sufferings."—Jeremy Taylor.

"The world will probably be converted into a great lake or liquid globe of fire in which the wicked shall be overwhelmed, which will always be in tempest, in which they shall be tossed to and fro, having no rest day or night—vast waves or billows of fire continually rolling over their heads, of which they shall forever be full of a quick sense within and without; their heads, their eyes, their tongues their hands, their feet, their loins, and their vitals *shall forever be full of a glowing, melting fire*—enough to melt the very rocks and elements; also, they shall be full of the most quick and lively sense *to feel the torments:* not for one minute, not for one day, not for one age, not for two ages, not for a hundred ages, not for ten thousand of millions of ages—one after another; but *forever and ever, without any end at all,* and never, never be delivered."—Jonathan Edwards.

"Infinite justice arrests their guilty souls, and confines them in the dark prisons of hell, till they have satisfied all its demands by their personal sufferings, which, alas, they can never do." "God is present in hell, in his infinite justice and almighty wrath as an unquenchable sea of liquid fire, where the wicked must drink in everlasting torture—the presence of God in his vengeance scatters darkness and woe through the dreary regions of misery. As heaven would be no heaven if God did not there manifest his love, so hell would be no hell, if God did not there display his wrath. It is the presence and agency of God that gives everything virtue and efficiency, without which there can be no life, no sensibility, no power. God is therefore present in hell to see to the punishment of these rebels against his government, that it may be adequate to the infinity of their guilt; his fiery indignation kindles, and his incensed fury feeds the flames of their *torment,* while his powerful presence and operation maintain their being, and render all their powers most acutely sensible, thus setting the keenest edge upon their pain, and making it cut *most intolerably deep.* He will exert *all* his divine attributes to make them as *wretched,* as the capacity of their nature will admit." "Number the stars of the firmament, the drops of rain, sand on the seashore; and when thou hast finished the calculation set down and number up the *ages of woe;* let every star, every drop, every grain of sand, represent one million of tormenting ages, and know that as many more millions still remain behind, and yet as many more behind these, and so on *without end.*"—*From* BENSON'S (*Methodist Divine*) *Sermon,* "*On the Future Misery of the Wicked.*

A QUERY.

WAS the prophecy of Hosea xi., 1, literally fulfilled in Matt. ii., 15? It reads thus: "When Israel was a child, then I loved him, and called my son out of Egypt." Hosea xi., 1. "That it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." Matt. ii., 15.

How are we to understand the fulfilment here spoken of? Was Israel typical of Christ? and was Israel, as a nation, God's son in a symbolical sense, and Christ the antitype, the son in the true or literal sense? If so, is Christ not the true Israel of God? And if not so, how was the prophecy fulfilled in Christ? Yours. JACOB GRIM.

RESPONSE BY THE EDITOR.

1. The text in Hosea is not a prophecy; it is a statement of facts in the past.

2. The text Matt. ii., 15, does not call that statement a prophecy. It was not uncommon among the Jews to make a secondary application of a fact where there was a similarity in the events. Dr. Adam Clark, in his note on the text Matt. ii., 15, says, "This is quoted from Hos. xi., 1, where the deliverance of Israel, and that only, is referred to. But as that deliverance was extraordinary, it is very likely that it had passed into a *proverb,* so that 'Out of Egypt have I called my son' might have been used to express any signal deliverance."

Whether such was the fact or not, such forms of expression were used in relation to events which had some resemblance to other previous ones. In the same chapter (Matt. ii., 17) after Herod had murdered the children in Bethlehem, it is said, "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not."

Here is a *fact* referred to; not a prophecy. Jeramiah speaks of the bitter lamentation at the carrying away captive of the ten tribes of Israel, of which Ephraim was the principal, whose grandmother was Rachel. She is represented as bitterly weeping because her children were carried away, and "were not" any longer in the land of promise. This circumstance was used by Matthew, not as a prophecy now fulfilled, but as an event of sorrow and affliction like that which Jeremiah records. To suppose that Matthew applies it as a fulfilment of the saying of Jeremiah and as a prophecy, is to prove the prophecy false; for Jeremiah lays the scene in Rama, in the tribe of Ephraim, and the weeping at Herod's slaughter was far to the south of Rama in Bethlehem. Hence, as a prophecy it would be untrue. But as an event of a similar character it was true.

Such we regard as the true state of the case in relation to the texts presented by Br. Grim. To us it removes all difficulties in these cases and many other of like character.

FROM DR. J. K. FINLEY.

NILES, MICH., April 12, 1869.

BR. STORRS: A few days ago an old friend of mine who formerly lived here, but removed to Illinois about fourteen years ago, called to see me. In the course of our conversation, I made some remarks about the Life views, which appeared to be an entirely new subject to him, but one which upon a simple presentation of the Bible teachings, struck him very favorably. He expressed a strong desire to see the articles which had been published in the "Niles Republican;" but finding they could not be obtained he gave me a dollar to send to you for them. Please send the HERALD beginning with those articles until you have sent as many as the dollar will pay for; and I think you will find he will become a permanent subscriber.

Does Ezekiel xviii., 26, have reference to anything more than the righteousness resulting from obedience to the Mosaic laws? If he has heretofore kept those laws, but finally breaks them, his previous obedience will not secure him from the infliction of the penalty—death; if death should have been the penalty threatened. This explanation may have been given, but I have never seen it. In reading it, with its context, a few days ago, it seemed to me that this must be the proper explanation, and that it could not refer to the righteousness of faith in Christ. He might be a sincere believer, and yet under strong provocation, be overcome and led to break one of the civil laws by which the Jews were governed; and may properly be put to death for it.

A little occurrence took place at my house some time ago which illustrates several points in orthodoxy. A clergyman, an old acquaintance, visiting Niles called to see me. Having the assurance which orthodoxy imparts, he undertook to ride over one, as the saying is, "rough shod." After hearing what he had to say, without interrupting him, I said, Sir, you are not an honest man. His face colored up, and he evidently began to think assurance was not all on his side. He said, That is a very plain remark. I told him he had made some very plain remarks to me, and I wished to be as plain with him. "Well, I would like to know what you mean." I replied that, as I knew he was a good classical scholar, I would inquire if he did not know that *Sheol* and *Hades,* the Hebrew and Greek words of the Bible that were translated *Hell,* did not either of them mean a place of torment or suffering! He hesitated for some time, and would evidently have preferred not to answer the question. He did, however, at length admit that he knew such was the fact. Now Sir, said I, when you use the word hell in preaching to your congregation, and when you read it to them from the Bible, you allow them to believe that you mean a place where the wicked will suffer the most excruciating tortures throughout all eternity. He here interrupted me by saying they knew better. A lady sitting by, said, No, sir, we did not know better until lately: now some of us do know better. I only remarked, You know now, sir, what I meant when I said you were not an honest man. The subject was dropped and he soon afterward left.

One of your subscribers here died lately. I have every reason to believe he was firmly persuaded of the truth of the Life views, and from conversation with him not long before he died, I have good reason to believe he was a true Christian. I inclose a obituary notice of him, written at the request of his wife's family: not to republish but only to show that men of his stamp are giving attention to the Life views. I am very truly yours.

NOTE BY THE EDITOR.—We have sent all the papers except Dec. 17, containing your articles on Immortality. Of that number we have not a copy left. The paper is now sent regularly, as you directed, to your friend in Illinois.

A STRANGE POSITION.

BR. STORRS: I have been listening to a few discourses. In one on the atonement, the preacher gave this view, if I understood him, and I think I did, thus: "The wages of sin is death;" signifying "the second death:" not this natural or common death. Although Christ died unto sin but once, it was a *substitute* for this "second death;" and, also, that suffering is part of this penalty due the law, for Christ suffered; "he was made perfect through suffering;" and the person who accepts Christ, believes in Christ, becomes in reality a Christian, is exempt from this suffering and death. But the wicked who have not accepted Christ, must all be raised up, live again, be judged, and pass into this state of suffering and death.

I do not know as I give his precise language, but so I understand it. Now, in looking over the Scriptures, I find the punishment due to sin, after the final judgment, is an everlasting punishment; see Matth. xxv., 46. Therefore, if suffering is a part of this punishment, it must be an everlasting suffering. Thus eternal, everlasting torment is proved. But if the suffering, which is a part of the penalty, can cease, why may not the remaining part also cease? And, in fact, the suffering in the substitute did cease; so also the death ceased; for he was holden only three

days and nights; and was made alive to die no more; "death hath no more dominion over him." Does the law demand less of the substitute than it does of its lawful victim?

If Christ as a substitute was made perfect through this suffering and death—and this suffering and death had an end—and Christ went to the extent of the law; who can say it will not have the same effect on its lawful victim? and, in fact, it must, if the law is just; and thus Universal restoration is proved true.

Now, I am not a believer in this substitutional atonement; or a Universalist, or a believer in the eternal torment theory. I think I see a more excellent way. Our Lord prayed for his disciples thus: "Father, sanctify them through thy truth." Error cannot have this sanctifying influence.

Therefore my prayer is, O Lord, ever more give us thy truth. Amen. Yours in love of the truth. C. A. HASTINGS.

SPRINGFIELD, MASS., April, 1869.

LITTLE DENE: A TRUE STORY.

MY father lived in Maine. There were six children of us at that time, and I was the baby of the family, and as is very common, I was called by a kind of baby sobriquet, Dene, as Sammy, for the baby name of Samuel, etc. At the time I speak of my grandmother lived with us. She was a Methodist, and had the reputation of being a very pious woman. This was before I was three years old. My story begins on one of the coldest days of winter in that cold climate. The country was new, abounding in wood, and the old-fashioned fire-places were amply capacious to consume half a cord a day; and in extreme weather were piled up to the high mantel-piece. Such a fire we had on the day I speak of. Grandmother had been out in the cold, and came in, and seating herself in the big armed chair, before the unusually hot fire, and looking to me said, "Dene, Dene, come here, Dene." I readily obeyed the summons, and she took me in her lap, and slipping her hand gently over my forehead to put back my hair, and looking wistfully into my little blue peepers, said, "Dene, did you ever tell a fib?" No, granny. "O, tell me *sartin:* if you ever tell a fib, there is a great God up in the sky; an awful great Being, and he will burn you to all eternity in a fire ten thousand times hotter than this; he will, *sartin*, and he'll never stop burning you." And at the same time she took my left hand in hers and held the back of it to the big fire, nearer and nearer, until it began to smart and I began to pull back, and she all the time kept saying, "he will, he will, *sartin*." And seeing she was in good earnest about it, and thinking I had already got enough of eternal burning, I said, he is a dreadful naughty man, granny. "Tut! Tut! if you say so he will *sartinly* burn you." But this did not in the least move me to repent of calling him a dreadful naughty man; for my little hand still smarted with what I afterward learned to be endless hell torment; the foretaste of which I thought was quite enough without the ten thousand times hotter.

This was my first lesson in divinity: the first time I ever heard of a being called God, and my first impression was perfect hatred toward him. Simple as this story may appear to the reader, it had a powerful influence on my mind in after years. For the first forty it may truly be said to have formed my whole character. As I grew large enough I went to religious meetings, and everywhere heard the same character of my grandmother's God, and still worse: that he was not satisfied with a fire hot as she represented it, but would increase the heat *ad infinitum*, and consequently the pain to all eternity; and yet I was told to love him. But this I found impossible.

But time rolled on and I was kept at school, where I learned something of the wonderful works of nature, in which I found a God whose works were "all very good." I therefore concluded he was not my grandmother's God of eternal torture, for I thought I had tried burning enough to know that it was *not* very good. But my ministers made me believe that the Bible taught it, and therefore I denied the Bible and became an infidel; and for more than forty years from my first lesson in divinity my life was all night and winter, without a shadow of hope of any future.

So much for being taught in infancy such a perpetual and horrible burning for telling a fib. But after spending by far the greater part of my life, and all my most vigorous days in deism, it pleased God to put me in the way to hear a few gospel sermons for the first time in my life, the very first of which shook my infidelity out of me and made me ashamed of my ignorance of the Bible, and of the Divine attributes of a God of infinite goodness and mercy, a God whom good men can love and serve with delight.

Since that time I have, in my feeble way, preached the goodness of God, with few exceptions, in nearly all the large cities north of Mason and Dixon's line, and in a multitude of villages and smaller towns, in private houses, log school houses, on steamboats, railroad cars, in tents, groves, in open air, to both large and small audiences, and have written much to inform a misinformed people that God is good, and that the penalty of sin is death, and not eternal torment, nor his twin brother—*die twice;* but I have done nothing to boast of, but on the contrary, feel condemned for doing so little for that Divine Being who has done so much for me in bringing me out of cimmerian darkness into the marvellous light of the gospel.

And now I would say to all who believe in eternal torment, for God's sake do not teach it to your young children, lest you should drive them into infidelity, there to perish forever. Better let them grow up to read the Scriptures for themselves, wherein they will find that death is the penalty of sin. For I verily believe that the awful doctrine of eternal torture in penal fire has been the means of leading more into infidelity than all the Tom Paines in the world. It is a doctrine of all others which should be kept out of the minds of young and innocent children, for before their little minds are case-hardened in unrelenting cruelty they will hate that great man up in the sky, who seems to the untutored mind so dreadfully cruel.

And be assured of another fact: little children have more thoughts than many people are aware of, and before evil is taught them their thoughts run in a pure channel. Their first thoughts are the gentle flow of nature's crystal stream, on whose hallowed tide eternal torture can never float. LITTLE DENE.

ASHTABULA, OHIO, April 17, 1869.

NOTE BY THE EDITOR.—We know the writer of the foregoing, and know that he is not the only one who has been saved from infidelity by the preaching of the Life views. A thinking child is almost inevitably driven into hatred to such a God as has been presented to his mind by misnamed "orthodoxy." The infidelity may be hidden, but it exists in many a youthful breast.

THE WORKMEN WANTED.

BY LOUISA J. BEACH.

IF ever there was a time in the history of the church of Christ, when men were needed—men of integrity, of firmness and moral standing, yea, and women too, it is the present. Those who cannot be bought or sold, who are willing to sacrifice ease, reputation, and personal emolument for the honor and advancement of the truth and the good of the church—who will make no compromise with error, even though *self* should sink into oblivion. Well would it be for the cause, if the fearful and faint-hearted would turn back at once, that they no longer retard the efforts of those who would go forward. The battle waxes hotter, and the conflict, though it may be short, will be a severe one, hence a coward will only be a curse in the ranks.

In every great reformatory movement, there have always been individuals, who though enlightened in regard to truth and duty, have always kept in the back-ground, never venturing out boldly into sight—cautiously hiding their colors from the enemy, and refusing to commit themselves, and at a time, too, when help was needed, and the few pioneers in the work were sacrificing their all and suffering for the truth's sake. And when it became apparent that they were prospered in their work—the ground well broken—the severest part of the labor accomplished, it was comparatively an easy matter to join the ranks and share the fruits of other's labor. Something of this we have seen even in our day, and in our estimation, no class of persons look more contemptible.

Perhaps we are somewhat uncharitable; perhaps they should be pitied rather than censured; but they frequently are persons of intelligence and good mental calibre, hence they have little excuse to offer, except it be their own indolence or a lack of moral courage. Nevertheless, truth will ever prosper and triumph in the end, and in every age the Lord will have living witnesses, though He raise them up from the stones of the streets.

Another class who do much evil, and bring sadness to the true-hearted and valiant ones, are those whose sympathies have professedly been with the truth, and who have perhaps been identified with its advocates, but unexpectedly we find them compromising with its enemies—lowering the pure and beautiful standard, and often for the professed purpose of doing more good—of promoting peace, and of reaching the ears and hearts, (and perhaps the purses too,) of some who can be influenced in no other way. Possibly some may be honestly deceived in regard to their own motives. But alas, for poor human nature; the drapery is too thin and superficial to hide the deformity. The man who openly and squarely backs down from a position is more to be honored, than one who prevaricates, or compromises with error.

Notwithstanding the various hinderances which may arise, and often too from unlooked for sources, yet all who are in harmony with God and truth have the assurance that their "labor is not in vain in the Lord." The work of exposing the errors of these last days, and in their stead presenting the glorious plan of God to save a world otherwise doomed to death, is a great one and a noble.

There are truly many adversaries, and the ways and means which they devise and practise to hinder the work, show a zeal and perseverance worthy of a better cause. As in the case of Nehemiah, reproach and ridicule have been restored to, and numerous efforts to draw away the builders from the specific work assigned them. But the work should not cease even for the purpose of taking "counsel" with its opposers. It is too far advanced—the day too far spent for any to falter now—and "onward" is the only motto known.

At the point most fiercely assailed by the foe, there let the faithful worker be found firmly and manfully defending his post.

The words of a late writer, just brought to mind, seem to be in place and to the point. "It is the truth which is assailed in any age that tests our fidelity. It is to *confess* we are called, not merely to *profess.* If I profess with the loudest voice and the clearest exposition, every portion of the truth of God except precisely that little point which the world and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christianity. Where the battle rages hottest, the loyalty of the soldier is proved; and to be steady on all the battle-field besides is mere flight and disgrace to him, if he flinches at that one point."

"The harvest truly is plenteous, but the laborers are few: Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

NEW BRITAIN, CONN., April, 1869.

WESTWARD BOUND.

IF the Lord will that I live and am well, I think to go West about the 20th of May, to preach, as much as in me is, the gospel, where the way opens; and work (not play) for the benefit of all. Should any Brother, in the East or anywhere, desire a share in the blessing and honor, they can have it, with use, by sending help to pay my expenses. Thanks to that Brother who sent the twenty dollars. I will try and use it right. I go to Michigan first; stop a while, and then go beyond, if I get the means. My address is FINDLEY'S LAKE, Chautauque Co., N. Y.

DANIEL L. OSBORN.

LOOKING FOR A PAPER.

ELD. GEO. STORRS: I wish to subscribe for a weekly religious paper that is devoted, in part at least, to the restoration of the lineal descendants of Abraham, (the Jews). I am about adopting that unpopular idea, and wish a paper that advocates it. I do practise that unpopular *custom* of some whose manner is to keep in memorial the creation of the world by doing no work on the Sabbath of the Lord thy God;—but not one of the S. D. A. Viz., school: no, no.

It is my impression that you publish a paper in favor of the return of the Jews. If so, please send me a specimen and I will transmit the price by return mail. I believe in a resurrection of the wicked dead, also. I make these statements thinking that it affords some satisfaction to an editor to know what his readers believe. Yours in the blessed hope of the soon advent of David's Son to reign in Zion. L. R. LONG.

VICTORIA, MO., April, 1869.

Letters and Extracts.

FROM ELD. C. F. SWEET.

THOUGHTS ON A FEW THINGS.

IT becomes me first, to acknowledge the receipt of the HERALD OF LIFE, as the freewill offering of some unknown, but kind hand. May God bless the donor, the Editor, and the reader in the promotion of every truth, the curtailment of all error, and the establishment of practical godliness among the people. I am as firm a believer as any man can be, I think, of the doctrine of LIFE ETERNAL only through Jesus, at his second personal coming. Also, I am a decided *unbeliever* in the *mortal* resurrection of the saints, and I am greatly surprised to learn, that some of our *would-be* great men, have embraced a doctrine so far removed from the positive statements of the word of God. I could just as readily admit no life, or "*resurrection*," to the ungodly, as to admit the mortal resurrection of the saints. I do not see as either sentiment has power, of itself, in the abstract, to disinherit a child of God; (if indeed they are errors.) Some think and speak of the non-resurrection of the wicked as a defection from the truth of *deadly* and *damnable* nature. This may be so. But I do not so look upon it. I see as much love, long-suffering, and patient forbearance, among that class of my co-religionists as others, and that is what gives them place in my affections and fellowship. The Scripture saith, what a man thinketh to be sin, to him it is sin. Hence when I find a man that appears to devoutly believe any sentiment that I do not see the Scripture to teach, I weigh his or her Christianity by the NEW COMMANDMENT, John xiii., 34, and if the scales preponderate in favor of obedience in daily life, I set it down as genuine. But when I see and hear loud professions and at the same time the golden rule is cruelly violated, I say to myself, all that *white bunch is not meal*, whether in Editors, Publishing Committees, Ministers, or Laymen.

I am surprised to find the following paragraph from the "HERALD OF LIFE," published in the "Crisis." What does it mean. Is the sun again commanded to stand still?

"To be delivered from the bondage of the doctrine of inherent immortality, and to *know* that *future life is only* for those who are *in* Christ, or who receive that life as a free gift of God, and that *all who do receive it* are eternally holy and happy, is truly '*glad tidings* of *great joy,*' *designed for all people*, but which has been stolen from us by '*the traditions* of men.'"

The italicism is mine. But who after reading that in the *Crisis* will deny any longer that "the world moves." Does it mean now to ignore all it has ever published in support of the *mortal* resurrection of the wicked? and if not, then what does it mean by voluntarily publishing it?

FROM ELD. H. ROCKWELL.

NEW BRITAIN, CONN., April 3, 1869.

BR. STORRS: Since I last saw you, my life has been crowded with sore trials, accompanied with pain and anguish; but the peace of God has been so abundant that it more than compensates for all my sufferings, physical and mental.

It gives me untold joy to know that when those who oppose the life theme, ask me, with a sorrowful look, if I ever knew of a conversion by the preaching of "No Life out of Christ?" I can look back and count scores, who formerly were as much opposed as they are now, but have renounced their opposition and become as docile as lambs, and as loving and kind as we could wish. This I think a wonderful triumph of the converting power of sovereign grace, when men are so converted, step by step, from traditional error to a consistent Bible truth, and to be so transformed in the temper of the minds as to be begotten to a lively hope of a resurrection from the dead.

Glory be to God for this hope of being found worthy to obtain that world and the resurrection from the dead, so that I shall not die any more, but be equal unto the angels, and be a child of God, being one of the children of the resurrection. It invigorates me with new life; makes me strong in the Lord, and ready to labor 75 years more, unless the Lord comes to call us from the walls to reap our great reward.

FROM JAS. W. SMITH.

CHESTER, PA., April 3, 1869.

BR. STORRS: As my HERALD OF LIFE has not come at its appointed time, and having nothing to read that is fresh, I will employ the time in writing a few lines to you. I have an only brother residing in Scotland to whom I have been sending the HERALD for the last two years. I was aware that he had given up the immortality of the soul, that ghost-saving humbug that has bewitched the world. I wrote him to let me have his opinion about immortality and endless life only in Jesus. So, last time he wrote me, he says, "When I wrote you last I had some doubts about the non-resurrection of the wicked dead, but I have reconsidered the subject, and have come to the conclusion that they (the wicked), will not be raised, and that they will be allowed to sleep on forever." And he adds, "I love the HERALD OF LIFE. May God prolong the days of the Editor and bless him for the noble stand he has taken against the counterfeits and forgeries committed on God's word."

So you see, Br., that there is a prayer going up to the throne of grace for you, and for the prosperity of the "blessed Hope" of Life only in Jesus; and that, too, away among the big hills of Scotland, where many suffered martyrdom and were baptized in blood, years ago.

Now, Br. S., I have enclosed seventy-five cents, and you will oblige me very much if you will send this brother a full set of "Campaign Documents," including the cheap edition of the six sermons. If you have a copy of the HERALD OF LIFE for March 17, containing your sermon on the "Lord's Supper," you might send it, too. I wish to keep that paper, because I think the view taken is the right one, and I would like my brother to have the benefit of reading it. Love to you and all the brethren.

NOTE BY THE EDITOR.—The works are all sent to your brother, as directed. It cheers our heart to know that prayer is going up to God for us and the cause in good old Scotland. May our gracious Lord cause the light to shine more and more in that "martyr" land.

FROM HENRY A. TROEGER.

SANDWICH, ILL., Mar. 29, 1869.

BR. STORRS: Please find inclosed two dollars to pay for a year's subscription to the HERALD OF LIFE. My uncle, Amb. Ronthaler, of Bethlehem, Pa., first made me acquainted with your views on the immortality of the soul and the punishment of the wicked, etc., and taking considerable interest in the same, I purchased "Life only in Christ" of you last summer on my way home, which I have read several times, and am very much pleased with. Desiring to know more about the matter, you will please forward, as requested above, the HERALD OF LIFE regularly to me.

I have had to suffer a little already on account of my *new* faith, having been brought up before the class leaders' meeting of the Ger. E. M. Church, to which I belong, on account of my faith, and not knowing the charges preferred against me, I was unprepared to defend myself, and still I was able to fortify my position with such plain truths that they forebore to pass judgment, but handed me over to our Pastor, that he might *cleanse* my mind of "these wild, speculative ideas," as they termed them. I have heard no more about it, but shall by-and-by request that they prove, by Scripture, the falsity of my position. Praying God-speed to your successful endeavors in unvailing the truth, I am your Br. in Christ.

FROM SARAH G. WADE.

DRY WOOD, MO., March 29, 1869.

BR. STORRS: Many thanks for the Campaign Documents you sent me last summer. They were the first I ever saw. I have read them with much delight, and have given all away. Some read to see if these things are so; others say, they don't want anything to do with "soul sleeping, and they want to see the wicked live as long as God does, and know they are tormented day and night forever and forever." Oh, what a spirit! I am glad for a gospel hope. I don't believe in eternal torment; and the more I read my Bible the brighter my faith in Jesus Christ is; for He is "the resurrection and the life;" and except we obey his commands and believe on him, we shall never see life, but the wrath of God will abide on those that reject life, seeing they have judged themselves unworthy of eternal life. Death without hope must be the greatest punishment that can be; to know that we are to be as the brute that perishes. I thank you for continuing my paper. I should feel more lonely than I do, if I could not hear from the dear brethren and sisters through the HERALD OF LIFE. How welcome its visits. Yours in hope of eternal life.

FROM JOSEPH BROWN.

CARTHAGE, ME., April 6, 1869.

BR. STORRS: Your paper is a welcome visitor to me: for I take comfort in reading its truths and the principles which it draws out from the word of God. I read them, then pass them to the Brethren, hoping and praying it will be the means of spreading the light taught in the Scriptures of divine truth. It has been about eighteen months since I embraced the faith of Life in Christ for the righteous only. It looks blessed to me. It makes the Bible harmonize in all its teachings; and with this view we can see God to be a God of Love; and this is most blessed. My wife and I embraced these views about the same time. There are a few others that see the light. May the Lord help them to come out boldly and stand up for the truths of God's word. We have had much opposition since we embraced this precious truth.

I have had a few of your tracts, which I have read with interest and passed them around. If I had a few more I could distribute them so they would do some good; but as I have not the money to send now I will wait patiently till the Lord favors me with a dollar or two. It is my desire to do what little I can in helping to spread the light.

May God grant that men and women may see the light of God's truths and embrace them, I do feel thankful for the light I see in the word of God. It is my desire so to live in this world that I may, with all the dear Brethren, be accounted worthy of the resurrection, to die no more. Yours, in hope of redemption and eternal Life through Christ when he comes.

FROM JOHN NOYSE.

BETHLEHEM, N. H., April 11, 1869.

BR. STORRS: I feel truly thankful for the privilege of reading the HERALD OF LIFE so long as I have. It is the best paper I ever read, and I cannot do well without it. I am truly persuaded that the doctrine of No future life out of Christ is the truth of God, and a blessed truth it is. I have tried to have some of my neighbors take the paper, but I am old (73) and very infirm; cannot get round much. I have lent my paper to several. They all say its doctrines are true, but don't feel able to take it. I have prevailed on one man to take it. Therefore I inclose four dollars and fifty cents, of which I wish you to apply two dollars for the new subscriber.

Send me the Six Sermons, etc., and apply remainder on my paper.

LOOK UP!

BY REV. DANIEL MARCH, D. D.

MANY years ago, a little boy, while playing in the streets of Baltimore, happened to stand at the foot of a long ladder and look up. He heard the sound of voices and hammers far up on the roof above him, and his childish curiosity impelled him to climb. He set his foot on the lower round and his hands upon the next, and then went on, slowly pulling himself up, hand over hand, round after round, until he was so high that a fall would be instant death, and yet he had not reached the top. He grew tired, and wished he had not begun to climb. He looked down to see how far he had come, and the great height made him giddy. He began to tremble with fear, and was fast losing his strength and his hold. Just then, a man passing along the street at the foot of the ladder, looked up, saw his agitation, and cried out in terror, "My G— that boy is going to fall!" Those startling words were heard by the poor child, and they made him feel much more like falling than he did before. He became more and more dizzy. He thought the ladder swayed to and fro like trees bent by the storm. He thought the house against which the ladder leaned, and all the houses in the street, were working and reeling, like ships on the sea.

All at once he heard another voice, loud, cheery and full of courage, from the roof of the house above him, "Boy, look up." He did look up. Anybody would, hearing such a hearty voice as that. "All right now, come on." He was no longer giddy. He began to climb again, and soon he reached the hand of the kind and sensible carpenter on the roof, whose cheery word had ssved him from being dashed, broken and bleeding, upon the pavement of the street. That boy became a man of genius and culture. His written thoughts went all over this land and stirred strong emotions in thousands of hearts. But to the day of his death, he never ceased to ascribe the preservation of his life and the accomplishment of all that he did in the world to the timely and encouraging words of the carpenter on the roof—"Look up,"—"all right now, come on."

There is many a poor boy, climbing the steep ladder of life, high enough up already to make it fatal to fall, and yet far from reaching a place of rest. He is weary, and getting discouraged. He hears many say, "He will never make anything,"—"He will never succeed,"—"He will certainly fall." And those cruel words make him feel as if there were no use in trying; he might as well let go, and fall at once, if fall he must.

And yet that poor bewildered boy only wants to hear somebody, from among those above him, say, with a kindly, cheery voice, "Look up." He only wants to see somebody above him, bending down to take him by the hand, and he will climb till he reaches the heights of heaven. It is a very easy thing to say to such a poor, struggling child, "Look up;" a very easy thing to stoop down and give him a hand. But those words of hope may save a soul from death; that helping hand may lift a weary child of earth to the battlements of heaven.

And let no one think he has no influence worth using in the world, no power to do even infinite and everlasting good, so long as he can say to the tried and tempted, to the discouraged and heart-broken, "Look up." This is the cheering word which sounds through all the revelations of God to man—"Look up!" "Heaven is above you, the pit is beneath. It is safe to climb; it is destruction to stop and look back." O, ye halting and giddy climbers upon the steep ladder of life, look up, and you will see that all above you is calm and steady, when the earth reels and trembles beneath. Look up, and keep climbing, and you will soon see a divine hand reaching over the battlements of heaven to take yours and help you in.—*Am. Presb.*

HEALING SLIGHTLY.

ONE of the growing characteristics of the day, is an unwillingness to be put upon inquiry into the propriety of the opinions we hold, or the conduct we maintain; and another characteristic consequent on this one, is the timidity in reproving, or the disposition to extenuate or explain away sins widely prevalent and deeply intrenched. The moral deterioration of public sentiment—the debauch of what we may term the public conscience, which is thus denoted, bodes incalculable evil.

It is impossible for those who are set for the defence of the Gospel to stand against the tide, and maintain their own position on the rock, unless they oppose themselves firmly and distinctly to whatsoever warreth against the truth. Placed as they are to give direction and type to religious thought, any indecision or apparent indifference on their part will serve as positive impetus to that which is evil. The morbid sensibility which repels the application of truth to the conscience is not to be healed by wrapping the sword of the Spirit so as to prevent its piercing to the quick, to discern the thoughts and intents of the heart. The ministry must not deal falsely, nor yield compliance from fear of giving offence by faithfulness and directness of testimony. Neither can the public mind be reclaimed, and the old paths restored without plainness and frankness. It would be hard to produce the conviction that things were much at fault by using pointless speech. To withhold or modify testimony lest it give personal offence, is to revolutionize the whole character of the ministry as commissioned to speak in Christ's stead. To "cry aloud and spare not," to practise the surgery of the word, is often the only safe method of treating the case. "Boldness to speak of the word," will much more powerfully commend the truth, by manifesting its authority to the conscience, and thus forestall the narrow, selfish view which rejects the truth as a personal offence. Let the people be instructed in the importance of coming to the light, that their deeds may be made manifest whether they are wrought in God. A properly enlightened conscience will move the Christian to confession, and lead to brokenness of heart, rather than to affront and resentment.—*Selected.*

NOTICE.

THE friends in Philadelphia and vicinity, desirous of uniting in the Annual Commemoration of the PASSOVER FEAST, are invited to the house of Br. J. L. Boyd, 1,705 North Thirteenth Street, on the evening of Monday, April 26th, at half-past seven o'clock.

APPOINTMENTS.

ON Sunday evening, April 25th, at the Hall, No. 303 W. Fourteenth St.

JACOB GRIM.

FORESTVILLE, CONN.

Apr. 25. S. W. BISHOP.

May 9. C. C. BARKER.

ELD. R. WENDELL is expected to preach at Elm Park, Staten Island, on Sunday, April 25.

ANTHONY, R. I., April 25.

W. S. CAMPBELL.

BUSINESS MATTERS.

One Dollar each from—G. W. Leonard, Helen Robertson, Dr. J. K. Finley, F. Ingersoll.

Two Dollars each from—J. L. Whitcomb, W. F. Wood, D. Patton, M. A. Butman, C. Cushing.

Various sums—John Noyes, $4 50; J. Mitchell, $3; E. G. McCullough, $20, also $5 on tract fund.

Parcels sent since last week.

Dea. A. W. Slocum.................by mail
E. A. Walker.................. "
W. W. Doughty.................. "
W. Patterson.................. "
John F. Roworth, 2 parcels.................. "
J. W. McCagg.................. "
J. Maxim.................. "
Lory Jencks.................. "
J. Hayes.................. "
S. Pell.................. "
C. Flint.................. "
Marcena A. Hicks.................. "
John Noyes.................. "
A. Larkin.................. "
R. L. Cattell.................. "
Jos. Eaton.................. "
M. F. Rogers.................. "
Dr. C. P. Allen.................. "
J. F. Wohlfarth.................. "
W. Forrester.................. "
Joel A. Simonds.................. "
W. Stauts.................. "
C. Cushing.................. "
E. G. McCullough.................. "
Eld. R. Wendell.................. "
Prof. J. F. Huber.................. "

Poetry.

THY WORD IS TRUTH.

FATHER of all! we seek thy face
  In this dark world of strife;
Thy word is our safe resting place,
  Our lamp, our guide, our life,

False lights are gleaming on our path,
  And mingle with thy ray,
Obscuring thy pure light of "Truth"
  To dazzle us astray.

But yet thy simple truth is clear,
  In honest language clad:
Love, Mercy, Justice, all appear,
  And mark, and doom the bad.

Unmixed its precepts all are good,
  And shed a blameless ray;
To life and death it points each road,
  And bids us choose our way.

Hath God decreed for sinners "Death?"
  And can they "never die?"
He saith, like brutes they yield their breath,
  And perish where they lie.

Is sin eternal! Hast thou said
  That sinners shall not cease?
Nor "be consumed?" but on their head
  Shall crimes and woes increase?

Or hast thou said, in "spirits'" sphere,
  Of Fancy's wide domain,
Their leopard spots of sin they clear
  From every putrid stain?

No! God saith, "death" their doom shall be:
  O let his word be true:
He saith, "the wicked shall not be,"
  But "melt" before his view.

Then let not weak and erring man
  Presume to speak for God,
And change—and chain—by creed or plan
  "Death's" import to their nod.

Great Father! help, with steady gaze,
  Thy word to keep in view;
And let no fancy flashing blaze
  Allure to hopes untrue.

MRS. ADELIA A. BUGBEE.
—*Selected by* FLORENCE A. NORRIS.

Children's Department.

A LITTLE GIRL'S LETTER.

CAMPTON, IOWA, March 31, 1869.

DEAR MR. STORRS: Do you ever receive any letters from children? I am a little girl, eight years old. My father's name is LaFayette Norris. Enclosed please find some verses, written by me, and composed by Mrs. Adelia A. Bugbee, the woman whom I was named after. I declaimed these verses at our Sabbath school, last Sabbath, and Pa declaimed them at a spelling school last winter. Will you please publish these verses in the HERALD OF LIFE? Perhaps some other little reader of the HERALD OF LIFE would like to declaim them in their Sabbath School. My Pa would like to see them published in one of your Campaign Documents.

I went to a little child's funeral, not long ago, and the preacher said the child was alive and gone to heaven. But I don't believe that, for I saw the dead baby in its coffin; and besides, my Bible says the dead know not anything. Nearly everybody around here believes that the dead know more than we do who are alive, but I don't think so, for the dead cannot stir or speak, and there don't seem to be any life in them. These people say that the Bible says that dead people go to heaven when they die, but I don't think it does; for I can't find any place in my Bible that says anything about dead people going to heaven. But I have found where it says the dead know not anything, and the dead praise not the Lord. My Bible tells about the death and burial of good men, but it never says anything about their going to heaven at death. But it tells about some dead people being raised to life again and living here on the earth, just as they did before they died. It also tells about our Saviour being raised to life again after he had been dead three days, and after forty days going away to heaven. It also tells about a day coming in which all good people will be raised to life, never more to die, but to live forever on the earth. I am going to try to be a good girl, so I can be raised to eternal life with all the good people.

FLORENCE A. NORRIS.

TOM'S LESSON.

BY MRS. M. O. JOHNSON.

"Go and get it! Go and get it, I say!"

Poor little Dash crept close to his young master's feet, looking up in his face with earnest, pleading eyes, as if he would say,

"Please, please, don't! I cannot do what you want."

Tom was trying to make Dash swim after a stick, which he had just thrown into the river. Now, Dash was not a water-dog, having no more love for it than a cat, and foolish Tom was bent on *making* him one! He kicked the poor little animal away and repeated his order; then, angry that it was not obeyed, seized him and threw him into the water. The dog was sorely frightened, but by hard struggling reached the bank, and crawled to his master's feet with a pitiful whine, wet, panting, trembling. The cruel boy caught him up with rough words, and was just going to throw him in again, when a pair of strong arms seized him and a man's voice said:

"Here, you young scamp! Now we'll see how *you* like to swim!"

It was Tom's turn to be frightened. He turned pale, trembled and caught his breath, as the stranger lifted him in his stout arms as easily as he had poor Dash; he began to beg.

"Oh sir, pray, pray don't! I *cannot* swim, indeed I cannot! Oh don't throw me into the water! I will never, never do so again."

The man paused, but did not let go his hold.

"Neither can your dog swim," said he; "but you meant to *make* him do it, just to amuse yourself. Why can I not *make* you do it to amuse me? I am as much larger and stronger than you as you are larger and stronger than that poor, panting, trembling dog."

Tom still begged and promised, and the stranger at last released him, saying,

"Now, my boy, let me give you a kind word of advice. Never treat another, whether human being or dumb animal, as you would not like to be treated yourself. Never try to make anybody or anything do what God, when he created it, did not make it to do, or to be what he did not mean it to be. If you keep these rules, you will be a better, wiser, happier boy. Good-by."

And Tom knew in his heart that the man was right, and the lesson, though it seemed severe, given in real kindness.—*The Children's Hour.*

THE LITERAL FULFILMENT OF PROPHECY.

BY ELD. J. B. COOK.

THE articles lately published on this general topic have interested and delighted me.

The last as to its application to Israel,—in his dispersion through the seven times, 2,300 days; or "times of the Gentiles—fulfilled"—is, so far, "as true as the Book." The word so reads: "Thus it is written, and thus it must be."

Yet allow me to note the Divine testimony as to the future gathering of Israel: especially touching its relation to the second coming and kingdom of Christ.

While some Scriptures assert Christ's coming to them in their land; there are others which clearly teach this coming *prior* and preparatory to their return. It is like God's appearance to Moses in Midian—to endow him for his Mission. Then His more public manifestation to all Israel at the Red Sea. Here, God *delivers* his people from Egypt, and destroys their (then) Gentile foes. The *first* stage was preparatory; the *last* was, however, the more open, glorious and triumphant. But both were essential to the fulfilment of the foregoing prophecy.

Thus, "the battle of the Great Day," Rev. xvi., 13–16; Zech. xiv., Hag. ii., are as antitype of the Lord's coming at the Red Sea. But they *follow*, in each instance, a prior and preparatory event.

"The Great Battle" comes in the progress of "the seven vials"—the time of wrath—the judgment of God on the Gentiles. See Rev. xi., 15–18; xv., 1–4; xv., 5; xvi., 1–18.

Here, the seventh Angel sounds. The sign in heaven, great and marvellous, appears. The Temple of the Tabernacle in heaven opens. Amen.

These are dispensational events; though incipient and introductory to action of the seven angels pouring the seven vials of God's wrath on our Babylonish world.

Note: There is this analogy asserted at least FIVE times in the prophecy: Isa. x., 24; xi., 12–16; xliii., 11–12; Micah vii., 15–20; etc. Hence, this analogy is not left to inference. It is a part and parcel of the Book of Prophecy.

By consequence, we must come *first* to the incipient, opening event; and then the plagues *follow* in their revealed order on to the gathering of the nations, after Israel, and their overthrow like Pharaoh and his hosts in the Red Sea.

Again: "The Lord will set his hand the second time to recover the remnant of his people. He shall set up an ensign—gather the outcasts of Israel and the dispersed of Judah—like as it was to Israel, in the day he came out of the land of Egypt." Isa. xi., 11–16. This asserts the truth precisely. It is easy of apprehension.

Our minds often take too narrow a range. We need to see that God now, through this age, acts in grace by the Gospel, "till the times of the Gentiles (are) fulfilled." Then, "the time of wrath—of judgment—follows. But it opens "in a *moment*"—an atom of time—"at the last—the seventh—trumpet." 1 Cor. xv., 50; Rev. xi., 15. "The plagues—the judgments"—*follow* in consecutive course, as did the judgments of God on Egypt.

"The sign in heaven" synchronizes with "the seventh trumpet" and the opening of the heavenly Tabernacle. Which events open to the grand scenes of the second Advent, during which he will crush kings. Ps. cx., 5; Rev. xvii., 14, in the Great Battle, and set up his throne in Zion, over "the house of Jacob." Luke i., 33.

The thoughts on Psa. cx., by Br. Cadwell, are refreshing, precise, and comprehensive. His mind has compassed that loftiest of scripture themes, and his hand has drawn out its salient points in a masterly manner—in my humble judgment.

J. B. C.

The following, clipped from the "Christian Secretary," may interest Bible students. L. J. B.

TRUTH REVEALED:

MATT. XVII.

IN Matth. xvii., 24–27, the Revised New Testament, published by the American Bible Union, brings to light interesting and coincident truth.

Verse 24. "The half-shekel," twice, the Greek words being the same in both places; for "tribute money," and "tribute," of the Common Version. And "the half-shekel" is explained at the foot of the page, by referring to Exodus xxx., 13, 15. "The half-shekel" also implies a customary, or yearly offering. "Tribute money" and "tribute" would naturally remind many readers of the Bible of the question in Matth. xxii., 17, "Is it lawful to give tribute to Cæsar, or not?" and would lead them to suppose a "tribute" or tax, for the Roman government was meant. Whereas "the half-shekel" is intended, which every Israelite was originally commanded to give as atonement money when the census was taken, and this money was devoted to the service of the tabernacle. See Exo. xxx., 12–16. In the time of Nehemiah, the people agreed to pay one third of a shekel yearly "for the service of the house of their God." Neh. x., 32. See also 2 Chron. xxiv., 6–10. And in the apostolic age, the Jewish historian Josephus speaks of "that half-shekel which every one, by the custom of our country, offers to God;" "a half-shekel every year . . . as they were previously paying to the temple in Jerusalem." Jos. Antiquities xviii., 9, 1; Jewish Wars vii., 6, 6.

Verse 25. "Jesus anticipated him," that is, spoke first; for "prevented him," which would now be understood as meaning "hindered him," and would consequently give an erroneous and confused idea. "Sons," for children in verse 26, "Then are the sons free." By the original law, and the consequent Jewish custom, every male Israelite was required to give "a half-shekel"—the rich no more than that, and the poor no less—for the service of the tabernacle, God's house. According to the custom of "the kings of the earth," then Jesus, as the son of the Great King, could claim exemption from this tax for the support of his Father's house. Hence the aptness and force of the conclusion to which he comes: "Then are the sons free."

Verse 27. "A shekel;" for the loose and indefinite translation, "piece of money." As the law and the custom founded on it, required every male Israelite of twenty years old and upward to give "a half-shekel," "a shekel" would be the exact amount to be given for Jesus and Peter, "a half-shekel" for each. So beautifully does one part of God's Word harmonize with every kindred part, when, by a full and correct translation, its divine light is allowed to shine forth in its clearness and purity! And yet this instance of its admirable harmony and beauty is entirely concealed in the Common Version.

We may also notice with what strict fidelity our Lord conformed, both in heart and in outward act, to every requirement of duty. "Thus it became him to fulfil all righteousness," as our perfect Saviour and Exemplar. (Matth. iii., 15.)

AQUÆDES.

LEGEND OF ST. THOMAS.

LONG after the Master had left his disciples to carry on the work he had begun, Thomas, from time to time, was sorely perplexed with doubt. And once, in a season of great distress, he travelled all the way to Rome to talk with Paul.

"Paul," he said, "put away your parchments and your inkhorn, I want to ask you a very serious question."

So Paul put away his writing and said, "Well, Thomas, what is it?"

"Paul, I want to ask you, do you think the Lord is risen indeed?"

"O, Thomas, Thomas, why are you yielding to your old doubts again? You have better means of knowing whether the Lord is risen than I have. Besides, I have no time to discuss these things with you; I am busy writing to the churches: the time of my departure is at hand."

"Ah," said Thomas, turning away, "that is just like Paul, he has no sympathy with such temptations as mine. I'll go and see Peter." So he travelled far to the east, and found Peter with sandals bound on and staff in hand, just starting on a missionary journey.

"Sit down, Peter," he said, "I've come to ask you a very important question touching the ministry of the apostleship."

"Well," said Peter, putting aside his staff, "what is it, Thomas?"

"Peter, is the Lord risen indeed?"

"O, Thomas, you're at your old ways again. Go with me and help to preach among the heathen the unsearchable riches of Christ."

"No," said Thomas, "I cannot do that;" and as he went sadly away he said, "I'll go and talk with John about it; he was always kind and sympathizing." So he went to Ephesus, and found John with a crowd of little children around him, and he was telling them stories of the life of Christ. "Send away these children, John, I want to talk with you about the Master." So he dismissed the children.

"John, do you think the Lord is risen indeed?"

"What, Thomas, have I sent away these dear little ones to listen to a foolish question like that? Go to work and then you will have no time for such doubts. I must bring the children back again. I have no time to waste with you."

"Alas! alas!" cried Thomas, "John is as bad as the rest. I'll go to Jerusalem and hear what the women have to say." So he went to Jerusalem, and to the house of Mary. Here he found Dorcas, and many others gathered, who were busy making garments for the poor.

"Sisters," he said, "I have come to talk to you about him whom we all love."

"That's right," said they, "our needles will fly all the faster, while you speak to us of him."

"Sisters, I want to ask you is the Lord risen indeed?"

"Thomas, Thomas, do you think we should have been content to labor all these years if the Lord were not risen? O, if you were but working for Jesus you would have no doubt." And Thomas saw at length that the secret of the strong faith alike of brethren and sisters was this, that all were working, and he too gathered a group of children around him, and he found that as he told them of Jesus his doubts all fled away, and he was filled with joy in the Lord.—*Selected by* L. J. B.

THE POWER OF FORGIVENESS.

A SOLDIER, whose regiment lay in a garrison town in England, was about to be brought before his commanding officer for some offence. He was an old offender, and had been often punished. "Here he is again," said the officer on his name being mentioned; "every thing—flogging, disgrace, imprisonment—has been tried upon him." Whereupon the Sergeant stepped forward, and apologizing for the liberty he took, said,

"There is one thing which has never been done with him yet, sir."

"What it that?" was the inquiry.

"Well, sir," said the Sergeant, "he has never been forgiven."

"Forgiven!" said the Colonel, surprised at the suggestion.

He reflected for a few moments, ordered the culprit to be brought in, and asked him what he had to say to the charge.

"Nothing, sir," was the reply; "only I am sorry for what I have done."

Turning a kind and pitiful look on the man, who expected nothing else than that his punishment would be increased with the repetition of his offence, the Colonel addressed him, saying, "Well, we have resolved to forgive you!"

The soldier was struck dumb with astonishment; the tears started in his eyes, and he wept like a child. He was humbled to the dust; he thanked his officer and retired—to the old refractory, incorrigible man? No; he was another man from that day forward. He who tells the story had him for years under his eye, and a better contented man never wore the Queen's colors. In him kindness bent one whom harshness could not break; he was conquered by mercy, and, forgiven, ever afterward feared to offend.—*Selected.*

WHAT ARE WE COMING TO?

GENERAL H. CARVER, the father of the pacific Railroad, as he offers to prove, writes to an Omaha paper of his future intentions:

"I mean to go right on, propose, and establish, if I live, as nearly as possible, an air-line route between the Atlantic and Pacific oceans (on the surface of which float nine tenths of all the commerce of the world) for a railroad, with a track eight or ten feet wide. The passengers-cars on this road will be travelling hotels, whereas Pullman's cars are only substitutes, and I first described them in a pamphlet written and published at Washington, twenty-one years ago last January. These passengers-cars will be very large and splendid, accommodating from three to four and even five hundred passengers, with all the comforts of any hotel of this or any other country. I will say to the public, call this Utopian, vain, visionary, if you please. My first plan of the present Pacific Railroad was called so, and laughed at four or five years after I had begun to recommend it, write articles for it, and in all ways to labor hard in its favor. Further, I mean, if I live, when the road is completed and all things in order, to travel from the city of San Francisco to the city of New York inside of forty-eight hours. We have got a model car in New Jersey, built of cedar, with each wheel running by itself, like a wheelbarrow, and a small engine, about as large as a barrel, in the bow of the car, and have run it at the rate of over two miles a minute with perfect safety and ease."

MAGNESIUM LIGHT.

LATE scientific intelligence from England expresses the belief that magnesium, by new processes of manufacture about to be introduced, will be brought down to a shilling an ounce, retail. At this price its use in lamps, in the shape of ribbon of the thickness of heavy paper and a tenth of an inch wide, will be decidedly economical. The supply of magnesium ores and other compounds is unlimited. Dolomite, one of the commonest rocks in the Southern States, and extending in a vast range through New Jersey, New York, Western Massachusetts and Vermont into Canada, contains 45.65 parts of carbonate of magnesia and 54.35 of carbonate of lime.

From the magnesium carbonate the chloride of magnesium is prepared, and from that the metal is eliminated; or the chloride of magnesium can be obtained direct from sea-water, and then reduced to metal by the usual process. It is estimated that a ton of sea water contains two pounds of the metal. The sources of supply are thus shown to abound all about us; and the only question involved in the use of the metal for illuminating purposes is that of cost, and that of question, as we learn, is on the point of being satisfactorily answered.

As our readers may not understand the workings of the magnesium light, we will explain that the metal, in the form of a thin ribbon, weighing but little more, for its bulk, than a delicate wood shaving or a strip of writing paper, is coiled about a drum, and fed by simple clockwork into the flame of a small alcohol lamp. The heat of the flame ignites the metal, and it burns slowly and regularly with the purest imaginable white light equal to seventy-four stearine candles and upward, according to the size of the ribbon. As it has the essential characteristic (the actinic power) of the solar says, photographs are easily taken by it. It is, in fact, an imitation of daylight, and therefore specially adapted to the eyes; whereas, the ordinary gas is known to be highly injurious to those organs.

So soon as magnesium can be furnished cheaply enough, Yankee ingenuity may be trusted to invent some still cheaper apparatus for burning it up. It takes but little faith to look with confidence to the introduction of the magnesium lights, (unless a better one can be produced,) as a common substitute for gas. That a man is not rash who would predict that at some day, perhaps not far off, gas will become as obsolete as rush-lights now are in civilized communities.—*N. Y. Journal of Commerce.*

"LEFT OVER."

UNTO what? "To the coming of the Lord." Such is the literal rendering in 1 Thess. iv., 15. Who are those "left over?" "We, the living;" i. e., somebody will live to see him come. Somebody will never fall asleep—never taste of death. Somebody will escape death-bed, shroud, coffin, and the grave. Somebody will never be mourned for, or their names be carved on the marble tomb. Somebody will experience that last mysterious rapture into the air. Somebody will clasp angel hands, and out from living homes, not open graves, will be caught up, up, to join the celestial escort, and see the King of kings. Lost to the world—lost in the glorified bands, lost in the ambrosial, sun-bright sky, lost heavenward. Who ever heard of such a thing? O yes: one of old went up in the cherubic chariots sky-ward, and men on earth saw him no more—type of the living left over unto his epiphany. And the same chariots are waiting to carry up the Bride to the Bridegroom. O ye weary, and worn, and sad, cheer up. Ye sick and suffering and bruised, be of good comfort. Ye who wrestle in agony with the "lost archangel," and whose wrath would sift, and toss, and shake you as wheat, "hold in, hold out, hold on," a little while, and the victory is yours forever. A few more sighs, struggles, tears, temptations, trials, with "stormy waiting," and then if "left over," there cometh the unspeakable glory and the everlasting rest. I beseech you not to cease to WATCH.

D. T. T.

—*Advent Herald.*

CHRISTIAN CHEERFULNESS.

ALLUDING to the impressions that many get that religion is nothing if not long-faced, "The United Presbyterian" remarks:

Let men be taught to know there is as much religion in the good, robust rejoicing, enthusiastic singing of God's praise, as in the sedate and doleful style that is usually styled the most devotional. Let them know that the earnest prayer need not be a drawling jeremiad. Let them feel that good gospel preaching may be in a sprightly delivery of pleasant truths, more than in a whining recitation of inanities. Let them believe that Christianity is a live thing—that it is in sympathy with the active, rejoicing spirit of our humanity—and it will be better commended to their acceptance.

Seriousness ought always to characterize the Christian. But seriousness does not consist in sullenness, moroseness, or even in the sobriety that drives away smiles and the taste for rational pleasures. He is most serious who best brings an earnest, healthy, rejoicing nature to the performance of his duty. Men are most beautifully serious when truthful smiles are playing on their lips, and when their whole countenances are lighted up with a benignant joy.

It ought, therefore, to be the effort of professing Christians to pass through the world so happily as to light it up and fill it with joy. They ought to sing in the midst of judgments, and to sing loudly and cheerily and constantly amid their marvellous benefits. We pass to a kingdom, out of sadness and sorrow, where there will be no sorrow nor sighing. Passing to that place, let us cultivate the spirit that is to distinguish us when we arrive there, and show that we do really begin our heaven on the earth.

"GIFT OF THE GAB."

SIR ROBERT PEEL on more than one occasion invited Mr. Stephenson to Drayton. He refused at first, from indisposition, to "mix in fine company," but ultimately went. On one occasion an animated discussion took place between himself and Dr. Buckland, on one of his favorite theories as to the formation of coal. But the result was that Dr. Buckland, a much greater master of tongue-fence than Stephenson, completely silenced him. Next morning before breakfast, when he was walking in the grounds, deeply pondering, Sir William Follet came up and asked him what he was thinking about.

"Why, Sir William, I am thinking over that argument I had with Buckland last night. I know I am right, and that, if I had only the command of words which he has, I'd have beaten him."

"Let me know all about it," said Sir William, "and I'll see what I can do for you."

The two sat down in an arbor, when the astute lawyer made himself thoroughly acquainted with the points of the case, entering into it with all the zeal of an advocate about to plead the dearest interests of his client. After he had mastered the subject, Sir William rose up, rubbing his hands with glee. "Now I am ready for him."

Sir Robert Peel was made acquainted with the plot, and adroitly introduced the subject of the controversy after dinner. The result was, that in the argument that followed, the man of science was overcome by the man of law, and Sir William Follet had at all points the mastery over Dr. Buckland.

"What do you say, Mr. Stephenson?" asked Sir Robert, laughing.

"Why," said he, "I will only say this: that of all powers above and under the earth, there seems to me to be no power so great as the gift of gab."—*Men Who Have Risen.*

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JOHN V., 28, 29, EXPLAINED AT LAST.

BY A BAPTIST MINISTER.

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

BEFORE I consider this passage, which apparently so conflicts with the Life views, let me give a literal translation of its original, which I shall have occasion to use, and which I will justify as I proceed. The translation is as follows:

"Wonder not at this: that a time comes, in which all those among the tombs shall hear His voice, and shall come forth; those producing good things unto a resurrection of life, but those doing evil things unto a resurrection of condemnation."

To the progress of one like myself, who has long been pondering the Doctrine of Life only in Christ, a lucid exposition of the above passage removes a great obstacle. For some time I have been constrained to acknowledge, "that the wages of sin is death." Rom. vi., 23, not *three* deaths, spiritual, temporal, and "the death that never dies," nor *two* deaths, the first and second; but simply *death*. The Psalmist says, of "those who trust in their wealth," "Nevertheless man being in honor abideth not: he is like the beasts that perish." "Like sheep they are laid in the grave: death shall feed on them." "He shall go to the generation of his fathers; they shall never see light." "Man that is in honor and understandeth not is like the beasts that perish." Psa. 49. Isaiah says, of certain wicked souls, "They are dead; they shall not live: they are deceased; *they shall not rise*." Isa. xxvi., 14. Jeremiah, from the mouth of God, says of the Babylonians, "In their heat I will make their feasts; and I will make them drunken, that they may rejoice, and *sleep a perpetual sleep, and not awake*, saith the Lord," Jer. li., 39. Peter says, of "them that walk in the flesh," "These as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption." 2 Pet. ii., 12. Paul suffered all his hardships, "if by any means he might attain unto the resurrection of the dead." Phil. iii., 11. But though I have felt the force of all these and a host of parallel passages, yet the text under consideration has appeared to *stand up* in fearful opposition. I have seen it expounded many times, but no exegesis has ever satisfied me; and the Bible has seemed like "a house divided against itself," Jesus has been "a stone of stumbling and a rock of offence to me, even to me who stumbled at the word." But the same blessed Saviour, who bids us "search the Scriptures," also says, "Seek and ye shall find," I have sought, and I have found.

1. In rending in twain the veil, which has so long hung over this glorious passage, let me first just notice the "HOUR, in the which all that are in the graves shall hear His voice and shall come forth." The original word for "*hour*," in the text, is "*hora*;" and it means "any limited time or period." How it is to the disadvantage of those, who believe that this text refers to the last day, that this time is represented as *coming* in the *present tense*. The present indefinite is used. Let us use the present definite which is better. "Wonder not at this:" says the Greek original. "Wonder not at" what? Why, that a time *comes*, in which all those among the tombs shall hear His voice and shall come forth. Now what this "hearing His voice" and "coming forth" is, I will presently show. And meantime, I do not believe that Jesus, when He was here, preached one thing in one place and another in another. John the Baptist came preaching, "Repent ye; for the kingdom of heaven *is at hand*." Matt. iii., 12. After his temptation, "Jesus began to preach and to say, Repent, for the kingdom of heaven *is at hand*." Matt. iv., 17. He also said, "The hour (*hora*, time) *cometh* and *now is*, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him." John iv., 23. And again, in our context, "The (*hora*, time) *is coming* and *now is*, when the dead shall hear the voice of the Son of God; and they that hear shall live." John v., 25. All these passages have an important bearing on the point in question.

2. Next, what is intended by this "all that are in the graves?" The original word for "graves" here is not "*hades*," the state of the dead, but "*mnemeion*." It signifies a memorial, or monument, and is applied to the Eastern tombs, on account of the rich, monument-like fashion, in which the Jews constructed these sepulchres. Hence, the words of our Saviour, "Woe unto you, Scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all corruption." Matt. xxiii., 27. Bishop Lowth, in his translation of Isaiah, Vol. II., p. 121, says, in reference to these tombs, "You are to form to yourself an idea of an immense subterraneous vault, a vast gloomy cavern, all round the sides of which there are cells to receive the dead bodies; here the deceased monarchs lie, in a distinguished sort of state, suitable to their former rank, each on his own couch, with his arms beside him, his sword at his head, and the bodies of his chiefs and companions round about him." This throws light on the passage in Ezekel, "And they shall not lie with the mighty, that are fallen of the uncircumcised, which are gone down to sheol with their weapons of war; and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living. Ezek. xxxii., 27. Horne says, "The Jews had their sepulchres in gardens, in fields, and in the sides of mountains. The graves in which they chose to be deposited, were commonly in solitary and unfrequented places. Thus we read that the demoniac of Gadara wore no clothes, and abode not in any house; but had his dwelling *among the tombs*, (Mark v., 2, 3, 5. Luke viii., 27), delighting in these gloomy and melancholy recesses, as most friendly and congenial to the wretched state of his mind. Josephus also states, that these sepulchres were the haunts and lurking places of those *numerous and desperate bands of robbers*, with which Judea was at that time infested. And a recent traveller, whose researches have thrown much light on the sacred writings, informs us, that these burying grounds frequently afford shelter to the weary traveller, when overtaken by night; and that the recesses are likewise a hiding place for thieves and murderers, who sally forth from them to commit their nocturnal depredations," Horne's Intro., Vol. III. p. 500, 501. Now are not all mankind, with the sentence of death upon them, only not executed, aptly illustrated, in our text, as being among the tombs? Some may be disposed to find fault because I have rendered the phrase "*en tois mnemeiois*"—"among the tombs;" but if our King James translators have a right to render the same phrase "among the tombs" in Mark v., 3, and they have, then I have the same right in this passage. This rendering is strictly in accordance with grammars and lexicons, and in beautiful harmony with this context and other scriptures. The demoniac of Gadara, whom Christ met, (Mark v., 15; Luke viii., 27.) had his dwelling "in the tombs;" (*en tois mnemasin* the primitive of *mnemeion*, which means the same); but no one supposes that he necessarily lived *within* the tombs but among them. But I will not be strenuous. Let "*en tois mnemeiois*" mean "in the tombs," or even "in the graves" as our English version renders it, and yet this exposition holds good; for, "by the offence of one, judgment came upon *all men* to condemnation; and the whole unredeemed human race are figuratively represented, in the Scriptures, as being "among the tombs," in the sepulchres, or, if it please better, "in the graves." We read that "through the tender mercy of our God, the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death." Luke i., 78, 79. Is not this synonymous with being "among the tombs?" This state of death was long ago understood by the Prophets. "The people that walked in darkness have seen a great light; and they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. ix., 2. Again, "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isa. xlii., 7. Is not this the same as being "in the graves?" Yes, and so Jesus regarded it; for he said, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light has sprung up." Matt. iv., 16. Oh! Is not this sin cursed race here represented, as in sheol or hades, the very region of corruption and shades of death? The Jews always buried the dead, even their enemies; and regarded it as one of the greatest of calamities and dishonors that could befall a person, not to be buried. When therefore their dead were spoken of, it was always understood that they were buried. Now the whole human race are declared in Scripture to be dead. Jesus said, "Let the dead bury their dead," Matt. viii., 22. All through the Bible, this principle must be recognized. And as this is so, whenever this dead race is spoken of, they are understood to be buried. They are understood to be "among the tombs," in the sepulchres, or "in the graves." Their doom is forever sealed, unless raised to life in Jesus.

3. Again, the MANNER in which "all that are in the graves shall hear His voice and shall come forth." How shall they come forth? Ans. "They that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Or, which is better, "those producing good things, unto a resurrection of life; but those doing evil things, unto a resurrection of condemnation." Two classes are mentioned in the text, and a different verb, in the original, expresses the actions of each class. The verb which expresses the actions of "those that have *done* good" is "*poieo*," which signifies the production of an effect; while "*pratto*," the verb used for those that have *done* evil, means the management of business, or the performance of an act. Hence there is a distinction, and it should be expressed in the translation. I take the phrase "*producing* good things," to mean the same as "Bring forth fruits meet for repentance," (Matt. iii., 8; Luke iii., 8), where the same word is used. The phrase "doing evil things," speaks for itself. It expresses the sinner's occupation.

4. Fourthly, WHOSE voice shall "all that are in their graves hear?" The voice of Jesus, of course. But what is Jesus? "He is the first fruits of them that slept." "Christ is the first fruits." 1 Cor. xv., 20, 23. "He is the first that should rise from the dead." Acts xxvi., 23, "He is the head of the body, the church, who is the beginning, the first-born from the dead," Col. i., 18. "He is the RESURRECTION and the *life*," John xi., 25. Now mark. If Jesus is the RESURRECTION, and if all that are in the graves, (the dead human race), shall hear his voice, then they must hear the voice of the resurrection. Further, if Jesus is the resurrection, and if all that are in the graves shall hear His voice and shall come forth, then they must "come forth unto the resurrection." This is the key which unlocks the mystery.

5. Fifthly, THE MYSTERY SOLVED. JESUS is the "RESURRECTION." And all those "in the region and shadow of death," who hear His voice, hear the "resurrection's" voice; and those who hear His voice and come forth unto Him, hear the "resurrection's" voice, and come forth unto the "resurrection;" "those *producing* good things unto the resurrection of *life*," for JESUS is *life* to them; "but those doing evil things unto the resurrection of *condemnation*," for JESUS is death to them. To those "who produce fruits meet for repentance," Christ is "the savor of life unto life;" but to those who do "evil things," He is "the savor of death unto death." 2 Cor. ii., 16. Is not this plain? JESUS himself is the "resurrection;" and when the dead human race hear His voice, they hear the "resurrection's" voice; and when they hear JESUS' voice and come forth unto him, they hear the "resurrection's" voice and come forth unto the "resurrection." And "those *producing* good things" come forth "unto the resurrection of *life*," for Jesus is "the SAVOR of life unto life" to them; but "those doing evil things" come forth "unto the resurrection of *condemnation*," for Jesus is "the savor of *death unto death*" to them. Turn to Luke ii., 34, where the same sentiment is expressed, "Behold, this child is set for the FALL and RISING again of many in Israel." The word "again" is not in the Greek, and the word rendered "rising" is "*anastasin*," the same word rendered "resurrection" in our text and elsewhere. The correct translation, then, is, "Behold, this child is set for the FALL and the RESURRECTION of many in Israel." And so to those who hear the gospel call and come forth "doing evil things," Christ is the "fall," the "stone of stumbling," the "savor of death unto death," the "resurrection of condemnation." But of those who come forth "producing good things," Christ is set for the "RESURRECTION." He is their "savor of life unto life."

I think that it will be readily acknowledged, that Jesus is the "resurrection of life" to those who hear His voice, and come unto Him "producing good things." Such ones hear His voice, and "come forth unto the resurrection of life." But how is Christ the "resurrection of *condemnation*," to all who come forth "doing evil things?" I think in the following manner: He is the "resurrection and the life," and the "LIFE is the LIGHT of men." John i., 4. They who hear His voice and come forth "doing evil things," come unto the "light." "And this is their condemnation: that light is come into the world, and that men come forth unto the light and resurrection, and yet love darkness rather than light because their *deeds are evil*," John iii., 19. Or, when "those among the tombs" hear the "RESURRECTION'S" voice and come forth unto the "light," they must be raised in order to come forth; and if they reject the "light," then their resurrection, their being *aroused* from their dead state, is only unto their "condemnation." They are raised from the shades of death, come forth unto JESUS, the "resurrection," see Him, "believe not and are condemned already." Christ is "set for their FALL." He is the "SAVOR of death unto death" to them. Truly, do they not "come forth unto the resurrection of condemnation?"

6. Sixthly, HARMONY. This exposition harmonizes beautifully with the whole Scripture view of Life only in Christ. Look at our context, verse 24. "He that heareth my word, and believeth on Him that sent me *hath* everlasting life; and shall not come *into* (*eis*, unto) condemnation, but *is passed* from death *unto* life." To such an one, Jesus, who is the resurrection, will not be "the savor of death unto death." Such an one shall not come *unto* Jesus, "the resurrection of condemnation," but *unto* Jesus, "the resurrection of life:" "he *is* passed from death unto life." On the other hand, "If I had not come and spoken unto them they had not had sin; but now they have no cloak for their sin." "If I had not done among them the works which none other man did they had not had sin." John xv., 22, 24.

The fallen races, though dead in sin, are yet alive in their own imagination, "vainly puffed up by their fleshy minds." To such Christ comes as a kind of a commandment, and speaks to them; and "when the commandment comes, sin revives and they die" and the resurrection, "which was ordained to life, they find to be unto death." Rom. vii., 9, 10. Jesus, the resurrection, is condemnation to them. Again, consider verse 25 of our context. "The hour (*hora*, time) is coming and *now is*, when the dead shall hear the voice of the Son of God; and they that hear (none others) shall live." They are "in the region of darkness and shadow of death," the gospel call shall awake them from their lethargy, (Rom. xiii., 11; Eph. v., 14) and they that have an ear (an inclination) to hear the voice of the Son of God (believing that He is the Son of God) shall live. Jesus, the resurrection, is a "savor of life unto life to them." So, on the other hand, we can understand why the "Woe" is pronounced upon Beth saida, Chorazin, and Capernaum, (Matth. xi., 20; Luke x., 13–15,) and why "the men of Nineveh shall rise in judgment with this generation and shall condemn it." Matth. xii., 41; Luke xi., 31, 32. As Paul "had not known sin except the law had said "Thou shalt not covet," (Rom. vii., 7,) so Chorazin, Capernaum, and Bethsaida, and also "this generation" had not known their darkness and death unless the *light had come into the world.* Jesus is the "savor of death unto death" to them. They hear His voice, and come forth "doing evil things;" but it is only "unto the resurrection of condemnation," for they come unto the light, which does but show them their darkness and mortality. To all those who hear the voice of the resurrection and come forth unto Him, Jesus is "the resurrection of life." "And ye will not come to me that ye might have life." John v., 40. "There is none other name under heaven, given among men, whereby we must be saved;" (Acts iv., 12,) and by not coming to me in faith, you make me "the resurrection of condemnation" to you. If you are starving, when a feast is set before you and you refuse to partake of it, it is the same to you as though no food had been provided. The repast is as nothing to you. Or, it is the same as starvation to you; and you make it so. O my impenitent friends! You are dead. Jesus, "the resurrection and the life," is set before you. But if you refuse to hear His voice, and will not come unto Him "producing good things," then *it is the same with you as though no resurrection and life had been provided.* Jesus is as nothing to you. Or, He is as death to you; and you make Him so. Oh! why will you come forth unto your resurrection and life, and make Him to be condemnation to you? "Him that cometh unto me I will in no wise cast out." John vi., 37. Yes! Jesus will never cast out into condemnation, those who come unto Him "producing fruits meet for repentance." He will be their resurrection and their life. "He is able to save them to the uttermost that come unto God by Him." Heb. vii., 25. He will be their "savor of life unto life." But why multiply passages? There is not a life passage in the whole Bible, which is not in glorious harmony with the exegesis which I here give, of John v., 28, 29. The Bible is one glorious whole, like its great Author. Bless His name!

7. Finally, EXAMPLES. The first are Andrew and Peter. Like the rest of the depraved race, they dwelt "in the region of darkness and shadow of death." But they heard Jesus, voice saying, "Come and see;" (John i., 39,) and they obeyed, and came forth unto "the resurrection and the life;" for they come "producing good things." They both breathed their last in the service of the resurrection. On the other hand, we have the example of the young man. Matth. xix., 16–22. He was dead in sin; but he heard Jesus, voice, and came forth unto the resurrection saying, "Good master, what good thing shall I do that I may have eternal life?" This was "producing good things;" and thus he continued to do until Jesus told him, "Go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying he went away sorrowful; for he had great possessions." Through his choice, Jesus became "the resurrection of condemnation" unto him. The next example is Philip. John i., 43. Now Philip dwelt in a more corrupt place than "among the tombs." He was of Bethsaida, (verse 44,) one of the very cities against which Christ pronounced His woe, and worse in sinful corruption than the very sepulchres of the dead. Jesus said unto him, "Follow me." He heard His voice, came forth unto his resurrection "producing good things," and Jesus was "the savor of life unto life to him."

On the other hand, again, we have the example of Herod. Matth. xiv. He was living in sinful intercourse with his brother's wife. *He* was also living in a worse place than "among the tombs," for his court was more corrupt than the Eastern graves. He heard the resurrection's voice speaking through John, but refused to produce good fruits; and so Jesus was set for his *fall*, which was a most dreadful one, as history informs us. Herod came "forth unto the resurrection of condemnation." Finally, we have the demoniac of Gadara, Mark v. Now here is a *literal* exemplification of this exposition. "And there met Him *out of the tombs*, (met Jesus, the resurrection) a man with an unclean spirit, who had his dwelling *among the tombs*. (*en tois mnemeiois*), verses 1, 2. But when he saw Jesus (saw the resurrection) afar off, he ran and worshipped Him," (came forth unto the resurrection and worshipped Him, verse 6,) and cried with a loud voice, "What have I to do with thee, Jesus, thou Son of the most high God?" He "brought forth fruits meet for repentance" unto his resurrection, and in so doing, he "came forth unto the resurrection of life;" for Jesus cast the legion out of him, and thenceforth became his life.

Now the thoughts which I have presented, are not only an exposition, but also they contain a great principle: the principle that "God is the Saviour of all men, specially of those that believe;" (1 Tim. vi., 10,) the Saviour of all men, in that He is "the savor of death unto death" to some, but of "life unto life" to others; "specially of those that believe," in that He is set, not for their fall but for *their* resurrection.

Henceforth let no one set this passage in array, against the non-living again of the wicked dead; for instead of opposing such a doctrine, *it is one of its strongest supports.* And strange it is, that to me, this text should be the very weight in the balance to bring down the scales in favor of "Life only in Christ." But God's ways are not as our ways; neither are His thoughts as our thoughts. Amen. SCAVENGER.

"CALAMITY OR PENALTY."

[The following article is from Br. S. COOPER, Windsor, Conn. He is one who did not get the HERALD of March 24, at the time of its issue, and hence had not seen our remarks on the above subject, which will explain what he says in his introduction. We thought we had said all that was necessary on the article spoken of; but Br. Cooper has spoken more fully on the subject, and we give place to his remarks.—EDITOR.]

BR. STORRS: When there appears in print an article evidently mistakingly written, with premises and conclusions wrong, we feel that something ought to be said to correct that error when the article has gone before the public and been commended to notice.

When an article under the above heading appeared in the "Crisis" of March 17th, from the pen of a beloved Br., we could but feel deeply anxious that something should be said through the press to show our Br. (and those who may have favored his illustrations and conclusions), their incorrectness. As I have seen nothing touching it in the HERALD, I would like to address the author through its columns in relation to the article.

Br., you say, "To the lost race of Adam the Adamic death is evidently a calamity or a penalty. In their natures they are wholly unlike. Calamity is a misfortune occurring casually, and involving no guilt in the parties concerned."

Br., do we not read, "Sin is the transgression of law?" "There is none that sinneth not:" "Death has passed upon all men, for that all have sinned:" "And all the world may come guilty before God." "For whosoever shall keep the whole law and offend in one point is guilty of all." "The soul that sinneth it shall die."

Br., did not Adam sin? Do not you and I belong "to the world?" Have we not "offended in one point?" Are we not members of a guilty party? If you admit it, how can you argue as you do, that the Adamic death, our dying and turning to dust, is but a mere "calamity," accident, or mishap, "incurring no guilt on the parties concerned?"

But we proceed no notice your supposed case as an argument or proof to the point. You say, "Suppose an individual to lose his property by fire, while he is indebted its entire value. His loss is a calamity. Suppose he again acquires property, his previous loss does not invalidate the claim of the law, which again takes it from him to pay its penalty." Stop a minute, Br. You have just said "*penalty* is the punishment annexed by law for the commission of crime." Do you mean to say, to be in debt is a crime? By your unscriptural and misapplied term you certainly do say it. But let me suppose he had lost his life with his property. Would the law have had any claim upon him, or upon his posterity, for his debt? It would not. Neither has the divine law any demand upon the dead sinners, for they have ceased to be. We may notice this point again.

You say, "He might suffer a score of calamities, and yet the penalty stands charged to his account. Should he never acquire property he could not pay the penalty, for nothing but property can pay it; and being already deprived of that by calamity the penalty remains unpaid." "The Adamic death is apparently" (not really), "a calamity to the human family, because the innocent as well as the guilty suffer it." (That the dying of the "human family" is a calamity, is far from my humble view of it.) "Both the innocent and the guilty may be victims of calamity, but only the guilty can justly suffer penalty." Br., you say, "The divine law, which the wicked are under, requires their lives to pay its penalty; nothing else will suffice; and as they have already lost that by calamity (accident or mishap), they cannot pay the penalty unless they are raised from the dead, and thus furnished with life for "that purpose."

Br., does God require of man that which he hath not, and is out of his power to give? You say he does, in that the law requires the life of the wicked; and that, you say, they have already lost. Very queer, indeed, that God, an all-wise being, should require something of a dead man (and that which he had already lost), to make satisfaction to himself, and in order that he (God), might take that something from the wicked, he exerts his Almighty power to reorganize and give them life that he might have the privilege of torturing them awhile, and taking away that which he had given them! "O, consistency!" Would not such be a glorious development of God's divine attribute of love?

Br., you have frequently used the phrase, "*Adamic* death." I would ask, is there any difference in the Adamic death state from that of any other death state? I will let you answer. You say, "Man was created from the dust of the ground, and animated by the breath of life. When the breath is taken away, death results; there is no intermediate position, consequently, no *degrees* in death. *Countless ages* add nothing to its awful gloom and silence." Very good. Then why try to make a distinction by another unscriptural term, "Adamic death," by the use of which and the supposed case of loss by fire, and the necessity of the man's gaining property again to pay his creditors, as nothing but property will pay it?

You argue that the wicked must lose their life, be raised from the dead, live again, that they may have life to pay the penalty of the divine law. Query: Will this latter life be any more the sinner's life than that which he possessed before dying? But let us compare the two cases and see if they are analogous; if not, then there is no weight in the supposed illustration. The man who lost by fire must first have life; when by his own effort he may have acquired that which he lost. The sinner cannot possibly acquire that which he loses by dying, i. e., life. The loss of property by fire does not necessarily impair the loser's physical or intellectual powers.

The wicked, having lost life by dying, turns to dust; his thoughts perish, and he is as though he had not been. The man who lost his property, after his loss may, by his industry, acquire much more than what he lost by fire.

The wicked, in that death state of "no degrees and awful silence" are totally deprived of all power to do, and are out of existence, they will "be no more."

The other, by his own effort, redeems himself from that power invested in the creditor, by law, which you call "penalty," and lives, perhaps "scores" of years, enjoying the protection of law—lives a Christian, falls asleep with an assurance that he will awake when Jesus comes. So I find nothing analogous or illustrative in our brother's supposed case, which has the least weight to prove the wicked dead will live again.

But to show a parallel case, I will suppose the man to have lost his life by fire, with his property, then the "penalty," according to my Br.'s use of it, would forever have come to an end. There is no law whatever, human or divine, that has any claim upon or requirement of the dead. God is not a God of the dead. The righteous sleep in Jesus. Their life is hid with Christ in God; and they that sleep in Jesus will God bring with him. But the wicked dead "are like the beasts that perish." "They shall remain in the tomb." "The wrath of God abideth on them." "They shall never see life." "They shall remain in the congregation of the dead." The Scriptures, you quote, using the term "law," I think can be easily shown to have no bearing to the point in question; i. e., the re-living of the wicked who have died.

Quoting Rom. vi., 23, you say, "The wages of sin is death." "Wages is the price paid for service rendered; and as the infant has never rendered any service to sin, why should it be entitled to the wages?" The law of God (in the sense you use the word law), has nothing to do with infants; they are not under law in that sense. Again you talk of "ren-

dering service to sin. Why talk of things that are not? No man ever "rendered service to sin," which, if they had done, sin is under obligation to reward with something availably good. But why strain out the gnat and swallow the camel? Why appear to ignore two important facts, viz., that sin entered the world, and death by sin, and that death has passed upon all? "The wages," the consequence of sin is mortality, dying, and death. But the gift of God is eternal life, through Jesus Christ our Lord. Were I to ask, To whom is the promise of eternal life given, and also the resurrection from the dead? you would answer, To believers. Were I to ask, What is the wages of sin? you would not say, dying, but death. If I ask, what is the state of death? you would answer—It is a state of "no degrees, in awful gloom and silence." Again, if I ask, "When do men enter that state? your answer is, "When the breath is taken away, death is the result." They then enter that state to which untold "ages can add nothing."

These answers you have given in your language quoted. I ask, Why appear to ignore the fact that men are dying mortals; and all, irrespective of character, must enter that death state? And the other fact, which appears to be unnoticed, is this, that God has made exceeding great and precious promises to all who will love, hearken, believe and obey him: that he, with special care and power, will keep them until the day of redemption, when he will bring them out from their graves in glorious triumph over death, through Jesus, our LIFE-GIVER, when this mortal shall put on immortality, and death be swallowed up in victory. This is God's plan of redemption: while the other class—unbelievers—remain in the congregation of the dead, having perished in their own corruption.

You contend that this, which you call the first death or dying in Adam because that the innocent and Christians die and enter that same cheerless and changeless state, is not the wages of sin or penalty of the law. But show me a Christian that has not sinned and is not embraced in the "unchangable fiat of the Almighty, "The soul that sinneth it shall die," and I will show you one who does not need the atoning merits of Jesus.

But those "infant and innocent" ones, who have not known to choose the good and refuse the evil, they die and enter that state of death because of their weak, imperfect, dying nature; they are not subjects of law, but they may be subjects of grace in the resurrection, for ought I know. It is God's wise plan that the just shall be freed from the trials, care, labor and pains of this life, and rest in their dusty beds until the resurrection morn; when all will come forth with songs of triumph. Will you contend that this sleeping in the dust, of believers, is holding them as criminals and unjust, if the wicked rise not from the dead? I cannot. But I esteem it a great mercy that they rest, having "hope in death," with much assurance; while the wicked are driven away in their wickedness, as the chaff of the summer threshing floor, and no place is found for them.

For the human family to live on in their carnal, corrupt, suffering and fighting state, without dying, would be a sore "calamity." But to raise to life all the wicked dead, to suffer the flames of the last day, looks like a calamity with a vengeance, unbefitting the character of a God of love and justice. Your Br. in hope of life through Jesus.

FROM WARREN SMITH.

CAMBRIA MILLS, MICH., April 18, 1869.

BR. STORRS: Through the mercy of our heavenly Father I still enjoy the blessings of life and health, and am striving as best I can, to live in obedience to the gospel of our Lord and Saviour, looking for that blessed hope which will be ours to enjoy at His appearing and kingdom if we are truly his. So let my prayer be, Lord help me to do thy will. We may truly take courage at the desire for investigation by those that think for themselves; and some are studying to know the truth. The Lord is giving light, and in this place the prejudice is in a measure disappearing as touching our Life views as held forth by you. I can truly rejoice that the precious HERALD OF LIFE has been sent out and cheered the waiting ones to be faithful a little longer; for it does bring with it such good news in doctrine, and also those cheering epistles from those of like precious faith, that it encourages me to still strive for the promised kingdom. May the good Lord bless and keep you at your post until your work here is all done; giving you health and strength, and finally an abundant entrance into his everlasting kingdom, is my prayer.

NO PAPER NEXT WEEK.

As the first of May is the great time of exchanging residences in this City and Brooklyn, we shall not issue a papar next week: please remember this. We give but 48 numbers for a volume; consequently there are four weeks in a year that there is no issue, and we arrange these omissions so as to meet moving days and holidays.

Our friends in these cities who change their residences should give us immediate notice of their new location; otherwise they may lose several papers, which we cannot pledge ourself to replace.

NOTICE.

THE EDITOR OF THE HERALD OF LIFE will preach at Cooper Institute, Room 24, on Sunday afternoon, May 2d, at 3 o'clock.

THE HERALD OF LIFE.

NEW YORK, APRIL 28, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE PASSOVER FEAST, or anniversary of the LORD'S SUPPER, held in this City last Monday evening was more numerously attended than ever before. We judge there were from a hundred to a hundred and fifty who united therein. It was a season of much interest, and one of the deepest feeling of union and love that we have ever witnessed. All praise and glory to our LORD and LIFE-GIVER. Some came a long distance to be with us. We parted rejoicing in Him who redeemed us to God by His blood, and in hope of soon meeting our Lord at His table in His kingdom.

BOOKS AND TRACTS ON COMMISSION.

INQUIRIES are made of us about the above matter. In reply we say, Our funds will not permit us to comply with any calls of that kind. We are only able to keep a supply for cash calls, or to meet urgent calls for gratuitous circulation: the latter not as fully as we wish we could; but we are gaining ground as rapidly as we could expect, and even faster. All praise to our covenant Lord and Master. The onward march of the Life views has become so rapid that we can hardly realize how much these things have been reviled and opposed by men professing to love the truth, even among so called "Adventists." But vain has been their opposition; like the children of Israel, under their task-masters, "the more they afflicted them, the more they multiplied and grew;" (Exo. i, 12) "and the Egyptians were grieved because of the children of Israel." So have been a class of those professing to reject the inherent immortality dogma, and yet clinging to a rotten limb thereof with a tenacity that would better become an open advocate of eternal torture. In spite of all opposition the glorious truth of "No future life out of Christ, and no re-living of the wicked dead" is gaining strength every day. New accessions are constantly coming to light, and the leaven of truth will yet bear down all opposition among candid men who love truth more than sect or party.

Help us still, friends, to multiply tracts and to scatter them all over the land, and to the ends of the earth, if the Lord gives us time to accomplish it.

DEVIL—SATAN—DEMONS.

A. PENNELL, Honeoye, N. Y., writes: I see the tract on the old serpent, the devil, is out and ready for delivery. I intend to aid a little, and inclose $2. Send me a few of each of the Campaign Documents, but I want more of the tract on the devil than the others, simply because that old serpent will be a harder creature to kill than any other in the whole range of fanciful theological dogmas. Nothing that you have ever published attacks a more vital point in popular theology than this. If you can succeed in getting people to believe that they have, by nature, no immortality, that the doctrine of eternal torments has no existence, only in fancy, and that the existence of a personal spirit-devil is off the same piece, you will remove much of the rubbish that now dishonors God and makes his word of none effect. I have not time to write on this subject now; but I feel a deep interest in the cause of truth—just the truth as it is in Jesus. Amen.

REMARKS BY THE EDITOR.—We are well aware that by our attack on the stronghold of EVIL we have laid the axe at the root of the rank paganism of nominal Christianity, which has for long centuries divided its supreme homage between God and its "Devil;" and the cry of "Great is Diana (the devil) of the Ephesians" (the nominal church), is to be raised against our inroad on the popish superstition and the Protestant admiration of the foreign gods which have been imposed on them by the superstition of the dark ages when men supposed that whatever their priests proclaimed as truth must be accepted as such unquestioningly. Those days, to some extent, are past, and thinking men *will think* in spite of priests, learned or unlearned: and such notions as reason revolts at must die, however old, or superstitiously held and taught.

A spirit-devil of such character, power, liberty and wonderful working, always and everywhere present, deceiving the poor, feeble, unsuspecting children of men, and more powerful in producing evil than the God of heaven is in producing good; whose very existence depends on the will of God, and yet only lives to carry on works of darkness against God and his ignorant creatures, the perishing children of Adam, is an absurdity and blasphemy too long held and promulgated by the nominal church; and the time has come to "cast out these devils" that the bewildered people may be restored to their right mind and sit at Jesus' feet confessing their sins are their own, and have come of their own neglect to exercise a rational restraint on their natural desires, which God, their Maker, implanted in them to complete their felicity by a rational and temperate indulgence of them all, but which they have abused by irrational and excessive use, thereby abusing the goodness of God and refusing to yield to the counsels of his wisdom and the appointments of his love.

This refusal to be in subjection to the wisdom and love of God has produced all manner of evils, misery, sorrow, and death; and it has been of themselves alone; they have become their own devils and satans, or *adversaries*, and have added sin to sin by throwing the blame of their wicked course on a fancy spirit-devil, and thus indirectly on God himself as the Creator of that imaginary being, and the constant supporter of this hidden satan, whom he suffers no man to see, while he allows him to go on with his satanic work of deceiving and destroying the largest portion of the children of men.

In the name of God, of truth, and of the reason God has given us, we have commenced a war on such superstition, blasphemy and maliciousness; and intend, through the grace of that God who is "LOVE," to continue to fight against that whole "devilish" system while we have life and strength continued; and to make men see and feel that this changing their sins from their own heads to the head of a spirit-devil is but an aggravation of their guilt and rebellion against God and his moral government.

Men, good or bad, may revile us for our course, and say all manner of evil against us; but "none of these things move us." We have, by God's good help, fought these horrible corruptions of Christianity for thirty years past, regardless of the speech of friends or foes, and we have no idea of abandoning what we believe to be the cause of truth and of God when our mortal career is so near the end. No; praise the Lord, we come to this last conflict with EVIL—the notion of spirit-devils—with the same courage and determination, only intensified, that we have attacked inherent immortality, eternal torments, and making dead sinners to live again, under the pretence of satisfying justice by judging, tormenting, and killing them again.

Our course has become a fixed habit; and the word is "onward;" following the Lord and his truth, though all worldlings and the nominal church oppose. In dependence on the arm of the Almighty, we "shall fight it out on this line," let the conflict be as long and severe as it will; not but that we shall abandon any point when convinced it is not rightly taken. Such has been our course heretofore; nor do we intend blindly to attempt to hold a post when satisfied we ought to proceed to a higher one.

The tract on the "*Devil, Satan, Demons*" is being sent out as called for. A thousand or more have already gone on their mission, and another thousand is ready to follow. We think it will help the candid reader to understand the true, Bible theology of this long-concealed enemy. Let not the friends of truth be afraid to read and circulate it. For price see Catalogue of Books and Tracts on last page.

A GRAND DISCOVERY.

Do you ask, What is it? We will tell you. Br. I. C. WELCOME, one of the most prominent ministers of the Advent faith, has discovered a "Sound Argument" against the non-living of the wicked dead. Truly, this is a wonderful discovery, after himself and his fellow-laborers have used all their ingenuity for about fifteen years in vain to find *such* an "argument," Br. Welcome has at last made the discovery. Where, kind reader, do you think he found it? He tells us honestly, as an honorable man should do, that it was written by "Geo. Storrs," and that he found it in the "*Bible Examiner, V. v., pp.* 43, 44:" that is, in March, 1850, nineteen years ago! No matter; if Geo. Storrs had only just found, ten years before that, that the iron shoes of sectarian theology had sadly galled his feet, in his endeavors to run in the way of truth, and had emancipated one foot, he must never emancipate the other lest his feet should both be free, and he might possibly outrun those who think "one iron shoe is better than none:" they would have us go limping all our days because they do; so to excuse their own limping gait they are anxious to keep us halting as if one hip was out of joint; and, to their joy, they have discovered that nineteen years ago Geo. Storrs still wore one of the old iron shoes that had been fastened on his feet, by the traditions of men, before he had come "to be a man." This gives them great joy: it is pronounced a "Sound Argument" for holding fast to one iron shoe.

"Geo. Storrs had no business to throw off this one, just as we had begun to follow his example through the benefit of his arguments against inherent immortality and endless torture! We had just come to rejoice with him in his emancipation, and felt one foot so easy that we could not bear the thought of being made any happier by having the other iron shoe removed; and just as we were exulting in the pleasure our emancipated foot felt, Br. Storrs asked us to take the iron off our other one! This, to us, was horrible! and we have labored hard for twelve or fifteen years to find a 'Sound Argument' to prevent our brethren from being so deluded as to consent to spare the remaining iron shoe; but, alas, all our labor seems about to be lost; for this same Geo. Storrs has held right on his way with both feet free so long, that many of our best brethren have had the temerity to follow his example, and we, who have fought him so hard and persistently, see his 'pamphlets' flying like leaves all around us, and it seems as if we should soon have the whole glory of wearing the one iron shoe, unless we can get a 'sound argument' somewhere back of our own efforts to stop this Storrs: but if we do, we shall be obliged to be dependent on him for it: that is rather mortifying, it is true; yet if it is a bitter pill we must take it, for we have tried all other means and failed: so now we give you one of his articles, written about twenty years ago, when he was a babe, and just beginning to get his eyes open, and only 'saw men as trees walking;' but he gave a 'Sound Argument' in favor of the re-living of the wicked dead to torment and kill them again; and as a last effort we reproduce it *verbatim et literatim*; so please take notice that Storrs himself speaks in what we here give you."

Thus substantially talk our brethren who hold on to one limb of the dying monster, inherent immortal-soulism and future torments. We admit the argument reproduced by Br. Welcome, which reappears in "The World's Crisis" of the past week, is the best and strongest that we have ever seen, and it seems to find a place periodically in that paper, as it was republished there in 1862, by Eld. P. B. Morgan, then "Associate Editor" of the "Crisis," and who soon after went off to the Episcopalian Church. That was a wise act in him. If one iron shoe is good, two must be better.

Now we would make a suggestion about the matter. It is this—As no opposer of our having two free feet has ever written a better argument in favor of keeping on one iron shoe than the one Br. Welcome has just pronounced a "Sound Argument"—and he must be a good judge—let the "Crisis" have it stereotyped and become a standing column, inserted every week. There will be two advantages in this; first: it will save composition, and thereby save money to the concern; second: it will save the trouble and expense of publishing so many *un*-"sound arguments" on the subject, and make room for better matter. We do not know that our suggestion will be acted on, but perhaps it may be considered. We have seen entire articles of our own on the immortality question, with a slight alteration of a few words, in that paper, over the signature of another person. But let us have the *entire* article that Br. Welcome pronounces a sound argument over our own signature. We say "the *entire* article." Br. Welcome conveys the idea that he has given the whole of it, but an important introduction is entirely omitted: we say "important," because it goes to show the provocation we had from our opponent at the time, and explains somewhat how we came to write as we did at that time when we were first called upon to look at the unpopular doctrine of "No future life out of Christ."

The person we then opposed conducted himself toward us in a manner that was calculated to disgust us with any theory he might seek to become the "leader" in; and shortly after he abandoned entirely the whole immortality question, and returned to his "wallowing in the mire" of inherent immortality and eternal misery. We might say much as to his course, but forbear. We have said thus much of him, as some apology for the strong prejudice under which we wrote what Br. Welcome calls a "Sound Argument." If he concludes to take the *fathership* of the article and have it for a standing column in the "Crisis," we may, perhaps, review it, and show its errors, which it is not difficult to do, and which we have often done, though without direct reference to that article itself.

If our brethren who oppose the doctrine of "No future life out of Christ" choose to become petrified in their past attainments of knowledge, or turned to pillars of salt, like Lot's wife, we do not. We shall, by the grace of God in Jesus Christ, follow truth wherever it leads, nor stop our efforts to spread our faith abroad so long as our heavenly Master sees fit to continue us in this field. If we had yielded to the opposition, reproach, and even contempt heaped on us for our abandonment of the old theological notion of inherent immortality, we might have had both iron shoes on our feet to-day; and many who now reproach us because we have "followed on to know the Lord," might have been groping their way with both feet bound in iron instead of the partial liberty they now enjoy. But by the grace of God we are what we are in the liberty of the gospel of Christ; and our glorying shall be only in the Lord, who hath dealt wondrously with us, and led us in the way we knew not. If others are blessed through our labors, we give God the glory, and thank him that he has enabled us to endure without the fear of men, great or small; and we trust he will keep us unto the end, through evil and good report. To him and his grace in Christ be glory now and forever. Amen.

DR. TRUE AND THE CHRISTIAN ADVOCATE.

"THE Christian Advocate," of this city, in its issue of the 22d inst, notices "The Methodist Quarterly Review" for April, remarking upon the several articles therein briefly. One of the articles, entitled "THEODICY," is by C. K. TRUE, D. D., of the New England Conference of the M. E. Church. On this article the "Christian Advocate" speaks as follows:

Dr. C. K. True, of Upper Newton, Mass., furnishes the sixth article, entitled "Theodicy," a review of Charles Beecher's "Redeemer and Redeemed." He finds Mr. Beecher's scheme unsatisfactory, of course, and attempts one of his own. Dr. True's scheme is more unsatisfactory to us than Mr. Beecher's is to him. Sin, depravity, and atonement are reconcilable with the divine justice and goodness, if the punishment of the finally impenitent is not too great. The real difficulty in a theodicy, then, lies in the penalty of sin. If punishment is unceasing, no vindication of the divine justice is possible. This new theodicy from a Methodist pen, therefore, teaches the cessation of the penalty, but whether by some method of restoration or the annihilation of the wicked does not appear. The Scripture doctrine is not touched; "perhaps in its nature, if not in its duration, it is left in obscurity and mystery;" but whatever it be, "it behooves us not to accept any doctrine which reflects upon the divine justice and goodness." This does so reflect; it is therefore false. Metaphysics first, Scripture afterward. Nay, terrible as is the doctrine of an eternal hell, it is to us far less mysterious than the existence of any sin at all in the universe. Dr. True must revise his scheme by the light of Holy Scripture. If he thence draws his notions of goodness and justice, so must he that of penalty.

We had not had time to examine the article by Dr. True previous to reading the above notice. Since then we have examined it, and would be glad to transfer the whole to our columns, if it were not for its length, that our readers might see what endless confusion and jargon results from the doctrine of inherent immortality. It is painful to see how good and intelligent men, men of piety and learning, grope in "darkness, and know not at what they stumble," while the sun of eternal truth blazes in meridian glory all around them. But they see it not, because this inherent immortal soul and a spirit-devil all but produce a total eclipse of the glorious luminary God has given us to "guide our feet into the way of peace."

Dr. True is evidently far in advance of the Church, generally, of which he is one of her most excellent ministers; and we earnestly pray that he may yet not only "see light in God's light," but be enabled to proclaim it fearlessly at whatever cost. He is clearly dissatisfied with the theology styled "orthodox" in relation to the punishment of the lost; but how far he sees the truth we have no means of determining definitely. That he has abandoned the idea of eternal suffering is tolerable clear; and this seems to alarm "The Christian Advocate," as the foregoing notice shows.

As a matter of interest to our readers we give the concluding remarks of Dr. True in his article on "THEODICY," as follows:

PUNISHMENT.

It remains to consider the nature of the penalty which is attached to sin in the law. Theologians seem not to be conscious that it is here the real difficulty lies in the vindication of the Divine government. We can reconcile with our ideas of the justice and goodness of God the origin of sin, the depravity of our fallen race, and the atonement, on the supposition that accountable beings are not, in the trial of their virtue, put to the risk of too great consequences in case of failure. The plea that they are free, and if they know their doom, whatever it may be, they are to blame for incurring it, is not satisfactory. They should not be allowed to take such responsibility. Besides, the guilty are not the only ones affected by their doom; their friends, the angels of God, all sympathetic creatures, and God himself, are concerned in their sufferings. Yet on this superficial plea theologians have, to alarm the wicked, piled up horror upon horror, lasting unrespited through eternal ages, not considering in what an odious light it places the character of the Creator, nor whether such exaggerations are not likely to stagger all faith in revelation. Indeed, most of the infidelity of Christendom can be traced to the revulsion which kind and considerate minds have experienced on this subject. It is time for the Christian world to wake up to the effect of such dogmas if they would not have evangelical religion completely wrecked upon these sand-bars. It is not our purpose to define the scriptural doctrine of future punishment; perhaps in its nature, if not in its duration, it is left in obscurity and mystery. Our point is, that it behooves us not to accept any doctrine which reflects upon the Divine justice and goodness. This is indeed the very first principle of correct interpretation. The following schemes for eternal punishment are now pressed upon our attention:

1. Mr. Beecher's view of the doom of sinners is, that it depends for its continuance upon the continued impenitence of the condemned. At any moment when they will submit to God and ask for mercy they will receive it; but then he believes that they never will submit. This is the view taken by the author of Ecce Deus, (and by Bledsoe in his Theodicy,) who displays equal ability with our author in treating of this perplexing topic, subject, however, to one drawback in respect to his absurd and almost blasphemous remarks upon the impossibility of the Almighty's annihilating moral beings.

2. There is the doctrine of Dr. Bushnell, that sinners receive a certain measure of sorrow at their doom; but their being may grow less and less without ever reaching a complete extinction, as the asymptote of a circle is a line so projected as to be always approaching the circle without ever touching it.

3. The doctrine that the penalty-state is exile from heaven forever, in a depraved character and under eternal despair of any improvement, but not increasing in sin or in misery by any proclivity derived from a state of probation, but subject to such alternations as may arise from keeping or breaking the rules of prison discipline.

4. The opinion that by the law of habit sinners will grow more and more wicked, and consequently more and more miserable forever.

5. The doctrine that in addition to the pangs of a guilty conscience and disappointment of heaven the wicked will be positively and ceaselessly tormented by burning unconsumed in actual fire, or its equivalent in the power to torture.

6. The doctrine that fire is but the symbol of swift and painful destruction, and that the eternal doom of the wicked is literal death at the day of judgment; that is, the extinction of consciousness and all capacity of thinking, or feeling, or acting. This ends, of course, the terrible scene of sin and suffering by the destruction of the subject.

7. The human soul is material or inseparable from the body—and perishes with the body at death; a destiny which will be reversed only in the case of the righteous by resurrection at the final coming of Christ.

8. The resurrection of the wicked at the last day to receive a public judgment and the doom of utter annihilation.

9. Transformation, or moral death, by the elimination of the moral attributes of wicked men and the oblivion of memory; the abuse of man's moral capacity ending in its destruction, and degrading him, like Nebuchadnezzar, to the level of the beasts of the field.

All these theories agree as to the eternal loss of heaven as being the main element in the doom of the lost. To the inquiring mind, reconsidering the question *de novo*, the problem would be to determine which theory is most agreeable to the Scriptures and to rational considerations, and especially the justice and wisdom of God and the moral order and peace of the universe. With some of them a rational vindication of the divine government is easy; but with others no theodicy is possible, whatever views may be taken of the origin of sin, of depravity, and probation.

Of the nine "schemes for eternal punishment," here presented by Dr. True, we are glad and rejoice to say, the "seventh" is ours: all the others we utterly reject; and, through the mercy of God in Christ, we are saved from all the bewilderment that attends the speculations on either of the other eight schemes. If others choose to flounder in them, we can only say, our prayer is, that all who sincerely desire truth may find the same peace of mind which our *covenant* God has granted us since we became fully satisfied that any and all life after death is wholly dependent upon a resurrection from the dead, "at the last day," through the power of the "Eternal Spirit," given to none but believers in and through our Lord Jesus Christ, who is "The Resurrection and the Life;" or, God's appointed LIFE-GIVER for the children of Adam. By Him, through Him, and in Him *alone* can any of the human race ever see life after death once sets in. To all others, the eternal night of death is their doom. There is no future life of misery to any soul of man: that idea is born of the bewildering doctrine of an inherent immortal soul, and dies with the overthrow of that human invention. May God hasten its downfall.

P. S.—Since the foregoing was in type, Br. Rufus Wendell called into our office and left the following statement:

BR. STORRS: Allow me to add to your foregoing remarks that Dr. True is an out-and-out believer in the final extinction of the impenitent. I have had frequent interviews with him, in Boston, during the past few months, and know whereof I affirm. Eight weeks ago to day—Monday, March 1st, the

Doctor frankly avowed and bravely defended the view I have imputed to him, in the Boston Methodist Preachers' Meeting, at which from forty to sixty of his brother Ministers were present.

It was my privilege to attend the meeting in question, and I can assure the editor of the *Christian Advocate* that Dr. True's *Quarterly Review* article does *not* mean the final salvation of all men. R. W.

"DEMONOLOGY."

LAST week we brought down our examination of Dr. Campbell's "SEVEN PILLARS" to the close of the fourth. We proceed to "feel" of the three remaining ones. He says:

PILLAR 5. "This consists of historic evidence. It is from a passage in "the epistle to the Smyrneans, written by Ignatius, the disciple of the Apostle John. He quotes the words of our Lord to Peter when Peter supposed he saw a spirit, or a ghost. But he quotes him thus, "Handle me and see, for I am not a *daimoon asomaton*—a disembodied demon;"—a spirit without a body. This, adds Dr. C., "places the matter above all doubt, that with them of that day a demon or ghost were equivalent terms."

Not so fast, Dr. C., you have added to the words of Ignatius, "a spirit without a body." We do not object to it, however; yet we think the words are capable of a very different construction from what you have placed upon them. You have maintained the point that demons were the ghosts or souls of dead men. If so, it would be exceedingly superfluous to say, "I am not a *disembodied* demon." Our Lord might say—"I am not a spirit without a body," for the exceedingly good reason that there is no such thing, so far as revealed to us; but there are spirits who have "not flesh and bones" as Jesus had; and that is Jesus' own explanation, however "Ignatius" might have regarded it; but these spirits are not the spirits of dead men, for reasons already noticed. But, finally, we have no reliance upon anything quoted from the so-called fathers; knowing, as we do, that their writings have been corrupted, and that some of the "fathers" were turned from the simplicity of the gospel by the philosophy of the Pagans.

PILLAR 6. The Dr. erects for his sixth pillar, the "word *angel*." This he says "is of Bible origin, and confined to those countries in which that volume is found." He tells us, the Pagans had no notions of such beings, and could not therefore use the term demon as a substitute. He says—that the term *angel* does not enter into the idea of a demon "in the Christian Scriptures, is evident for the following reasons:"

"1st. Angels were never said to enter into any one." [But, Doctor, "Satan entered into" Judas.]

"2d. Angels have no affection for bodies of any sort, either as habitations or vehicles of action."

This is pure assumption. Did not angels appear in "bodies of" some "sort" to Abraham and Lot? Aye! Did they not, *eat* too, of Abraham's "fatted calf," etc.? Paul saith—"Be careful to entertain strangers, for some thereby have entertained angels unawares." Think you, they were bodiless beings? Or, were they in bodies for which they had "no affection?" But letting all this pass—we ask—How does Dr. C. know that "angels have no affection for bodies of any sort?" He has surely given us no proof except his bare assertion. Does he know that they have none? If so, where did he get the knowledge of the fact?

"3d. Angels have no predilection for tombs and monuments of the dead;" he says.

Another pure *assumption*. Having triumphantly assumed his ground he says:—

"1st. Demons have entered into human bodies and into the bodies of inferior creatures.

"2d. Demons evince a peculiar affection for human bodies, and seem to desire them both as vehicles of action, and as places of habitation.

"3d. Demons also evince a peculiar fondness for their old mortal tenements: hence, we so often read of them carrying the possessed into the grave-yards, the tombs, and sepulchres, where, perchance, their old mortalities lay in ruins."

Marvellousness must be wonderfully developed in any head that can believe this last item. If "disembodied spirits" are conscious, they are either happy or miserable. If happy, the grave-yard must be a fine specimen of heaven to them, that they should have such a "*fondness*" for it! If they are miserable, they know full well their "torment" will be increased when they shall be clothed in bodies again, as they of the Dr.'s school hold they will be; and yet according to Dr. C. they have "a peculiar fondness for their old mortal tenements!" The doctor proceeds—

PILLAR 7. "Among the evidences of the papal defection intimated by Paul, he associates the doctrine concerning *demons* with celibacy and abstinence from certain meats, as chief among the signs of that fearful apostacy. He warrants the conclusion that the purgatorial prisons for ghosts and the ghostly mediators of departed saints, which, equally with commanding to abstain from lawful meats, and forbidding to marry, characterize the times of which he spoke, are attributes of the same system, and indicative of the fact that *demons* and *ghosts* are two names of the same beings. To this we may add the testimony of James, who says the demons believe and tremble for their doom. Now all eminent critics concur that the spirits of wicked men are here intended; and need I add that oft-repeated affirmation of the demoniacs, 'We know thee, Jesus of Nazareth; art thou come to torment us before the time?' Thus all the scriptural allusions to this subject authorize the conclusion that demons are ghosts, and especially wicked and unclean spirits of dead men."

We have given this full statement of the Dr.'s "seventh pillar" that it might be fairly before the reader.

Whatever "all eminent critics concur" in, matters not to us, as we "call no man father upon earth." The authority of Jesus Christ and his apostles is strong enough for us. Dr. Campbell has said, "There is but one devil or satan in the universe:" but he admits he has legions of angels and demons. Will he tell us who these legions of angels are? as he distinguishes them from demons, while the Scriptures, so far as we can find, make no such distinction. Besides, when the Pharisees charged our Lord with casting out *demons* by Beelzebub, the prince of the demons, Jesus said "If satan cast out satan he is divided against himself:" plainly denominating these demons satan; thus explaining their true nature; Matt. xii., 26; and Peter saith, "Jesus went about doing good, and healing all that were oppressed of the devil"—*diabolou*. Here are two Scripture witnesses that demons are properly denominated satan and devil, notwithstanding that *demon* ["knowing one"] Dr. Campbell affirms, "There is but *one* devil or satan in the universe." Further,—Peter warns against the devil—*diabolos*—who "walketh about seeking whom he may devour;" but gives them no caution to beware of "the spirits of dead men;" a most necessary caution if our author's theory is true. A *good being* is never called *demon* in the New Testament—no, *not once*. A fatal fact this to Dr. Campbell's theory, and hews down his whole "seven pillars;" for, if his theory is true, the spirits of good dead men are just as much demons as the spirits of bad dead men: yet he has to admit, "Amongst them [the Jews] the term demon generally, if not universally, denoted an unclean, malign, or wicked spirit." So the truth will out. The term demon in the time of our Lord's ministry was used, and used *only*, so far as any evidence appears, to signify the devil's angels—his family or household; and our Lord thus denominates them more than once.

As to what Dr. Campbell has said about Paul's reference to papal defection, we reply—Papacy never would have come into being, and never could have lived, had not the church first fell into the serpent's lie—"Ye shall not surely die"—and made death nothing but a transition; the essential man escaping it altogether. It was this apostacy that led on to the development called Papacy. Paul indeed forsaw it, and warned the church against being "spoiled through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ;" and adds—"Let no man beguile you of your reward in a voluntary humility, and worshipping of *angels*, intruding into those things which he hath not seen." The worship of the spirits of dead men he does not caution them against; for the very good reason that he had taught them that all future life depended on the resurrection from the dead. See again 1 Corth. xv., 12–18, 32. There was therefore no danger of the Church being led to worship the spirits of dead men only through the worship of angels, and thus apostatizing into the belief of the conscious existence of dead men; which, indeed, Paul foresaw would take place in the last days; but he equally forsaw that it would be a "departing from the faith" of Christ and the Scriptures, and would result in the denial of the resurrection, "saying that the resurrection is past already and overthrow the faith of some." All this has resulted from bringing into the Church the doctrine that "demons are the spirits of dead men;" and Dr. Campbell, and all who travel in the same train, are doing much to strengthen the papal apostacy, with all its attendant blasphemies.

We have given thus much attention to the "Demonology" of Dr. Campbell, because of the favor his work has received, and because some say—"We consider it fully demonstrated that the demons of the New Testament were spirits of deceased human beings."

We consider that point as far from being demonstrated as the old serpent's lie to Eve. Nor can it ever be demonstrated while inspiration positively declares "There is *no knowledge* in sheol." Dr. Campbell and others affirm sheol is full of demons—knowing ones—the spirits of dead men; who, according to them, are not dead, but alive; and, of course, have life independent of the redemption by Christ. But we leave them to answer to their own Master, exhorting all to beware how they forestall the resurrection, and rob Christ of the honor due to the second Adam. The first Adam brought all his posterity down to the dust: eternally must they remain there, in "darkness" and "silence," except they are delivered by the second Adam. *No Resurrection, No Future Life.* Let all remember that.

PREDESTINATION: OR THE DIVINE PLAN.

ALMOST endless disputes have arisen on this subject, which have doubtless been the result of a mistaken conception of the great principles of the Divine plan for man's redemption. With a desire to lead the reader's mind into a refreshing and profitable channel of thought, we wish to offer a few ideas which have been suggested by a careful and candid consideration of the subject. Space will not permit us to elaborate many interesting features intimately connected with the subject; therefore we will bring before the reader's mind a few prominent points.

Paul says, "whom he did foreknow he also did predestinate to be conformed to the image of his Son." Thus his foreknowledge appears as the ground work of predestination. That God is a being of foreknowledge we believe no Bible Student will deny. But that "such foreknowledge is equivalent to so many decrees," as some maintain, we emphatically deny. To avoid the fatal conclusion that "whatever is, is right," it is not necessary to deny the foreknowledge of Jehovah; and, indeed, to take the opposite extreme, and maintain that his foreknowledge extends to *all* events, both great and small, would be equally unreasonable and untrue. To sustain the Bible view of this doctrine we need only contend that his foreknowledge embraced a certain plan for the accomplishment of a desired work.

Many declarations of Scripture show the *predetermination* of Deity regarding the great work of redemption. By this we understand that certain things or events were decreed by God to take place in the history of the world; and from the moment the decision passed the divine mind they became unalterably fixed, and his Almighty power stood committed for their execution. Again, we understand that the *events* embraced in these decrees are of such a nature as to demand divine interference for their accomplishment, as they would never take place in the *natural* course of things. Though this is a broad admission, yet when we consider the *subjects* of these decrees we should vastly differ with many able and learned theologians of the Calvinistic school.

A *plan* must have been formed in the mind of God *prior* to issuing his decrees, which relate to the execution of his purpose. His foreknowledge must reach to the utmost limit of his plan, and his decrees, sustained by his promises for their execution, are the certain pledge of the accomplishment of the work which he had purposed to perform. It thus appears very clear that *his foreknowledge produces no effect*. The accomplishment of his plan depends upon the *execution* of his decrees, which require His Almighty power to be put forth.

With this view of God's foreknowledge and decrees how completely harmonizes the doctrine of man's free moral agency. Nothing is more plainly set forth in the Scriptures than the moral freedom of mankind, and that they are held accountable for the choice they may make. Again, the nature of man's constitution furnishes an unanswerable argument on this point. Man, by nature, is capable of *voluntary motion*, which could not be the case if he was not a moral agent. He could not develop a character in harmony with God's will, nor be a rebel against his righteous law were he not possessed of freedom of choice. The first man was placed in the garden of Eden as a moral agent, and to develop a character was placed under a law which made it necessary for him to exercise this quality of his constitution. To produce a a moral character Adam must bring into action the reasoning qualities of his mind, and his future depends upon the decision which he shall make. True, God by his breath could wither him to dust, but this act from a higher being could not change Adam's moral character.

Oh, how perfectly all the parts of God's wise and beneficent plan fit together! He works for a purpose; in all He does is connected some design—the ultimate of which is to glorify his holy name forever. To this end he has issued his decrees, and committed his Almighty power for their execution.

Paul speaks of those who "are the called according to his *purpose*." Albert Barnes, whom we highly esteem as a commentator, remarks that this "*implies that God had a plan, purpose, or intention in regard to all who* BECAME *Christians.*" The great scope of his purpose regarding mankind relate to the future destiny of all who shall develop a character in harmony with His will. This is very clearly stated by Paul in his Epistle to the Romans, when he declares: "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called them he also justified; and whom he justified, them he also glorified." (Rom. viii., 28–30.)

This passage opens before us the broad field of God's plans and purposes, but which we cannot now examine in detail. There are two points, however, presented, which we wish to make the subject of investigation. (1) To ascertain who were the subjects of this predestination; and (2) To show to what they were predestinated. To obtain a clear understanding of this matter we shall briefly survey the original condition of things.

God had a purpose in the creation of the world, which, as a work of his own hands should glorify his name throughout eternal ages. It was created for his abode; and it was also his purpose to create intelligent beings to have dominion over, with whom he should dwell. Therefore, he purposed a most blessed union between heaven and earth.

But his eternal glory and happiness of his creatures depend upon *perfect harmony* in his vast universe. To secure such a blessed condition their *loyalty* must be tested; which involves the necessity of creating man as a free moral agent, with the capability of developing a character which shall decide his eternal destiny. This test of man's character would decide whether he would prove a *loyal* subject, or a *rebel* to his Creator. God, in his foreknowledge, saw the *possibility* of the introduction of evil which this condition of man involved, and that his original purpose shall not be frustrated he makes provision therefor. Though man should prove a rebel to his Creator, fall from his exalted position, and bring the world under the blighting effects of sin, yet God's design shall not be frustrated—no part of his plan shall fail—but the execution of his decrees shall, at the appointed time, *exterminate* completely all evil, and by the power of the restitution, the earth shall be brought forth from the effects of sin in its original Eden beauty and glory. "The seed of the woman shall bruise the Serpent's head."

God's plan or purpose may be considered *as a whole*, and yet may be considered as parts; but has *one aim*—viz.: to bring about his eternal glory by a union of his creatures with whom he shall dwell. His plan may be considered in two parts. (1) His original plan; and (2) His redemptive plan; but they are *one* in purpose, hence if one fails all is lost. But no failure can occur, as he has issued his decrees, and committed his Almighty power for their execution. According to God's foreknowledge all the parts of his plan were fixed in his mind before the foundation of the world, with the purpose, in case evil should be introduced into his newly created world, to put into operation the redemptive plan which should be committed to the hands of the promised "seed"—Christ. The redemptive plan contemplates the eternal destruction of evil, and offers salvation to the posterity of Adam—offers an immortal existence, which is obtained upon the same terms that were rejected by Adam—i. e., *obedience to the law of God.*

Again, the *positive penalty* which was attached to the Adamic law made a necessity for putting in operation a redemptive plan, (in case of Adam's fall) available for his posterity, for if they had come under the same positive penalty of the Adam law, eternal death would have been their final end, and thus God's original purpose to dwell on this earth with holy and immortal beings would prove a failure. Adam perished without any hope of a future life; and so does every man who dies a rebel to God.

Many greatly error in arguing that the penalty for Adam's transgression simply conferred on him a "*dying nature.*" The truth is he never possessed any other, and the penalty that he came under deprived him of the possibility of obtaining any other. He was created mortal—and without he obtained immortality, he would die as a natural consequence. His posterity, by his failure to obtain immortality, therefore, posess a nature subject to death. But Adam's penalty was an *eternal state of non-existence;* and as the same penalty for disobedience is in force under the redemptive plan, the righteous can in no way suffer this penalty by a *temporary* confinement in the grave. One enters the land of darkness with a bright "hope of LIFE," having the "incorruptible seed" dwelling in them, by which He who has conquered death will bring them forth by the production of a new life—Spiritual and eternal; the other class go down into death "without hope"—"as the beasts that perish,"—and enter the same hopeless *eternal state* to which Adam was consigned.

With these few remarks—though the subject is so vast that space will hardly permit us to glance over it—the reader will perceive that everything is now being done according to the purpose of God which was formed "before the foundation of the world." Paul says, "He hath chosen us in him (Christ) before the foundation of the world . . . having predestinated us unto the adoption of children by Jesus Christ . . . . That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him; in whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. i., 4, 5, 10, 11.

This portion of revelation plainly unfolds the purpose of God in the great plan of redemption, though formed "before the foundation of the world," was put into operation, after Adam's transgression, for the salvation of his feeble, dying posterity. But we must now return to the points proposed for investigation.

(1.) "For whom he did foreknow he also did predestinate" Rom. viii., 29. When God contemplated the plan for the redemption of a fallen race, he did foreknow that some of the human family would comply with the conditions of salvation—would develop a character in harmony with God, and would thus become Christians; for this language has sole reference to the saints of God, as is justly intimated by Mr. Barnes. The language is positive in declaring that all things work together for their "*good.*" All the afflictions calamities, trials and persecutions to which they may be subjected, are appointed for their welfare, by bringing them into that *perfect harmony* with God which will ultimate in their salvation. They are the "called," or the "chosen" of the Lord in the sense that they have complied with the conditions of heirship, and by a union with Jesus Christ have become the subjects of God's predestination.

(2.) As Paul clearly shows that the saints are the subjects of God's predestination, it only remains for me to show to what they are predestined.

(*a.*) They are "*to be conformed to the image of his Son.*" "Now if any man have not the spirit of Christ he is none of his . . . But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Rom. viii., 8, 10. Many passages show that this shall be the future destiny of God's people; and they alone meet this salvation from the grave and conformation to the image of Christ, that he should be "the first born among many brethren." Christ's resurrection from the dead was a subject of God's decree, and He has also decreed that death shall not "*prevail*" over those that are Christ's. Thus we see that the resurrection of Christ and his people are the subject of God's predestination. "Now is Christ risen from the dead and become the first fruits of them that slept." All the dead that are "in" Christ shall be made alive. "But every man in his own order; Christ the first fruits; afterward *they that are Christ's* at his coming." (1 Cor. xv., 22, 23). Now we should like to have any man show from the Bible that the resurrection of the wicked dead is a subject of predestination. All the events of the future that transpire embraced in God's plan were pre-determined by Deity; therefore all he does he always meant to do. As the Bible clearly and fully shows that all who are predestinated to be raised from the dead, are those who have the spirit of Christ dwelling in them and who shall "be conformed to the image of his Son," therefore, the doctrine of the future re-living of the wicked dead stands directly opposed to the great plan and purpose of God.

(*b*). Again, as further proof of the position that we have taken, Paul shows that the saints are predestinated to be "*called*" *from* the dead. He says: "Whom he did predestinate, them he also called; and whom he called them he also justified; and whom he justified them he also glorified." As is common in the sacred writings the past tense is used with reference to a future event. We are well aware that some suppose that this *calling* has reference to the calling of sinners to repentance; but that this position is wrong is clearly demonstrated from the fact that they are "called" to be conformed to the image of Christ. This refers to an undivided company. All who have been predestinated to this end are called; and all who are called are justified; and all who are justified are glorified. This is very far from being true with regard to those who have been called to believe the gospel, as but a small portion, comparatively, heed the glad message of salvation. Even when called by the Master Preacher himself to accept the offer of life, but very few accepted. But this is not the case with those embraced in this divine decree. This call comes only to sleeping saints, and when divinity utters that call they shall feel the mighty throb of immortality pulsating through every fibre of their nature, and they shall come forth formed and fashioned like unto the glorious body of Christ. "The Lord himself shall descend from heaven with a *shout*, with the voice of the archangel and the trump of God, and the dead in Christ shall arise." None of God's sleeping ones are left, but as an undivided, immortal company, come forth to the marriage supper of the lamb.

The reader cannot fail to see that as the righteous only are predestinated to be called from the grave, the wicked are excluded from a future life, or a life beyond the grave. They enter a state from which there is no deliverance for them; for by rejecting Christ they chose eternal death, as he is "*the resurrection.*" "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and *I will raise him up at the last day.*" (John vi., 51). "Yet a little while and *the world seeth me no more*; but ye see me; because I live, *ye shall live also.*" (John xiv., 19).

We believe the Bible perfectly harmonizes upon the points that we have hastily sketched over in these few thoughts. While revelation plainly shows that the saints of God are predestinated to be raised from the dead, it also equally shows of the wicked dead that "They are dead, *they shall not live*; they are deceased, they shall not rise," but God has made "their memory to perish." Isa. xxvi., 14. WM. H. SPENCER.

ROCHESTER, N. Y.

THE SUCCESSFUL CHRISTIAN.

As we hear talk of the successful merchant, the successful manufacturer, inventor, or writer, we should, anon, hear of the successful Christian. Merely to be a Christian should no more satisfy the professor than merely to be a merchant, manufacturer, or writer, satisfies these classes. Contented plodding is no honor to either; it is more likely to lead to the overthrow of all. A Christian must by all means have an ambition to succeed as such. He must aim to know, and value, and reach, the great capacities of his profession. He must be thoroughly ashamed of low attainments, cold affections, scanty knowledge, halting progress and ineffectiveness in the service of the Master. The powers of his soul must be enlisted for Christ. Instead of reserving all his dulness, or the mere odds and ends of his life for his religion, while business and secular concerns get its brightest hours and its best energies, he must make it really and truly his chief end to glorify God; with animation, energy and enterprise, he must pursue this object, and business, and secular life, and fashion, and amusements, and studies, must be arranged in subordination to this.

The successful Christian is the one who thus shows respect to his own heart's choice, and puts its full significance into it. Whatever that is, he will be a Christian, and not only have the name and varnish of one. He is more than the successful moralist who has kept the commandments from his youth up. He has entered manfully into the inward conflict of which the legalist knows nothing. He has fought spiritual battles and won. He has put to flight the army of alien doubts; his faith has grown calm, steady, and healthfully mature. He has the witness in himself; he knows that Christ lives, for he lives in him; and you cannot, by any amount of sophistry, shake a living conscious man's faith in his own existence. He is strong in faith, like faithful Abraham. The promises with which God's word is studded, are the lamp to his feet and the light to his path. He believes in them; rests upon them; lives, trusts, bears up and rejoices in them.

The successful Christian is he who has grasped the great idea of a present personal Redeemer. He has found out that he has Jesus as an actual, living companion; present indeed to faith, in the spirit and not in the flesh, but for that very reason nearer, more intimate than one in the flesh ever could be; so near that nothing can separate between them, not death itself. He has learned to live and walk in the blissful sense of that presence day by day.

The successful Christian has become skilled in the use of the weapon of all prayer. He does not talk idly to God, or waste the sacred seasons set apart for prayer. His prayers tell. They are real powers. He prevails with God. He has a meaning—a specific purpose, in his approaches to the mercy seat. He comes believingly, boldly, importunately. He goes away hopefully, with inward refreshment and elevation. He has met with God. The prayerful spirit has been cultivated until it has become more than a part—rather the informing principle, the mode—of his life. As incense, without effort, his thoughts mount up to God, and through all his activity there runs a reference to and a dependence on God, which makes it a continual act of worship.

The successful Christian has struck a well of water springing up in his heart into everlasting life. He no longer has to draw water painfully, by the dead pull of duty. He has ceased to feel the demands and denials of the Christian life to be burdens. He has been enabled by grace to bring his will into conformity with the Divine will, and his whole self glows as a living sacrifice. That God's wise and holy purposes should be put in place of his own narrow and unworthy ones, seems to him the highest of privileges. With such springs of action at the centre, the movements of his Christian life are almost spontaneous. As by the power of appetite, as by natural impulse, he does easily now what once he did with pain and self denial. The Circe of worldly amusement sings her songs in vain for him. Higher affections pre-occupy his soul. The burden of the cross has grown light. Already it has begun to change into a crown.

The successful Christian has learned the power and comprehensiveness of Love. Love caught from the cross, and flowing out toward every creature, becomes more and more the type of his exprience and the principle of his active life. He has learned, under the impulse of this love, the business of saving the souls of his fellow men. He is wise to win souls, and he turns many to righteousness.

Oh, can we not have more successful Christians, and fewer failures; fewer bankrupts; fewer listless, half-hearted, unenterprizing souls, through whom has never run the thrilling sense of the greatness of their calling. To succeed as a Christian! That must be the watch-word of our busy age. There are palms for this success, too, as well as for that of the world. Would you gain it? Take it to heart as much as you do worldly success. Lay aside every weight, and the sin that doth so easily beset you, and run with patience the race set before you, looking to Jesus, the author and finisher of your faith.—*Am. Presb.*

APPOINTMENTS.

PHILADELPHIA, Sundays, May 2d and 9th at 9th and Girard Ave. F. H. BURBANK.

ELM PARK, STATEN ISLAND, Sunday, May 2d. On the evening of May 2d, at the Hall, 303 W. Fourteenth St. R. WENDELL.

HARTFORD, Sunday, May 2d, W. N. PILE.

HARTFORD, Sunday, May 9th, S. W. BISHOP.

BUSINESS MATTERS.

One Dollar each from—Rev. G. B. Barnes, Joseph Marcy, J. Grim.

Two Dollars each from—W. H. Whitman, W. P. Shockey, L. R. Long, D. Howard.

Five Dollars from—T. Apthorpe.

Various sums—J. Kemp, $25 on pledge; Maria Howard, 50 cts.; W. S. Olmsted, on pledge, $20; H. F. Johnson, $15.

For Tract Fund.

John Kemp	$5 00
E. Wolcott	5 00
H. R. T.	3 00
Friends in Hartford	1 10

Dr. Finley's Tract.

Previous Pledges	$52 00
E. G. McCullough	5 00
D. B. Salter	30 00

TO CORRESPONDENTS.

L. D. T. Your subscription expired at No. 258.

T. W. GRAY. Your letter and $2 were received and credited in the March 31st number. The paper also received. Thank you.

Poetry.

"Seen of Angels."

He comes! He comes! At his mighty voice,
  Worlds into space are springing:
The "Sons of God," with shouts rejoice,
  The morning stars are singing.
Darkness obeys his high command,
And light beams o'er a lovely land.

He comes! He comes! With the thunder-crash
  On Sinai descending:
Bright forked lightnings round him flash,
  And hills of rock are rending:
His angels gaze in sacred awe,
While he gives forth his "fiery law."

He comes! He comes! In a lowly stall
  A helpless babe is sleeping:
Angels adore him "Lord of all,"
  And "o'er him charge" are keeping,
While Eastern sages humbly bend,
Worshipping him, the sinner's friend.

He comes! He comes! With the trumpet's sound,
  His angels all attending:
The tribes of man are gathered round,
  Throughout all time extending:
Joy to the saints on that bright day—
The lost—O hide their doom away!

—*Daily Witness.*

Children's Department.

"Making Up."

For several mornings, Mrs. Morton had noticed that something went wrong with her little May. She seemed happy as usual at the breakfast table, but, when school-time drew near, she became restless. She got her hat and cape long before the hour, and stationed herself at the window, looking up the street as if waiting for the time; yet, when it came, she went reluctantly, as if she had no heart to go.

"Why don't you start, May, if you are all ready?" said her mother, one morning, when this performance had been repeated so many times as to awaken her curiosity.

"I don't want to go yet," was the reply. "Perhaps Alice Barnes will call for me."

But, when there was only ten minutes left, May hastened away alone with a troubled face. She came home at noon sadder than she went.

"What does grieve the little girl?" asked her mother, as she came into her room looking the picture of despair.

"O mother!" said May, crying outright at a kind word. "You don't know!"

"Yes; but I want to," said Mrs. Morton. "Perhaps I can help you."

"No, ma'am," said May: "nobody can help me. Alice Barnes and I—we've always been such friends! and now she's mad with me."

"What makes you think so?" asked her mother.

"Oh, I know so! She always used to call for me mornings, and we were always together at recess and everywhere. I wouldn't believe it for the longest while; but it is a whole week since she called for me, and she keeps away from me all the time."

"Now I know what Alice has done, dear, can you think of anything you did?"

"Why, mother Morton! No, indeed! I don't need to think. I haven't done a thing. I thought too much of Alice." May cried again at the bare idea.

"There, dear, don't cry. Perhaps you haven't; but you must not be discouraged till you have asked her why she keeps away. Very likely there is some little thing that you never thought of."

"I don't want to ask her, mother. It is her fault, and she ought to come to me."

"Ah then," replied Mrs. Morton, "I fear that your pride is stronger than your love to Alice." She was brushing May's hair as she spoke; and she stooped to kiss, her forehead with a loving motherly kiss and then went to see about dinner. They were not alone again till school-time came. But it seems that May knew her mother was right; for she went straight up to Alice when she saw her on the sidewalk after school, and said:

"Alice Barnes, what makes you mad with me?"

"I shouldn't think you'd ask me, May Morton," replied Alice, "when you've said such unkind things about me."

"No such thing," said May, indignantly.

"May Morton," said Alice, looking as solemn as her round rosy face would let her, "didn't I hear you, with my own ears, telling Bessie Potter that I was the most mischievous little thing you ever saw?"

"When?" demanded May, feeling as strange and helpless as if she were in a nightmare.

"Last week, a Thursday, in your seat," said Alice, "just before the bell rang for school to begin."

May looked blank for a minute, and then she burst into a laugh. Alice turned angrily away; but May caught her by the arm; and choking down her laughter as fast as possible, she said, "Alice, don't you know I named my new canary-bird Alice, after you? I was telling Bessy Potter about her, and how she tore her paper to pieces, and scattered her seed all over the floor."

Alice stared and drew a long breath. May's eyes twinkled again; and both little girls forgot their grievances in a peal of hearty laughter, ending in an affectionate shake and hug.

"There, Alice," said May afterward, "If ever we get put out again, let's speak about it the very first thing. Perhaps it will be something as funny as this."

I have told this story for the sake of other children, large and small. Many a pleasant day is spoiled, and many unkind, painful feelings are caused, by little mistakes which a few words would set right. True love is not too proud to speak first. It is pride that prevents; and, if we could see pride in all its selfish ugliness, we should make haste to tread it under foot.—*Selected.*

Shall not the Judge of all the Earth do Right?

AN INQUIRY BY ELD. H. ROCKWELL.

The above inquiry was made by Abraham of the Lord, Gen. xviii., 25. Will our Christian friends of every creed indulge an old man, who has, through the great forbearance of a just and merciful God, been permitted to live 74 years, by candidly and prayerfully answering the above question, and those that may follow? Allow me to say, the questions I may suggest, as they occur to my mind, in the answer I may give to the one above, shall not be for the sake of sustaining a theory, but as my honest convictions of a vital principle of Bible truth.

I will here state my reasons for adopting this method. It is, that the general discord and confusion of the world, together with the strife, animosity, and bitter hate of the nations, one against the other, with their universal preparations for the destruction of human life, in connection with the teachings of Him who taught as never man taught—and above all other considerations, and that which fills the heart of every humble Christian with gloom and sadness, is the awful apostacy of the mass of those professing godliness. But a few short years have passed since the entire Christian world was stirred with the startling cry "Behold, the Bridegroom cometh; go ye out to meet Him." On this continent William Miller was prominent in this movement. Ministers and laymen were awakened from the long night of slumber; and active hands and longing hearts, filled with new hopes, caught up the glad sound, and like the lightning's flash, by the powerful agency of electricity, heralded it across the mighty ocean; and clergymen, men of learning, of deep and unquestioned piety, responded to the call. Although the time indicated by Mr. Miller failed, that startling cry remains in the Bible in all its force, and will, in the fulness of time, be fulfilled to the letter. But with its supposed failure, all must see that it ushered in a new era of Bible investigation; and the truths inseparably connected with the one so full of comfort to the lonely and weary follower of Christ, have been searched out from the traditional and theological rubbish of our fallen temple; and in those researches it hath been found written that "God only hath immortality;" and also that man is inherently only mortal; that if he ever obtains immortality, it, must be by a patient continuance in well doing, that he may thereby obtain glory, honor, immortality, eternal life. The discovery of these facts has driven from the minds of many the heathen dogma of an endless state of future torment; and the minds of men, in many instances, have been called to active research after truth; and the result has been that the idea of going immediately to heaven or hell, at the cessation of this animal life, has given way to the Scriptural one that a future life depends entirely on a resurrection from the dead at the last day.

We have now brought our subject down to the resurrection. Many will doubtless say, "This is what we anticipated." They will be ready to inquire, why I so constantly "ride this hobby?" "Why be always advocating that pernicious heresy?" as they call it. This brings me more directly to the question, "Shall not the Judge of all the earth do right?"

To those who reproach us, as above indicated, I answer, The word "hobby" does not occur in the Bible; but if it is meant that a constant referring to truth is a hobby, then all have their hobby. I make no boast of learning, and am under the necessity of forming conclusions from objects within the limits of personal observations. I am therefore constrained to admit that the Judge of all the earth will do right. If this be so, let us proceed to inquire. Do we believe the Bible account of the destruction of Sodom and Gomorrah, recorded Gen. xix., did ever transpire? I know it to be a fixed fact with all the different creeds of Christians. Please keep this in mind, for we have a point here. As said the Psalmist, "How good and how pleasant it is for brethren to dwell together in unity." Surely it is quite refreshing, in these days of strife, to know that professed Christians can agree in one Bible truth, if it be only in the destruction of the Sodomites. Do we believe that the company of Dathan and Abiram were burned up in their camp, as recorded in Numb. xvi., 35—"And there came out a fire from the Lord and consumed the two hundred and fifty men that offered incense?" I assume that we do believe it. So far there appears to be but one opinion.

We now inquire, Do we believe that the close of this dispensation, or the end of the world or age, or "the day of judgment," as some call it, or the time when the Lord himself shall descend from heaven, with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise, (1 Thess. iv.,) that at that time the Lord, as recorded Psa. xi., upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup? We wish you to bear these things in mind; so that if you should find us in error in answering the question, "Shall not the Judge of all the earth do right?" you will manifest Christian courtesy enough to endeavour to lead us out of error, and place us in the highway of truth. We will pledge ourself not to be obstinate. But I long for truth, and I admit that wiser heads and firmer nerves than mine have erred in theology, as our past experience proves.

Do we believe the prophecy of Malachi iv., 1, will ever be literally fulfilled—"For behold the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch?" I conclude from what I hear and read from Adventists, that they think this prophecy will be fulfilled at the second coming of Christ; and that will make a final end of all those on whom it will take effect. Do you admit this? If so, and so I am constrained to believe, we will suppose there is a class of men who believe that when the Lord from heaven shall be revealed in flaming fire, etc., that, at that time all the human race that ever lived, will be raised to life, and undergo a scrutinizing judgment, and then and there be rewarded according to their works. Do any of you believe this? If so, I must dissent, for the reason that I cannot conceive that in so doing the Judge of all the earth would do right. But I would not judge the Lord by feeble sense. Yet let God appear to our understanding to be just and the justifier of him that believeth in Jesus. For a judge of any civil code of laws to do right, it would be reasonable to suppose that the dignity of his office would require him to keep himself within the limits of the law by administering equal and impartial justice to all men brought before him.

As we cannot enter into the secret things of God, we must frame our conclusions from what is revealed, for these things belong to us and to our children. In regard to the Day of Judgment, let us inquire, Was it not an awful and destructive judgment of God when the cities of Sodom and Gomorrah were destroyed? and was not their destruction as final and complete when they and all they had were consumed, as will be that of the proud and such as do wickedly at the last great day of the Lord?

Here let us pause and calmly consider, and earnestly pray, "O Lord, as we approach a crisis in which Thy honor and justice is concerned, and in which our future life may be involved, O Father, give us grace and wisdom to understand, fortitude and meekness to endure and holy boldness to advocate Thy truth: let nothing fall from our lips that shall turn the feet of any out of the way of life. Amen." That the destruction of those cities was their last and final day of judgment; and, also, the judgment on the old world, which being overflowed by water perished, is to my mind conclusive. I cannot possibly conceive that the ashes of those wicked men will ever be gathered and reanimated, simply for the reason of burning them a second time. But those who think otherwise may inquire, "Did not God create man from the dust; and can He not as easily gather their scattered ashes and reanimate them again?" We know He *can*, and we know at the same time that the Judge of all the earth will do right, and we believe in all his dealings with men, He adapts his glorious purposes to man's reason, so that he can know what are His purposes concerning us. We can see no necessity or object in view in this supposed revival of the Sodomites, etc.

It is assumed by some that it must be done to magnify the law of God. An assumption of this kind looks too slender to be presented. What, to magnify the law of God and make it honorable! To magnify it requires instruments to intensify and expand the vision. Was not the law of God broad enough in its enactments to cover its demands? Was it not large enough to inflict the threatened punishment? If so, where is the necessity of magnifying it at this late period? Are we to suppose that God's law needs to be enlarged by "an act in addition to an act," in the manner in which human legislators patch up and revise laws? It is assumed that the honor of God must be vindicated. Do you see anything in the law, at the time of its enactment, or in the execution of its penalty, that was dishonorable? I do not.

Let us inquire, What is the law of God? God saith "The soul that sinneth it shall die." The apostle says, "The wages of sin is death." All this I firmly believe. I believe, too, that the sting of death is sin, and that the strength of sin is the law: and I am constrained to believe that those who have died in their sins, the sting not having been removed, will never see life; but the wrath of God abideth on them: this being the strength of the law, it holds them in the dominion of death.

Again we inquire earnestly, "Shall not the Judge of all the earth do right?" Since it is so earnestly contended that all the dead must be raised to life again, at the last day, in order that the wicked may know that they have been wicked, and as a punishment they must die a second time; if we admit this, and admit also that the great work is to accomplished in one day, the transition of the wicked dead will be so sudden and short, that in the general confusion of that unnumbered throng many will hardly perceive that they had been out of death's dominion before they are dead again.

We may be told, "the day is a thousand years." We ask such, if they believe the wicked dead will be raised incorruptible? They have, some of them, told us, "They are raised mortal—just as they went down into the grave, just so will they come up: if they went down with one leg, they are raised with one leg: if they die a drunken bloated sot, just so they will come up." I can hardly see any right doing in this one legged, drunken resurrection; but as some desire to have the judgment and resurrection conducted on this plan, we confess that on such a solemn and important an occasion we would not choose to be found in the one legged and drunken throng—and it seems to us that wives and children who have been murdered by those drunken husbands and fathers would prefer other company.

As to the day, if it is to be, a thousand years, it would seem necessary, if they are mortal, that this vast company should have, something to eat; and unless the time is consumed with miracles to supply them, some of the multitude would die of hunger. If the thousand years day is accepted as the time of judgment, many of the vast multitude would die another natural death and need another resurrection, sometime in the afternoon of that long day, to get their second death; or, more properly, their *third*.

Do you say, "God can accomplish the work at a glance." We admit it, if such a work is to be done; but we remain to be convinced that the Bible teaches any such work is to take place; and we ask again, "Shall not the Judge of all the earth do right?" Would it not be an act of partiality if those wicked who are alive when the Lord is revealed in flaming fire, in that day, and who are then punished with "everlasting destruction," and so do not die twice; if others, like the Sodomites, are to be made alive and the scene acted over again of burning them up? Can such an idea be harmonized with the grand inquiry, "Shall not the Judge of all the earth do right?" If others think it can, I do not. If any are not burned up twice at that day, as I believe reason and Scripture abundantly forbid, then they escape this *theological* second death; and in this administration we see justice and truth meet together. O vain men, let us concede the fact that the Judge of all the earth has done and ever will do right.

Stephen is Forever Perished,

IF THERE BE NO RESURRECTION.

Permit us further to examine the theological hypothesis of inherent immortality. Materialism has been charged with being so "repulsive and abhorrent to every right mind," that we feel called upon to vindicate the doctrine at every point assailed by our disputant. And we shall at least be able to devote ourself strictly to the subject, because we shall have no further occasion to expose misrepresentations, and to rebut personal allusions.

In the last assault upon materialism, there is an argument which, viewed in the light of popular theology, does not seem to teach the existence of the soul as a conscious being independently of the body. We refer to the Lord and Stephen commending their "spirits" unto the hand of God. But we must look through theological glasses to see it. If we would have it so, we must not examine the texts very critically. The moment we subject them to fair scrutiny, and compare them with the contexts, the mythological creation of an immaterial soul dissolves into nothingness. Let us therefore examine the texts.

Stephen said, "Lord Jesus, receive my *pneuma*." Pneuma is the same in the Greek, as the word *ruach* (rendered breath, wind, air, etc.,) is in Hebrew. The primary signification of these words is the *air* we breathe, but we have never claimed that this is their only meaning. We admit three other significations, viz: (2) a *being*, as angels: (3) an *influence* from a being: (4) a *state of feeling*, or mind: and we are not aware that the words occur in any passage, which may not properly be classed under one of these significations. Never are they connected with a term indicating that the "spirit" of man is deathless or immortal! The following are examples of each signification:

First. "The *pneuma* bloweth where it listeth, and thou heareth the sound thereof." Does this prove that the sighing *wind*, the air we breathe, is a conscious and an immortal soul? It is termed the "breath of life," because it is essential to life, and not an animal in the world can exist without it. "And he sighed deeply in his *pneuma*." And how else should he sigh? Sighing is a physical motion, a peculiar kind of *breathing*. Webster says, "a deep single respiration," and the "expression of fatigue, exhaustion, grief, sorrow, or the like." The Syriac version reads—"He sighed with his *breath*." It is quite fair to conclude, that to consider this sighing as a proof of an immaterial soul, requires an extraordinary stretch of the imagination!

Second. In Heb. i., angels are spoken of as "ministering *pneuma* sent forth to minister," etc. Here the word refers to *beings*, and not to immaterial souls within beings, or disembodied beings. Angels have never appeared except as tangible organisms: they have come eating and drinking, and were often mistaken for men. They, the angels, the beings, the individuals, are here called *pneuma*. "God is a *pneuma*." Again the word denotes a *person*, or being. That God is a *person*, is quite clear from Heb. i., 3. But more of this hereafter.

Third. "The *pneuma* searcheth all things." "I cast out devils by the *pneuma* of God." These are examples of the searching *influence*, mind, power, or disposition, of the Supreme Being.

Fourth. "God has not given us the *pneuma* of fear." "Stand fast in one *pneuma*, with one mind." "The *pneuma* indeed is willing, but the flesh is weak." "If any man have not the *pneuma* of Christ, he is none of his." These are among the many examples where the word denotes a *state of feeling*, or disposition of the being, or beings spoken of, and not of immaterial beings within the beings. To say a being is meek and quiet, and in temper or feeling like Christ, is no proof whatever on the side of immateriality.

And now what is the signification of *pneuma* in Stephen's exclamation, "Lord Jesus, receive my *pneuma?*" Does it mean his *person?* Can it mean his *feelings*, or disposition of mind? or his *influence?* or was it his *breath?* Ridicule the idea as you may, we humbly believe it was his *breath*, if he meant anything that could leave his person. This is what he wished to have taken, if he wished anything to be removed, so that his extreme suffering might end by his falling into the sleep of death.

Job says, "The Spirit of God is in my nostrils." Would it not sound very absurd to say that the Supreme Being was in Job's nostrils? What then is meant? Job alludes to the breath of life! the vitalizing air which is in the nostrils of every living creature! Gen. viii., 17. If *pneuma* in Stephen's case meant anything that could be separated from his organization, it meant his *breath*, and nothing more, nothing less.

There is another very important fact to be considered. The word *dexai*, which is rendered receive, may also be rendered *sustain* or *support*. Booth, in his Lexicon of Primitive Greek words, gives this as one of its significations. The supplication of Stephen would, according to this, read, "Lord Jesus, *sustain* my pneuma," or "*assist* me to suffer." This harmonizes quite as well with the context. There is no need, however, of this rendering, to make sense and get at the truth.

If pneuma, or spirit, here refers to Stephen's "soul"—*soul* in the theological sense—and not his *breath*, there is still no difficulty. The spirit, or whatever pneuma is claimed to be, is not necessarily a deathless and separate entity, because commended to God, or because God is called upon to receive or sustain it. David said, although not then about to die, "Into thine hand I commit my spirit." It was not necessarily the bare spirit divested of the body that David and Stephen committed to the care of God, because pneuma may be intended to signify the entire being. Paul said to the Thessalonians, "I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of the Lord." There is no reason to conclude that Stephen did not thus wish to be commended.

If Stephen should never be resurrected, he is forever perished. Paul says, "If there be no resurrection of the dead, then they also which are fallen asleep in Christ are perished." Now where is Stephen? He is *dead!* And if there is no resurrection, what then? He is forever perished. Nothing but a resurrection to eternal life will ever save him from the power of eternal death.

The narrative shows too plainly that the faithful Stephen, the *one* who is to be resurrected, the *one* who is to become like Christ and live eternally, was not that which left his body. The following questions are all fatal to the interpretation of the immaterialists. Whom did the mob "hurry" out of the city? Stephen. Whom did they "stone?" Stephen. Who "kneeled down?" Stephen. Who "cried with a loud voice?" Stephen. Who prayed that God would not lay this murder to their "charge?" Stephen. Who "fell asleep?" Stephen. Unto whose "death" did Saul consent? Stephen's. Who was "carried" by devout men "to his burial?" Stephen. Over whom did these devout men make "great lamentations?" Stephen. Who is now "asleep" in Christ? Stephen. Who is returned unto dust? Stephen. Who is perished if there be no resurrection of the dead? Stephen. Who shall be raised when "the trumpet shall sound and the *dead* shall be raised incorruptible?" Stephen. Yes, Stephen, the *real* Stephen, the *only* Stephen, is now under the bonds of the death which through Adam all men die. The "spirit" was not Stephen, if it was that which left his body, any more than the *ruach* (*pneuma*) in Job's nostrils was Job himself or God himself. The pronouns "he," "his," and "him," in the account of his martyrdom, all represent the same person, the *one* who was stoned to death, the *one* who shall live again, and not another Stephen.

In the case of Christ's death the immaterialists have no additional argument, except that after commending his *pneuma* into the hands of his Father, it is said he "gave up the *ghost*." Parkhurst, in his Greek and English Lexicon, says, "And it may be worth remarking that the leading sense of the old English word *ghost* is *breath*, and is from the same root with *gust* of wind; and that both these words are plain derivatives from a Hebrew word signifying to move with violence: whence also *gust*." And most evidently it is the true sense of the word in this instance. To give up the ghost is nothing more than to resign the life.

There is not one clear proof in all the Bible that "souls" exist separate from the body as conscious, intelligent, and responsible beings. Many passages have been cited in this controversy, but not one has been *proved* to oppose the doctrine of man's total mortality. No one text will fairly sustain that interpretation. In fact, those advanced even prove that the "everlasting punishment" of the wicked will consist in their not being permitted to enter into "eternal life," as for instance, Matth. xxv., 46. We regret that immaterialists will not undertake to reconcile the many plain texts by which materialism is sustained, with the horrible dogma of eternal torment and the mythological delusion of inherent immortality. He may term these "atheistic" sentiments, he may express his horror in such terms as "repulsive and abhorrent," and class us with "infidels," but such speech ill becomes one who fails to prove that they are not sound Bible doctrines.—Materialist.—*Luminary.*

Some employments may be better than others; but there is no employment so bad as having none at all. The mind will contract a rust and an unfitness for everything, and a man must either fill up his time with good, or at least innocent business, or it will run to the worst sort of waste—to sin and vice.

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GEORGE STORRS, Editor.

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A FUTURE LIFE.

A CRITICAL HISTORY OF THE DOCTRINE OF A FUTURE LIFE, by William R. Alger, New York; W. J. Widdleton.

THIS is a work of interest, of near 700 pages, octavo, to which is added an "Appendix" of the "Literature of the Doctrine of a Future Life; or a Catalogue of Works relating to the Nature, Origin and Destiny of the Soul," etc. This Appendix contains some 200 pages, and for reference is exceedingly valuable. It forms a work by itself, and we understand can be had separately, if desired, but we presume few would wish it in that way, but would wish both parts combined. If they purchase it, they should be careful to state their wish in the matter, as the two parts are now published in separate volumes as well as combined. Of the above work "The Advance" in its notice says:

It would be both dishonorable and useless to deny its ability and scholarly value because we differ widely from some of its doctrinal positions, and regard its author as a teacher of error in a heretical sect. Mr. Alger is of the "progressive" or rationalistic type of Unitarian ministers, but he is a man of ability and learning, and has produced a volume of much historic value and quite needful in a minister's library, although its criticisms and original teachings are of the most undisguised Universalist character. . . . The research of the author is obvious, his statements are clear, intended to be just, and usually are so; his logical and critical powers are worthy of respect, and are advantageously used on many points; and his style is attractive, though a little too sensational for a production otherwise so scholarly. Mr. Alger is a determined foe of the doctrine of eternal punishment, and spares no argument or invective against it.

Mr. Alger, however, holds fast to the immortal soul theory, and rejects the idea of "annihilation." So far he agrees with the "orthodoxy" of this age; but of "Orthodoxy's hell" he is a most determined foe. On page 546 he says:

"The doctrine of eternal damnation, as it has prevailed in the Christian church, appears to the natural man so unreasonable, immoral, and harrowingly frightful, when earnestly contemplated, that there have always been some who have shrunk from its representations and sought to escape its conclusions. Many of its strongest advocates in every age have avowed it to be a fearful mystery, resting on the inscrutable sovereignty of God, and beyond the power of man's faculties to explain and justify."

We give next his remarks on the subject at some length, from page 547 to the close of page 549; as follows:

A few devout and powerful minds have sought to avoid the gross horrors and unreasonableness of the usual view of this subject, by changing the mechanical and arithmetical values of the terms for spiritual and religious values. They give the word "eternity" a qualitative instead of a quantitative meaning. The everlasting woe of the damned consists not in mechanical inflictions of torture and numerical increments of duration, but in spiritual discord, alienation from God, a wretched state of being, with which times and spaces have nothing to do.

How much better were it for the advocates of the popular theory, instead of forcing their moral nature to bear up against the awful perplexities and misgivings as to the justice and goodness of God necessarily raised in them whenever they really face the dark problems of their system of faith, resolutely to ask whether there are any such problems in the actual government of God, or anywhere else, except in their own "Bodies of Divinity!" It is an extremely unfortunate and discreditable evasion of responsibility when any man, especially when a teacher, takes for granted the received formularies handed down to him, and, instead of honestly analyzing their genuine significance and probing their foundations to see if they be good and true, spends his genius in contriving excuses and supports for them.

It is the very worst policy at this day to strive to fasten the dogma of eternal misery to the New Testament. If both must be taken or rejected together—an alternative which we emphatically deny—what sincere and earnest thinker now, whose will is unterrifiedly consecrated to truth, can be expected to hesitate long? The doctrine is sustained in repute at present principally for two reasons. First, because it has been transmitted to us from the church of the past as the established and authoritative doctrine. It is yet technically current and popular because it has been so: that is, it retains its place simply by right of possession. The question ought to be sincerely and universally raised whether it is true or false. Then it will swiftly lose its prestige and disappear. Secondly, it is upheld and patronized by many as a useful instrument for frightening the people and through their fears deterring them from sin. We have ourselves heard clergymen of high reputation say that it would never do to admit, before the people, that there is any chance whatever of penitence and salvation beyond the grave, because they would be sure to abuse the hope as a sort of permission to indulge and continue in sin. Thus to ignore the only solemn and worthy standard of judging an abstract doctrine, namely, Is is a truth or a falsehood? and put it solely on grounds of working expediency, is disgraceful, contemptible, criminal. Watts exposes with well-merited rebuke a gross instance of pious fraud in Burnet, who advised preachers to teach the eternity of future punishment whether they believed it or not. It is by such a course that error and superstition reign, that truckling conformity, intellectual disloyalty, moral indifference, vice and infidelity abound. It is practical atheism, debauchery of conscience, and genuine spiritual death. Besides, the course we are characterizing is actually as inexpedient in practice as it is wrong in theory. Experience and observation show it to be as pernicious in its result, as it is immoral in its origin. Is a threat efficacious over men in proportion to its intrinsic terror, or in proportion as it is personally felt and feared by them? Do the menacing penalties of a sin deter a man from it in proportion to their awfulness, or in proportion to his belief in their reality and unavoidableness? Eternal misery would be a threat of infinite frightfulness, *if it were realized and believed.* But it is incredible. Some reject it with indignation and an impetuous recoil that sends them much too far toward antinomianism. Others let it float in the spectral background of imagination, the faint reflection of a disagreeable and fading dream. To all it is an unreality. An earnest belief in a sure retribution exactly limited to desert must be far more effective. If an individual had a profound conviction that for every sin he committed he must suffer a million centuries of inexpressible anguish, realizing that thought, would he commit a sin?

If he cannot appreciate that enormous penalty, much less can he the infinite one, which is far more likely to shade off and blur out into a vague and remote nothing. Truth is an expression of God's will, which we are bound exclusively to accept and employ regardless of consequences. When we do that, *God*, the author of truth, is himself soley responsible for the consequences. But when, thinking we can advise something that will work better, we use some theory of our own, *we* are responsible for the consequences. Let every one beware how he ventures to assume that dread responsibility. It is surely folly as well as sin. For nothing can work so well as truth, the simple, calm, living truth, which is a chime in the infinite harmony of morals and things. It is only the morbid melodramatic tastes and incompetencies of an unfinished culture that make men think otherwise. The magnificent poetry of the day of judgment—an audience of five hundred thousand millions gathered in one throng as the Judge rises to pronounce the last oration over a dissolving universe—takes possession of the fancy, and people conceive it so vividly, and are so moved by it, that they think they see it to be true.

Grant for a moment the truth of the conception of hell as a physical world of fiery torture full of the damned. Suppose the scene of probation over, hell filled with its prisoners shut up, banished and buried in the blackest deeps of space. Can it be left there forever? Can it be that the roar of its furnace shall rage on, and the wail of the execrable anguish ascend eternally? Endeavor to realize in some faint degree what these questions mean, and then answer If anybody can find it in his heart or in his head to say yes, and can gloat over the idea, and wish to have it continually brandished *in terrorem* over the heads of the people, one feels impelled to declare that he of all men the most needs to be converted to the Christian spirit. An unmitigated hell of depravity, pain, and horror, would be Satan's victory and God's defeat; for the very wish of a Satanic being must be for the everlasting prevalence of sin and wretchedness. As above the weltering hosts of the lost, each dreadful second, the iron clock of hell ticked the thunder-word "eternity," how would the devil on his sulphurous dais shout in triumph! But if such a world of fire, crowded with the writhing damned, ever existed at all, could it exist forever?

Could the saved be happy and passive in heaven when the muffled shrieks of their brethren, faint from the distance, fell on their ears? In tones of love and pity that would melt the very mountains, they would plead with God to pardon and free the lost. Many a mourning lover would realize the fable of the Thracian poet who wandered into Hades searching for his Eurydice; many a heroic son would emulate the legend of the Grecian god who burst through the iron walls of Tartarus and rescued his mother, the unfortunate Semele, and led her in triumph up to heaven.

Could the angels be contented when they contemplated the far-off, lurid orb and knew the agonies that fed its conscious conflagration? Their gentle bosoms would be racked with commiserating pangs, they would fly down and hover around that anguished world, to moisten its parched tongues with the dropping of their sympathetic tears, and to cool its burning brows with the fanning of their wings.

Could Christ be satisfied? he who once was rich, but for our sakes became poor? he whose loving soul breathed itself forth in the tender words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest?" He who poured his blood on Judea's awful summit, be satisfied? Not until he had tried the efficacy of ten thousand fresh crucifixions, on as many new Calvaries, would he rest.

Could God suffer it? God! with the full rivers of superfluous bliss rolling round thy throne, couldst thou look down and hear thy creatures calling thee Father, and see them plunging in a sea of fire eternally—eternally—eternally—and never speak the pardoning word? It would not be like thee, it would be like thine adversary, to do that. Not so wouldst thou do. But if Satan had millions of prodigals, snatched from the fold of thy family, shut up and tortured in hell, paternal yearnings after them would fill thy heart. Love's smiles would light the dread abyss where they groan. Pity's tears would fall over it, shattered by the radiance into rainbows. And through that illumination THOU wouldst descend, marching beneath the arch of its triumphal glories to the rescue of thy children! Therefore we rest in hope knowing that "Thou wilt not *leave* our souls in hell."

Who can blame a believer in inherent immortality for such sentiments as the foregoing? But more than ever we see and feel the utter irreconcilability of the immortal soul theory with any theory based on the word of God. More than ever are we settled and grounded that any future life revealed in God's message to us is only to be obtained as a "*gift* of God through Christ," to such, and to such only, as have accepted the "Light" God has given them, in whatever dispensation they may have lived. "The King eternal" requires only the improvement of what he has given; and he who refuses that, dies, and his death is eternal: the righteous only live hereafter, or, they only rise from the dead "at the last day."

FRIENDS EARNESTLY AT WORK.

THE "Review," a paper published in the interests of the "orthodox" branch of the Society of Friends, contains the following statement of circumstances attending a large accession to the society within the limits of one "subordinate" meeting in Ohio. It says:

"So far as human agency was concerned in this awakening, it was in this wise:

"Nearly one year ago, a committee was appointed by the Monthly Meeting to hold meetings for worship and tract readings, and to visit families, where there was an opening for it, with and among those not in membership with Friends, but who lived in neighborhoods adjacent, and had few religious advantages. A First-day school was established and kept up during the summer and fall in a school-house. Many of the families, who have since applied for membership, were visited by a part of the Committee. Meetings for worship and tract readings were held alternately on nearly every First-day afternoon.

"About two months ago, meetings were commenced of evenings, continuing every evening for about two weeks in one school-house, and in daytime meetings were held nearly every day in some dwelling-house, (school being in session in the school-house in daytime.) Such meetings were held in three different school-houses. Those who attended were the dwellers on an area of say six or eight square miles of contiguous territory.

"In these meetings the gospel was preached 'in the demonstration of the Spirit and with power.' Several of the most active workers, ministers and others, remained in the neighborhood most of the time, visiting from house to house, between meetings, and laboring with those who were under conviction. The people flocked together, filling the houses to their utmost capacity, many being compelled to stand during an entire session for want of seats.

"After the series of meetings closed, many gave their names as applicants to be joined in membership with Friends. When their application reached the Monthly Meeting, a committee of six men and six women Friends were appointed, to visit them in their families, and report to next meeting the names of those whom in their opinion it would be proper to recommend for admission to the Church.

"The Committee entered upon their work with a deep feeling of the responsibility resting upon them, and with uplifted hearts to Him who 'giveth to all men liberally and upbraideth not,' for the guidance and help of the Holy Spirit. On visiting them in their homes, we found that the work of grace had been very deep in most of their hearts, and that they were already bringing forth 'the fruits of the Spirit.' After they had thus been visited in a private way, they were called together, and the leading doctrines and testimonies of the Society of Friends were explained to them, with which they all seemed to be satisfied, although to many of them it was looking at things from an entirely new stand-point.

"When first visited, there were a few of them who thought that water baptism was a command of Christ, and they must submit to it. Their attention was called to the text, 'One Lord, one faith, one baptism.' They were deeply in earnest to know the truth. In this condition the committee left them. After a few days they were again visited, when it was found they were entirely out of the waters and the fog. They said, '*We have read our Testaments carefully and prayerfully, and have become fully satisfied that the* "ONE BAPTISM" *is that of Christ, which is not of water but the Holy Ghost, and we can only wonder that we had never seen it so before.*'

"The committee reported 155 names as in their judgment in a condition to be admitted into religious fellowship with Friends. The Monthly Meeting, with much feeling and great unanimity, opened the arms of the church and received them into membership. A committee was appointed to inform them of their reception. Four other persons living in a different neighborhood were received the same day, making 159 in all.

"'This is the Lord's doing, and it is marvellous in our eyes.' To Him be the glory forever!"

This, we think, may truly be said to be "the largest number of persons ever received into the Society of Friends in one day." We learn also that one meeting in Tennessee has lately received ninety-three persons into membership. We heartily congratulate our fellow laborers in the vineyard of the Lord, and trust they may continue to receive such substantial and blessed encouragement. As a society, a marked change has come over them. From a condition of inactivity (and that only a few years in the past) which threatened their very existence, they are developing an earnest activity, an invincible determination to stamp their impressions of truth upon others, that will soon place them in the front ranks of workers for Jesus. Unlike too many other religionists, large numbers of them are becoming zealous students of the Bible. As a result of this the doctrine of the resurrection of the dead, and second coming of Christ, both of which had come to be almost universally denied, are rapidly spreading among them, and not a few have already come to a knowledge of the truth as to man's nature, and God's purposes respecting the race. We look with no small degree of confidence for a liberal growth of the "Life views" among this class of Friends; for, though, like others, they have many and varied prejudices to overcome, their researches after truth are not opposed and hindered by the many obstacles that well-nigh forbid any progress on the part of those who are allied to a jealous and designing priesthood, to say nothing of the bonds of iron-clad, man-made creeds. We trust our friends will not grow weary in their efforts to know the truth, and that those already blessed with advancement in the knowledge of it will let their light shine, faithfully proclaiming the good word in meekness and godly fear, for a rich field of labor has opened to them. To this class we would say, if you are only loyal to the important trusts confided to you, the time will soon come when a glance over your ranks will be rewarded with the spectacle of such an army of valiant "soldiers of the cross," arrayed in the impenetrable armor of truth, as will constrain you often to exclaim, "this is the Lord's doing, and it is marvellous in our eyes."

L. C. T.

BLOOMFIELD, N. J., May 1869.

SECOND COMING OF CHRIST:

EVENTS CONNECTED THEREWITH.

BY WILLIAM H. WHITMAN.

BR. STORRS: We have thought considerably upon the above subject; and wish to present some of our thoughts to the HERALD's readers, if you think them worthy. There were certain noted events that transpired in the first advent. For instance, there was the birth of Jesus, in fulfilment of the prophecy of Micah v., 2. See Matth. ii, 6, Luke ii., 11–14. Another noted event was, the Holy Spirit descending on him, after his baptism, and God owning him as his Son. Matth. iii., 13–17. The third noted event was, his riding into Jerusalem on the colt, in fulfilment of Zech. ix., 9. Fourth, He was crucified, buried, and rose again the third day.

Here are four noted events; and it takes all of them, we think, to accomplish the first advent of Jesus. We merely mention the above to make our idea more clear on the second coming. His second coming will consist of a succession of events.

1. He will come as a thief in the night. 1 Thess. v., 2.

2. He will come like the lightning. Matth. xxiv., 27.

3. He will come as a great warrior. Zech. xiv., 3.

4. He will come as a peace maker. Zech. ix., 10, Micah iv., 3.

In the first event, the Lord Jesus will descend from heaven with a shout, with the voice of the archangel, and with the trump of God. At this period, all the dead, small and great, stand before God, (in judgment,) and the books are opened; and another book is opened, which is the book of life; and the dead will be judged out of those things written in the (symbolical) books, according to their works. Rev. xx., 12.

Here will be a judgment on all the dead; then comes the execution. They that are accounted worthy to obtain that world, and the resurrection from the dead, (Luke xx., 35) will be made alive. The sea, death, and hades, will deliver up the dead in them, and they will all come forth immortal, never to die any more. (Luke xx., 36, 1 Cor. xv., 42–51.) Here is the executive judgment on all the dead, in accordance with the law under which they have lived. Then comes the judgment upon the living. The believers which are alive, and remain on the earth, will be changed from mortality to immortality; then all will be caught away together (that is, those that have been raised, and those that have been changed) in the clouds to meet the Lord in the air. So shall the believers ever be with the Lord. Here ends the individual judgment, and its execution.

Then John vi., 39, 40, 44, 54, 1 Cor. xv., 24–26, 51–55, will be realized. This event will mark the commencement of the day of the Lord; which will come as a thief on all the world, except the foolish virgins. They will be looking for Jesus, but will not have enough oil, (spirit) to take them in to the feast. The nations of earth will hardly miss the few living ones that will be translated. Perhaps it may be a three days, wonder what has become of them. They will not even know that the day of grace is closed. Jesus and the saints will descend to the earth together, (perhaps to Mount Sinai, or some secret place) and arrange an organization for the government of the world. All this will be unknown to the nations of the earth.

In the second event, Jesus and the saints will appear, after a lapse of time, on the Mount of Olives, as a great warrior, and in time of great trouble, (Zech. xiv., 4, 5), and this news will be flashed over the earth like lightning. Matth. xxiv., 27.

In the third event, "The Lord will go forth and fight against those nations, as when he fought in the day of battle." Then will begin the judgments upon the nations of earth. Jesus will set up a kingdom then, that will break in pieces all other kingdoms. He will take authority in the land of Canaan; which will arouse the nations to arms. They will go up to take Jesus and his saints; not knowing who they are. He will then execute judgment on them, as it is recorded in Zech. xiv., Matth. xxv., 31–46, Joel iii., and many parallel texts that speaks of national judgments, Jesus is ruling in the midst of his enemies. Psa. cx., 1–6.

Fourth event. After all his enemies are subdued, he will send forth his laws over the remnant, or left of the nations, and they will beat their swords into ploughares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. They shall fear him as long as the sun and moon endure. In his day shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also, from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him, and all nations shall serve him. Blessed be his glorious name forever: and the whole earth shall be filled with his glory. Amen, and amen.

A great deal more could be said upon each one of the above mentioned events, which will succeed each other in order, and also will occupy periods of time. Therefore may not Jesus appear at any time to take away his waiting ones? But as short articles are preferable to long ones, we will close, hoping to hear from abler pens upon the events connected with the second coming of Christ.

GALESBURG, ILL., April, 1869.

THE RESURRECTION IGNORED.

"Say ye, His disciples came by night and stole Him away while we slept . . . and this is reported among the Jews until this day." Matth. xxviii., 13–15.

Are the Jews the only class of persons who in effect deny the resurrection of Jesus Christ from the dead? Protestant Christians profess to believe it: it is in their creeds; yet their clergy seldom, or never introduce it in their ministrations—while they have solemnly promised to declare the whole counsel of God. They surely do not believe the resurrection to be among His counsels. Listen to the morning thanks and invocations in the churches! How seldom, if ever, are thanks expressed that God the Father has, on the morning of the first day of the week, brought from the dead the Lord Jesus. Everything almost is remembered, while the great event that towers above all else is ignored. Why this, if it is believed? Paul did not esteem it so insignificant an interest. After stating our lost condition, if Christ be not risen—still in sin—preaching vain—hope vain—triumphantly exclaims, "Now is Christ risen from the dead and become the first fruits of them that slept."

I have constantly attended upon the ministrations of the orthodox clergy for fifty or sixty years, and have never heard from them but one sermon on the resurrection; that was in 1833, from a young Licentiate. I was surprised that the Bible made so much of the resurrection. I should now pronounce the author of such a sermon a Life-believer; yet he was not, and is not now, that I know of. He is honored with the title of D. D., and has probably learned ere this better than to preach such sermons. The truth is, he gave us a plain Bible discourse on the resurrection—much as Paul preached, which many saw clashed with an intermediate conscious state without it.

It seems from the record, that the Disciples found more opposition to this doctrine than all others. Some were grieved; some mocked, while others declared that they brought "strange things to their ears." What hinders this cardinal doctrine now, in this enlightened age, and this professedly Christian nation? A Bible reader can hardly fail to see that it is the key note of salvation—the foundation on which the hope of eternal life rests, through Christ. And yet Christian watchmen neglect to preach it! What, but vain Philosophy—immortal soulism? They cannot harmonize the two, and therefore wisely let the resurrection alone or treat it as a non-essential; for the shell the man has inhabited is of little consequence after he drops this mortal coil and is a glorified, disembodied spirit without it. How foolish, Paul was to strive for an event of so little consequence! He must have been beside himself, as Felix charged him, when he speaks of the power of Christ's resurrection! What power can there be in that which is of so little moment that the professed lovers of truth and teachers of righteousness never bring it before their hearers except to read it from the Bible or in their creeds? O, say they, we believe in the resurrection—we have no idea that the disciples stole Him away! "How forcible are right words," said Job, "but what does your arguing prove?" Unbelief is plain as a sunbeam.

There is power in the resurrection of Jesus Christ from the dead that can be comprehended only by those who expect life from the dead through Him. To them it is the rising star of hope. Christ is risen and the Spirit that raised Him will quicken all who sleep in Him, saith Paul. Jesus bears the same testimony, oft repeated in John vi, promising to all who believe in Him eternal Life, and that He will raise them up at the last day.

LUCRETIA B. LAMB.

ST. PAUL, MINN., May, 1869.

WRESTLING PRAYER.

THERE'S nae good dune, John, till ye get to the close grups." So said Jeems, the doorkeeper, of Broughton Place Church, Edinburgh, to the immortal Dr. John Brown, the author of "Rab and his Friends." Old Jeems got into a marvellous nearness with God in prayer, and conversed with him as he would with his "ain father." He understood the power of a close grip when an earnest soul is wrestling with God for a blessing. Jacob, the patriarch, had such a struggle in that remarkable and mystical scene at the Penuel. We are told that he wrestled with the angel until the breaking of the day. The angel said, "Let me go, the day breaketh." Here was a trial of the patriarch's faith. "What is that to me," thought the eager man; "that the day is breaking? I must have the blessing now. There is no daylight of hope for me unless I obtain what I am struggling for. I will not let thee go, except thou bless me!" He triumphed on the spot. So clung the Syro-Phenician mother to Christ when she was beseeching him to heal her sick daughter. The Master seemed to put her off, in order to try the mettle of her faith. But she came up into what the old Scotchman called a closer grip with the heart of infinite love, and she carried the day. "Go thy way," said Jesus unto her. "Oh, woman, great is thy faith; be it unto thee even as thou wilt." And so he granted to a great faith what he might have denied to a little faith. Precisely so is it with Christians now, and with churches. An honest, persevering faith—a faith that works while it prays, a faith that holds on though discouragements—achieves the result it pleads for. For faith creates such a condition of things that it is wise for God to grant what would otherwise be denied.—*Selected.*

The Words of Jesus.

"Remember the words of the Lord Jesus, how he said" . . . "Because I live ye shall live also." John xiv., 19.

THE IMMUTABLE PLEDGE.

God sometimes selects the most stable and enduring objects in the material world to illustrate his unchanging faithfulness and love to his church.

"As the mountains are round about Jerusalem, so doth the Lord compass his people." But here the Redeemer fetches an argument from *His own everlasting nature.* He stakes, so to speak, his own existence on that of his saints. "*Because I live*, ye shall live also." Believer! read in this "word of Jesus" thy glorious title-deed. Thy Saviour lives—and his life is the guarantee of thine own. One true Joseph is alive. "He is our Brother." He talks kindly to us. That life of his is all that is between us and everlasting ruin. But with Christ for our life, how inviolable our security! The great Fountain of being must first be dried up before the streamlet can. The great sun must first be quenched ere one glimmering satellite which he lights up with his splendor can. Satan must first pluck the crownfrom that glorified head before he can touch one jewel in the crown of his people. They cannot shatter one pillar without shaking first the throne. "If we perish," says Luther, "Christ perisheth with us." Reader, is thy life now "hid with Christ in God?" Dost thou know the blessedness of a vital and living union with a living Life-giving Saviour? Canst thou say with humble and joyous confidence amid the fitfulness of thine own ever. changing frames and feelings, "Nevertheless, I live; yet not I, but Christ liveth in me?" "*Jesus liveth!*" They are the happiest words a lost soul and a lost world can hear. Job, four thousand years ago, rejoiced in them. "I know," says he, "that I have *a living Kinsman.*" John, in his Patmos exile, rejoiced in them: "I am he that liveth" (or *the* living One), was the simple but sublime utterance with which he was addressed by that same "Kinsman" when he appeared arrayed in the lustre of his glorified humanity.

"This is the record" (as if there was a whole gospel comprised in the statement) "that God hath given to us eternal life, and this *life* is in his Son." St. Paul, in chapter viii. to the Romans—that finest portraiture of Christian character and privilege ever drawn, begins with "no condemnation," and ends with, "no separation." Why no separation? Because the life of the believer is incorporated with that of the adorable Head and Surety. The colossal heart of redeemed humanity beats upon the throne, sending its mighty pulsations through every member of his body, so that, before the believer's spiritual life can be destroyed, Omnipotence must become feebleness, and immutability become mutable!

But, blessed Jesus, "Thy word is very sure, therefore thy servant loveth it."

"*I give unto them eternal* life, and they shall never perish, neither shall any man pluck them out of my hand."—*Selected by* A. Powell.

Pray with Your Children.

A young mother made it her daily practice to carry her little ones in supplication to the throne of grace, and yet complained of a want of faith and definiteness in asking for them the influences of the Holy Spirit.

"Do you pray for each child separately, and by name?" inquired the Pastor.

"No, that has never been my habit," was the reply.

"I think it of much importance as a help to our faith and to the clearness and intensity of our desire on their behalf. You pray with them, I trust, as well as for them?"

"Sometimes I do, but not often."

"Let me persuade you, then, to take your little son and daughter each separately to the place of prayer, and kneeling with them before the Lord, tell him the name, the daily history, the special want of each, and see if your heart is not opened to plead for them as you have never done before."

Tears were in the eyes of the young mother as she said, with trembling lips, "I'll try."

As evening came she had not forgotten her promise; but as she saw that Sarah, her daughter, was unusually peevish, she thought it best to take her little son first to her chamber. Willie was a bright and pleasant boy of five years, and when his mother whispered her wish to pray with him he gladly put his hand in hers and knelt by her side. As he heard his name mentioned before the Lord a tender hush fell upon his young spirit, and he clasped his mother's fingers more tightly as each petition for his special need was breathed into the ear of his Father in heaven. And did not the clinging of that little hand warm her heart to new and more fervent desire as she poured forth her supplication to the Hearer and Answerer of prayer?

When the mother and child rose from their knees Willie's face was like a rainbow, smiling through tears.

"Mamma, mamma," said he, "I am glad you told Jesus my name; now he'll know me when I get to heaven. And when the kind angels that carry little children to the Saviour take me and lay me in his arms, Jesus will look at me so pleasant and say, 'Why, this is Willie Huston; his mother told me about him; how happy I am to see you, Willie.' Won't that be nice, mamma?"

Mrs. Huston never forgot the scene. And when she was permitted to see not only her dear Willie and Sarah, but the children afterward added to her family circle, each successively consecrating the dew of their youth to God, she did indeed feel that her Pastor's plan was "the more excellent way." So she resolved to recommend it to praying mothers by telling them this touching incident.—*Selected.*

THE HERALD OF LIFE.

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NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

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The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

More "Translations."

A short time since we gave an account by a "D. D." of the translation of *one* man in the city of Brooklyn, N. Y. Since that a terribly disastrous railroad break-down occurred, a few miles out of the same city, by which several persons were instantly killed, mangled in a most horrible manner, literally torn to pieces, the bottom of the car being swept away, dropping the car flat upon the road, and dragging the passengers under a grinding process till life was extinct, and mangled bodies, nearly unrecognizable, were strewed on the bloody road. The account was read with horror. Among these victims of railroad butchery were three worthy members of churches in Brooklyn, highly esteemed, and justly so, we presume, from what we learn of them. These three were relatives, by marriage or otherwise. One of them, Mrs. Pray, was a daughter of the venerable Judge Dykeman, of Brooklyn, and with her, her son, Dr. Pray, a young man of much promise, and a member of H. W. Beecher's church. The other, Wm. C. Rushmore, President of Atlantic Bank, Brooklyn, and brother-in-law to Mrs. Pray, whose sister he married.

By this calamity it will be seen that Judge Dykeman lost a daughter, a grandson, and a son-in-law. This was a crushing event to our aged friend, but we doubt not he found the grace of God sufficient for him, and many have sympathized with him; but from what we have known of him in years gone by, we do not believe that the language employed by Mr. Beecher at the funeral, and since reiterated by the "Christian Advocate," of this city, found any response in Judge Dykeman's heart or understanding. They both represent these deaths a "translation." Mr. Beecher is reported to have said at the funeral that, it was a "day of triumph." The following extracts from the "Christian Advocate" of last week will show what sentiments on the subject are entertained by Mr. B. and the "Advocate." The article is headed "Consolation in Disaster." Much of it is good, and the reflections worthy of a Christian paper, but toward the close we find the following:

> Death must have come to them sooner or later, as to us all. How were they to enter heaven, the eternal life, without death?

Thus the resurrection from the dead, the hope of the gospel, is set aside, and "death, the wages sin," opens the door into "heaven." Death is glorified, and Jesus, "the resurrection and the life," is set aside. But again, says the "Ch. Advocate:"

> Their departure was probably instantaneous. The blow fell, and they were in the skies; and we, beholding the mere material effects of their instant translation, are dismayed.

What shall be said of such theology? If it had come from professed Spiritualists, it could readily be said, "Behold the result of a rejection of the Bible and its teaching: the resurrection ignored—apparently, not thought of, and utterly rejected." Such is the fruit of traditions, and the result of the false teaching as to man's nature. How long will professedly Christian men "make void the counsel of God, that they may establish their own traditions?"

Our Lord says of the believer, "*I* will raise *him* up at the last day." Paul tells us when that day is, viz., "at the last trump; for the trumpet shall sound, and *the dead* shall be raised incorruptible," etc. 1 Corth. xv., 52. 'Not so," saith corrupted theology, "their departure" at death, yea, by death, is to "the skies"—"instant translation." Let not such teachers ever again reproach any one with being "infidels." If such teaching is not infidelity, can they tell us what is? It is setting aside the main doctrine of the Bible—"the resurrection from the dead." No wonder the "Christian Advocate" nor Mr. Beecher, either of them, says anything of the resurrection connected with this matter: they both "preach another gospel" from that preached by Christ and his apostles.

The "Advocate," after thus speaking of the "instant translation" of these murdered ones, by railroad mismanagement, says:

> Mr. Beecher both forcibly and happily illustrated the truth of the case by an anecdote. A boy who had been for years from his home in New York, wandering over the world, returned to seek his parents, but they had moved, and time had changed the whole city. He spent the day in seeking them up and down many streets; at last, wearied out, he applied at a house, and leaning against the door in his exhaustion, it was pressed open; the noise drew the family from an apartment; his parents were the occupants, and fell upon his neck! So these wearied ones had been seeking heaven; they were leaning against the door, it unexpectedly opened, and lo! all beyond was heaven.

Let us contrast such human inventions to comfort mourners with Paul's manner of doing it. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope: for if we believe that Jesus died and rose again, *even so* them also which sleep in Jesus [not those who are in the 'skies' by a 'translation'] will God bring with him." [Where did God bring Jesus from? Let the same apostle tell: "The God of peace that brought again from *the dead* our Lord Jesus:" Heb. xiii., 20.] "For this we say unto you by the word of the Lord, [not by man's traditions], that we which are alive and remain unto the coming of the Lord shall not prevent [literally, precede or go before], them which are asleep: for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: *then* we which are alive and remain shall be caught up *together* with them in the clouds, to meet the Lord in the air: and *so* shall we ever be with the Lord. Wherefore, comfort one another with *these words.*" 1 Thess. iv., 13–18.

How does Paul's method of comforting us about our friends who have died in the Lord agree with Mr. Beecher's and the "Christian Advocate?" Surely light and darkness are not more opposed than the two methods. Paul speaks "by the word of the Lord:" they speak by the traditions of men. No wonder the apostle said to the Colossians' "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." Col. ii., 8.

How long shall we follow "cunningly-devised fables" about going to heaven by death, and calling it "translation;" making "death the gate to endless joy," instead of *waiting* for God's Son *from* heaven to raise the dead in Christ and change the living saints, that they "shall not see death?" How long, O, Lord, how long shall thy word be turned into foolishness by the devices of men? and the hope of the gospel be buried under the rubbish of human traditions, which originated in heathen speculations, and were brought into the church by men who had a profession of Christianity, but understood not the great principles relating to a future life through a resurrection from the dead, or a change at the last day, if alive at the last trump?

Shall truth be longer trampled under foot by such sentiments as those contained in the foregoing extracts? O, ye men of God, who have received some light on the mehod by which the gospel proposes to give men eternal life, how long will you keep your light under a bushel while you are asked "How" men are "to enter heaven without death?" as if death, and not Christ, is "the door" to "eternal life" through which we must pass to reach the promised glory? Will you, for any cause, still hold your peace and see Christ and the resurrection set aside to save human traditions? Ye men of God, show yourselves and "stand up for Jesus," at whatever cost. He has long enough been crucified in the house of his professed friends. "Death" is extolled, and Jesus, "the resurrection and the life," is practically ignored, and "Death brings the *crown* of life." Jesus says, "I will give you a crown of life"—"I will raise you up at the last day:" but they tell us *death* is the way.

"A Man of Straw."

"The Advent Herald," (orthodox), last week, in replying to a correspondent, making inquiries as to whether a tract called, "Semi-Sadduceeism Exposed," etc., had been criticised by any one, says,

> The criticism of Eld. Storrs is the only one we have met with; and that our correspondent may judge for himself how effectually he has demolished it (?) we will give the tract, followed by his criticism.

It then gives the contents of the tract, and what it calls "Eld. Storrs' *criticism.*" We gave no formal criticism of that tract: we considered it beneath criticism. The points in it, if it had any, have been met and refuted so often, and the writer was so manifestly ignorant of the subject he undertook to write about that we considered it altogether superfluous to formally criticise it. We said:

> She quotes the texts, "No man hath ascended into heaven, but he who came down from heaven, even the Son of man which is in heaven:" and "If Christ be not risen, then they also who have fallen asleep in Christ are perished;" both of which she summarily disposes of, and then adds, "These two [texts] are all the New Testament texts which it is pretended teach the doctrine."
>
> We do not like to attribute to a "*Lady*" either ignorance or deliberate falsehood; but if the author of such a statement had been a man we could not avoid the conclusion that he was a great ignoramus, or else uttered a known falsehood. But a "Lady" cannot be supposed to merit language so severe applied to her, so we are compelled to conclude, that "as the serpent beguiled Eve through his subtlety," so this good "Lady" has been deceived by too much confidence in some pretended theologian who had not the manliness openly to show himself, but follows the illustrious example of the supposed author of the text, "Thou shalt not surely die."

Thus it will be seen why we did not give a "criticism" of the tract. There were, probably, none of our readers so ignorant as not to see the author of that tract was a mere pettifogger, who understood not the subject, and dealt in a few bald texts without regard to their contexts, and ignoring the general tenor of the Bible, and numerous texts which as clearly contradict the theory attempted to be established by the tract, as language can do it. We said:

> Her object is to "prevent" the spread of the doctrine of "No life out of Christ;" or of, No future life without a resurrection from the dead. This doctrine she calls "Semi-Sadduceeism," and affirms the believers in it "cannot produce *one* text in the New Testament which teaches it." Suppose this assertion were true, is she willing to stake her doctrine of an "immortal soul" on the finding of "one text in the New Testament which teaches it?' We will go a step further—If she can find one text in the Bible, anywhere, that saith, "The soul is immortal," or that man's "spirit is deathless" we pledge ourself to travel all the way to Minnesota, and on our knees confess to this "Lady" our great error in ever having promulgated the doctrine of "No future life out of Christ;" and that such life is only conferred on the saints by a resurrection at the last day, or a change to immortality, if alive when the last day comes. If she cannot find one text in the Bible affirming "the soul is immortal," is she willing to confess her error? We will help her to one that comes nearest to her view to be found in the Bible; it is this, "Thou shalt not surely die." Gen. iii., 4. The author of those words she may determine for herself.

How did this challenge affect our "orthodox" editor of "The Advent Herald?" Listen! He says:

> It is easy to set up, like a man of straw, the phrase "immortal soul" (a phrase which we never use) and then knock it down as Elder Storrs does, but when that is done the Scripture texts advanced in the tract in support of the doctrine of consciousness between death and resurrection are still to be disposed of.

We are glad to learn that our "orthodox" brother has made some advance toward the truth. He has discovered "the phrase '*immortal soul*'" is "like a man of straw," and he "never" uses it. We are glad of that. How long is it since "Eld. Storrs knocked it down," so that "The Advent Herald and its coadjutors have abandoned it, and all idea of making it stand on its legs, as the Philistines abandoned the idea of making Dagon stand up before the ark of God? See 1 Sam'l v., 1–5. They kept putting Dagon on his feet as often as he fell "upon his face to the earth before the Ark of the Lord; but after repeated efforts they found their poor god, Dagon with his "head and both his hands cut off," and nothing was left of him "only the stump." Thus it has been with this "immortal soul" god. He has been broken, crushed, thrown down and ground to powder so many times that "The Advent Herald" (or its editor) does not use the "phrase;" no, "never;" and has become satisfied it is "like a man of straw!" We hope he will be able to convince all his coadjutors and correspondents, of the same fact, so that they will no longer use that unscriptural and anti-christian phrase. We think we see it in that paper every now and then. You have done right, Br. "Advent Herald," in letting your readers know that "the phrase immortal soul is like a man of straw"—a deception palmed on Christianity to corrupt the truth, and without which no man of sense, in the exercise of the reason his Creator gave him, in reading the Scriptures would ever have thought of a future life except by a resurrection from the dead, at the last day.

It is that "man of straw," disguise it as they will, which has corrupted the gospel of life from the dead through Jesus Christ, and turned the great theme of Christ and his apostles, of the resurrection, into a fable, and has "made the counsel of God of none effect by your tradition" of going to heaven at death.

Now that our Br. Editor, in Boston, has abandoned that anti-scriptural phrase, immortal soul, and found it to be "like a man of straw," we hope he may also abandon the fruit of that poisonous deception, and come back to the Christian doctrine of the resurrection from the dead, at the last day; and teach his readers and correspondents that, "Except ye eat the flesh of the Son of man, and drink his blood, ye have *no life* in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and *I will raise* him *up at the last day.*" John vi., 53, 54.

Who or what is the "him?" It is not that man's body; but the man himself, to whom the promise is made. It is the *believer;* the now conscious personality who accepts Christ as his Life-giver. "This is the record, that God has given to us eternal life and *this* life is in His Son: he that hath the Son hath life; he that hath not the Son of God hath not life." 1 John v., 11, 12. "This record" exactly agrees with the testimony of Jesus above quoted, and proves the doctrine of inherent immortality and going into a conscious state at death to be alike fables; human inventions.

But to this testimony we may add that of Paul, "If Christ be not raised . . . then they also which have fallen asleep in Christ *are* perished:" showing that a future life depends on the resurrection from the dead. If there be no resurrection, then all hope of a life after death is cut off, so that, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink: for to-morrow we die." 1 Corth. xv., 17, 18, 32.

Put these texts and their conclusions together, and let any man say, if Paul's language here can be harmonized with the idea of a future life without a resurrection from the dead, or of a conscious state before the resurrection "at the last trump," when "the dead shall be raised incorruptible:" verse 52. On the 32d verse Dr. Adam Clarke, the great Methodist Commentator, says:

> "What the apostle says here, is a regular and legitimate conclusion from the doctrine, that there is no resurrection; for if there be no resurrection, then there can be . . . no future state of rewards and punishments; why, therefore, should we bear crosses, and keep ourselves under continual discipline! Let us eat and drink, take all the pleasure we can, for to-morrow we die; and there is an end of *us* forever."

The truth is, while a few texts, taken isolated from the contexts, and separated from the general tenor of Scripture, and aided by the traditions of men, seem to teach the conscious state of some of the dead; the general teaching of the prophets, Jesus Christ, and his apostles condemn the idea of any future life except by a resurrection from the dead "at the last day" . . . "at the last trump." Without the theory of an inherently immortal soul no such idea as a conscious life after death and before the resurrection can stand in the light of revelation.

Let those "men of straw,"—"inherent immortality, immortal soul, deathless spirit, always dying but never dead"—all "go to the moles and the bats," and perish with the Dagon of the Philistines, as they surely will, sooner or later.

The Wicked Resurrectionists.

J. Hamilton, Fredonia, N. Y., under date of April 25, writes: I have just received a visit from C. W. Low, of this place. He had the "World's Crisis," an article in which he wished to read to me, to disprove the non-resurrection of the wicked, and wanted my mind on it after hearing it read. It was an article sent the "Crisis" by "I. C. Wellcome," prefaced by his remarks. Low did not read to me the preface. After reading he asked what I thought of it? I supposed that it was a piece lately written by some one unacquainted with the Scripture doctrine as now promulgated in the Herald of Life. I told him there was no argument in it to disprove to me the non-living of the wicked dead, and I thought the man who wrote it was an ignoramus on the subject, or not honest. Low appeared to think he had caught me in a trap, and informed me it was written by Geo. Storrs. I told him I had nothing to retract, and I thought you would bear me out in my expression that you were at that time (twenty years ago), ignorant of what the Scriptures taught on the non-resurrection of the wicked dead. What say you?

Response by the Editor.—The course of Wellcome, Low, and others, concerned in this matter, shows both a bad taste and a bad spirit, and is beneath honorable men, to say nothing of honesty. They know the article in question was written at a time when we had given no special attention to the question, and were but "a babe" in the Life views. Suppose some one of orthodox proclivities should go back twenty years and hunt up some of their old sermons to prove the soul immortal and deathless—as they were once defenders of immortal-soulism—and should take the same course that Welcome, Low, and others have with our old notions, in our ignorance: would they count such a proceeding Christian, honorable, or even honest? Let them take up our abandoned positions, word for word, seeing they cannot invent anything equal to them, but let them call them their own, and advance them as such; then there would be a show of honesty, though they would look small playing with worn-out and cast-off garments, worn by us in childhood, when "we spake as a child, and thought as a child," and which, having "become a man," we have "put away," after the example of Paul.

If our opposers choose to act in this disreputable manner, let them do it. We can tell them they hurt themselves and their cause more than they can hurt us or the truths we now promulgate and defend. It calls attention to the inquiry, "How came Geo. Storrs to abandon the position he occupied twenty years ago?" It is a clear case, he did not do it to gain honor from men, nor for any pecuniary considerations; and he was old enough to know he would not gain any worldly good by such an unpopular course.

Thus thinking minds will be likely to look at the subject, and be led to inquiry, and that will lead to conviction, and the result will be an advance in the same direction, into the liberty of the gospel, and a deliverance from all the old Babylonish garments, which have bred and sustained superstition, persecution, and unrest in the religious world, and produced a spirit of hate and revenge instead of love and good-will to men. This will bring peace of mind and joy in the Holy Spirit, and the cheerful and blessed hope of entering the immortal state unaccompanied by any of the old revengeful theory of useless and hopeless torture for any of the human family.

Let our opposers, then, mock on, and dig up putrid theories as well as putrid carcasses to gratify a morbid spirit of revenge toward their fellow creatures, and to preserve in their systems the elements of the torture theories, which they have professed to repudiate. Let them take their course. We shall pursue that to which we believe God, reason and humanity have called us.

"Ghostography."

We believe this word has not yet taken its place in our dictionaries; but it means taking pictures of ghosts, or of the fancied souls of dead persons, called "photographs of spirits." It is the last development of the monstrous delusion called "Spiritualism." It has been the cause of much talk in this city recently. The following article contains all that we care to say on the subject. It is from the "American Baptist."

SPIRITUALISM.

Notwithstanding the repeated exposures of the tricks and duplicities of spiritualism, we still meet them in one form or another, flourishing and impudent as ever. Still the impostor Hume is welcomed and admired by a few aristocratic dunces among the nobility of "the Old World; and a few well-meaning, perhaps, bnt very credulous literary writers are still found to give their indorsement, and keep the world agog, on a subject which ought, long since, to have been buried with astrology, the philosopher's stone, and the black art.

In America, for the last year, the great spiritualistic sensation has been "planchette." The originators of this cunning humbug did wisely in making no claim to the assistance of spirits, yet asserting that their machine would do all that spirits profess to do. It has been a mine of wealth to the proprietors. Religious papers, among others, have kept it before the public by mysterious speculations as to whence the power came, without stopping to inquire whether it had any power. It is not a month since we saw an editorial in one of our religious journals, discussing with an owlish gravity, the secret of this mysterious agency. Every such advertisement of the humbug sends a dozen or two orders to the venders of the article. Some months ago, in consequence of the marvellous certificates in a "scientific" journal and other papers, we bought one and gave it a fair trial. We have made every endeavor to find a person under whose manipulation it would perform the antics ascribed to it, but without success; mediums and non-mediums showed the same result. The instrument writes in no other way than a pen writes; that is, by the force of human muscles. It is true that from the extreme ease with which it moves on its rollers, few persons can hold their hands so still, for five or ten minutes, as not to give it some motion; and however slight the pressure, the pencil at the other end will show it by a corresponding crooked or zigzag mark. This is done unconsciously, and we do not deny that an imaginative mind may be so far unconscious of its own doings, as to fancy that the hand remains passive, while writing intelligible words and sentences. But we know that when *we* write with it there is a volition, at least enough to give a direction to the muscles, and the same has evidently been true in the case of all whom we have seen use it. It is, in short, nothing but a pen, with a very delicate machinery for making the smallest amonnt of muscular pressure accomplish the largest amount of visible movement.

The last month has witnessed another phase of spiritualism, and which has at length got into the courts. This time it is the photographing of ghosts, or ghostography, the chief operator being a Mr. Mumler, whose office is 630 Broadway. He was arrested on a charge of fraud for selling photographs claiming to be ghost pictures when they were not. Mayor Oakey Hall, who is a decided enemy to humbugs of all kinds (we wish him success!) is understood to have set the prosecution on foot. Meantime Judge Edmonds and his fellow spiritualists, being confident of their ability to prove the truthfulness of the ghostographs, were sanguine in the belief of Mumler's acquittal, and the result justifies their sagacity. It was found impossible to prove that a spirit could *not* be photographed. It was proved clearly enough by the testimony of photographers that there were a dozen different ways in which secondary, or ghost-like pictures might be impressed on photographic plates in connection with the primary images. It was proved that by dexterous manipulation any photographer could impose upon the credulous, and furnish him with bogus portraits of ghosts; but that did not prove that Mr. Mumler's were bogus. So Mr. Mumler was cleared; he has gained a decided triumph; and now that his ghost-photography has become a recognized and legal business, we should not wonder if other professors of the art were to start up in various directions. Mr. Mumler was some ten or a dozen years ago in Boston, but his story was

so preposterous it attracted but little attention. Now that planchette and the rappings have run out, *ghostography* is bound to have its day. Let us not laugh at the Chinese for keeping spirits carefully sealed up in bottles, so long as our brilliant writers and thinkers believe that the atmosphere is filled with flitting forms, which can at any time be transferred to paper, by a photographic lens! Why it is that these spirits do not occasionally flit across the lenses of other photographers, as well as Mr. Mumler's, remains a mystery. An anonymous correspondent of the *Tribune* (W. D. L.) endeavors to solve this objection by affirming that other cases have occurred, but photographers are unwilling to let it be known. He says that in a photograph of himself, taken by an artist in Connecticut valley, a shadowy female figure appeared with his own, and the experiment was many times repeated with the same result, but the photographer would not allow his name to be mentioned. All we have to say of his story is that we shall not believe a word of it till we have some better evidence than an anonymous letter.

"Ghostography, and the whole system of Spiritism, has sprung from the idea of inherent immortality. That theory produced it and still gives it life and energy. Take away that doctrine, and Spiritism sinks to its proper place, viz., *animalism*. It is wholly animal; and carried on by jugglery or legerdemain. There are those who practise these feats who are honest enough to tell you that all they do is a mere deception, but a secret they challenge you to find out. But when any claim to do these things by disembodied spirits they are ignorant or dishonest. They may be sincere, but are deluded by knowing swindlers.

A Short Sermon.

BY WM. H. SPENCER.

"Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have committed, and of all their hard speeches which ungodly sinners have spoken against him.—Jude 15.

This passage, by many, is considered conclusive evidence of the re-living of the wicked dead, basing this conclusion upon an incorrect view of the doctrine of the judgment as taught in the Scriptures. To obtain a correct understanding of any passage of inspiration, having a doctrinal bearing, due attention must be given to the context; for nothing can be more destructive to the harmony of the different parts of revelation than to give any passage a construction which destroys the force of the context and conflicts with the evident design of the inspired writer. In the passage before us, the very idea therein presented, that "*the Lord cometh to execute judgment*," does not harmonize very well with the theory, based upon this passage, that His object is to make known to the criminal "*why sentence is passed*." But the gospel, as now being preached to the world, makes this known; hence we believe the apostle means to convey no such idea, which we hope to be able to show the reader.

The occasion which appears to have called forth this epistle from Jude was that certain "ungodly men" had "crept in unawares," "turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Hence, it is apparent that he wished to impress upon all the certain result of disobedience and rebellion to God.

"I will, therefore, *put you in remembrance*," says Jude, "how that the Lord, having saved the people out of the land of Egypt, *afterward destroyed them that believed not*." This is an assurance that he will call to their mind facts which they "once knew," and thus we may reasonably conclude that he will advance nothing contradictory or subversive of the teachings of other inspired penmen. But why call to remembrance the destruction of the rebellious Israelites in the wilderness unless it had some bearing upon the subject which he presents, viz.: the certain doom of all who should continue in rebellion against God's righteous law? Jehovah said to the murmuring Israelites, "Your carcasses shall *fall* in this wilderness . . . . I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me in this wilderness; they shall be *consumed*, and *there shall they die*."—Num. xiv., 29, 35. Here we have the *decisive* judgment of God passed upon the children of Israel while they were yet in their rebellion, but Jude calls our attention to the *execution* of this decision. In turning to the record we find that "The Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord was consumed." —Num. xxxii., 13. Now the important question arises—When God sat in judgment upon this evil generation, and his judgment decision was fully executed—were they "consumed" or "destroyed" with any promise of a future life by a resurrection from the dead? We respectfully ask the reader to consider this question with due care and candor. Is there a particle of evidence to show that they perished with any such expectation? Indeed, the terms "consumed," "destroyed," "perished," etc., do not convey a very fitting idea of a resurrection from the dead. But the very nature of the case excludes this generation from a resurrection to life. God sat in judgment upon them; the decision was passed and executed—they were "consumed" —and are now under the full infliction of the penalty. Will any one cast serious reflections upon the character of the all-wise and *just* Jehovah by maintaining that he will *revoke* his executed sentence in order that this rebellious generation may live? But for what will they live again? Certainly not to be judged, for this has already taken place. Hence, to assume that he will revoke this sentence is an implication that it was rendered unjustly.

But the commentary of Christ upon these facts must forever settle the question. Upon one occasion the Jews made the following declaration to our Saviour: "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." Let us consider, candidly, Christ's reply: "My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. I *am that bread of life*. Your fathers did eat manna in the wilderness, and *are* DEAD. This is the bread which cometh down from heaven, that a man may eat thereof and *not die*." (John vi.) The fate of those who perished in the wilderness, cannot be stated in more emphatic language. They "*are dead*,"—i. e., they are dead without a hope of resurrection, or a future life. But Christ is the "bread from heaven" that a man may eat thereof and "not die." He does does not mean that they will not be subjects of natural death, but that they will not remain eternally under the chains of death, like those who perished in the wilderness, for Jesus says, "*I will raise* HIM *up at the last day*." Whoso eateth my flesh, and drinketh my blood hath eternal life; and I will *raise him* up at the last day." This language of our Saviour shows conclusively that those wicked Israelites, who were "destroyed" in the wilderness, are excluded from a resurrection, but that those who have a spiritual connection with Christ will not be considered in in this manner "*dead*," for Christ will raise them up "at the last day." Thus the Son of God himself shows to the world that the saints, the children of the Most High, are alone the subjects of life from the dead.

It is quite certain to my mind that the apostle Jude had his mind fixed upon this hopeless condition of those dead Israelites and by calling to remembrance their fate endeavors to impress upon the minds of all, that such will be the fate of those who would not believe on the Great Life-giver. He refers to the fate of the Sodomites, showing that they, in like manner as the wicked Israelites, are "destroyed." These were executive judgments of God; and those who are thus destroyed are "*set forth for an example*," of those who should afterward live ungodly. In accordance with this fact, Jude informs us that there will be one more executive judgment, the nature of which he shows by reference to those of the past. The Lord will come to execute judgment upon those "mockers," at the last time, who "walk after their own ungodly lusts," and for "whom is reserved the blackness of darkness forever." May we be delivered from such a fate, is our earnest petition.

Rochester, N. Y., May, 1869.

Have the Wicked a Right to Live Again?

"The wicked have a just right to live in the day of their judgment. The criminal has a right to know why sentence is passed upon him, and to hear and know the passing of such sentence from the lips of the judge."—*Voice of the West.*

A correspondent in the above-named paper offers this as a reason for believing that the wicked dead will live again. We know many are deluded into strong opposition to those who advocate a future life only to the righteous by such absurd and unscriptural reasoning as this. As life from the dead, as a gracious gift from God, is at present exciting a good deal of attention, we desire to offer a few thoughts suggested by the above paragraph.

This "reason" appears to be based upon the supposition that the *investigative* as well as the *executive* judgment occur after the resurrection of the whole human family, and, of course, implies a simultaneous resurrection of both classes. We do not know that the writer in question is an advocate of the theory of the mortal resurrection of the whole race, but his supposition certainly involves it. But we believe nothing is more directly opposed to the plain teachings of inspiration than such a supposition. If the dead are "*raised incorruptible*," as Paul most positively affirms, (1 Cor. xv., 52,) then it follows conclusively that the decision of the Judge must have been passed *prior* to the resurrection. The fact that any of the dead are raised "incorruptible" completely overthrows the claim that the wicked dead must be made alive *before* the judgment simply to "hear and know the passing of such sentence." A judgment of an investigative character of necessity must occur before the resurrection, which is proved by the fact that at the coming of Christ, when he raises the dead, an eternal division of the human family takes place. "One is taken and the other left." The dead "in Christ," are "raised incorruptible," and together with his living saints, who are "changed in a moment, in the twinkling of an eye," they are "caught up to meet the Lord in the air." The sounding of the trumpet is the signal for the execution of God's decision, which must be made before it can be executed. Therefore, until Paul's positive declaration has been overthrown, the supposition which is advanced to sustain the doctrine of the future re-living of the wicked, falls to the ground, without the necessity, on our part, of bringing forward other witnesses to sustain the Apostle's unimpeachable testimony.

Again, what an impassable barrier Paul raises up against the theory of the mortal resurrection of *any* of the human family! His sublime argument affirms that as the body is "sown in corruption, it is raised in incorruption." (1 Cor. xv.) He is *not* trying to prove Universalism, but is establishing the doctrine of the resurrection of the dead. But, as he maintains that the "dead shall be raised incorruptible," to what class does he refer? He proves clearly to the world that the Prince of Life was raised from the dead, and he just as clearly, to my mind, proves that the subjects of the resurrection will be raised with the same power of an endless life. By establishing the doctrine of the resurrection he overthrows the claims of Sadduceeism and infidelity; and by proving that the ungodly are excluded from a future life—or life from the dead—he demolishes the superstructure of Universalism.

Again it is assumed that "the wicked dead have a just right to live in the day of their judgment." It would be extremely interesting to see an effort put forth to prove this assumption from the Scriptures, but this the above writer very wisely does not attempt, nor does he even define for his readers the nature of the judgment to which he refers. If he means to assume that the unrighteous dead "have a just right" to live in the day of their *executive* judgment, we should widely differ with him. If the wicked dead live again because they have a "right" to live, pray tell us where they obtained such a *right*. Has any man a right to a future life, independent of the promises of God? If so, then why should God hold forth to man a future life as a gracious *gift?* There is a great difference between a *debt* and a *free gift*. If the wicked dead have "a right" to live again they must claim it as a *debt*, or *due* them; in that case they can *demand* it, without being under any obligation to God. But *any* life from the dead is a *gift* from God—a gracious bestowment—and no man can claim it as his *due*.

A dark and deep gloom hung over the world regarding a future life, till Christ came and the gospel proclamation went forth to the world, of life from the dead. "The *gift* of God is eternal life." "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not PERISH but have everlasting life."

Oh what a gracious offer is held forth to man, who is *perishing* without hope unless he accept, of God's unending grace, and by faith in Christ lays hold of the hope set before him in the gospel. Who that loves Jesus should not exult in the glorious prospect—the saints of God shall live again—live in glorious, endless communion with God and the heavenly hosts? Wm. H. Spencer.

Rochester, N. Y. April, 1869.

"Little Dene."

W. W. Hosford, New Britain, Conn., wishes the above-named article, which we published in the Herald a short time since, published on a single leaf for circulation. He says:

In my efforts to get the people to search the Scriptures for themselves, instead of relying on the traditions of men, I find the best success by, at first, enlightening them on the false, yea, blasphemous doctrine of eternal torments. When undeceived in this matter, they are enabled to look upon God, not as a hateful object, but, as a Being that can be loved. Hence, if we can open their eyes on this subject we shall honor God and confer a blessing on our fellow men. With this end in view, I propose that you publish the story of "Little Dene," which is a real gem, and as an elementary work would prove really valuable, as it would be read by every child into whose hands it could be placed, instilling, as it did in my mind, a lesson never to be forgotten. I will pledge $5 toward the expense of putting it in a leaflet tract.

A gentleman writes us from Nevada City: For a few weeks, last winter, I had the opportunity of reading the Herald of Life, and, I may say, with considerable interest. Having been brought up under Methodist teachings, and hearing scarcely anything else, the doctrine of the Herald of Life seemed strange; but since my attention has been drawn in that direction, and after comparing a few of the leading ideas in your paper with those of the churches and with the Bible itself, I have come to the conclusion they are not so strange, after all. Standing aloof from all sects, I hear all, and hope to judge aright. Please send me the following works.

Note by Editor.—We have sent an entire set of "Campaign Documents," and some other works also.

James Smith, Orrington, Me., writes: I write you a few lines to let you know I am still alive, though eighty years old last October. I feel some of the infirmities of age, but my hope is firm in God, through Christ, that with all the saints I will soon be delivered from the bondage of corruption and reign with Christ at home. I have been out here for twenty-seven years, as many others have, waiting for the adoption, to wit, the redemption of our body. It must be we are very near the haven of rest. O how good it will be to know that we have fought the good fight and kept the faith, and obtained the crown. Eternal life! What a hope! Immortality through Christ our Life-giver! What a gift, what favor, what a mercy conferred through Christ. I am glad, brother, that you are still spared to labor for the church. I can say, I like the Herald very much: it is food for the Christian: it is an antidote to meet the false creeds of our day, which are hurrying so many on to atheism and destruction. I hope you will be spared as long as God has work for you to do. Yours in the gospel hope.

B. Mellor, Rockdale Mills, Pa., writes: I send $10, the second half of my pledge on the current volume of our precious Herald of Life. I am thankful to our divine Head that your life and health are still preserved, and that the interest of the paper is so well kept up: doubtless much of this is in answer to the prayers of our brothers and sisters who love the truth. For myself I can truly say, I am delighted with nearly all that we have had since the present volume commenced; especially am I pleased to hear of the progress of truth in England. I am also much pleased that Br. Burbank is laboring so zealously. May the Lord reward him a hundredfold in life and a crown of glory in the world to come. Yours in the gospel hope.

Orthodoxy's Mixture.

Orthodoxy, salvation, and damnation are generally so well mixed up together, now-a-days, that it it almost impossible to separate them. Let us discuss orthodoxy for a little while, and see what it is; and perhaps we may have a solution of the question, why so comparatively few men embrace Christ? which appears to be puzzling so many who are "called to preach." Orthodoxy is a narrow, stony, crooked, uneven road, that leads through an unexplored and unexplorable wilderness. At the entrance of this road stands the orthodox preacher, who points his finger toward the wilderness, and says to the people, Walk in there; it is a long road and is dangerous; but persevere, push forward, keep the road to the right. I cannot go with you to explain to you anything that I have discovered; I have never searched or explored it; I can only give you the same directions which others have given me, and which instructions have been handed down from one generation to another for several centuries. At the end of the road you will find a beautiful city among the inhabitants of which you will find your mother, father, brothers, sisters, children, and friends—all in glory. If you turn to the *left*, you will find a road which also has a termination; but it ends in a lake of fire and brimstone, in which all the damned are suffering the indescribable torments, which a *just* God is inflicting upon them. At various points along the road you will find men who tell you that they have gone far in search of a better road to the eternal city, and that they have found one which is smooth, and on which the warmth and radiance of God's sunlight and favor is ever shining; but heed not these, for they are seducers; you must stumble on in darkness and uncertainty over the road in which I have directed you. You will find along the road, too, innumerable devils; real personal devils, with tail, cloven hoof, fiery eyes, horns, etc., who will endeavor to draw you into another way. These you must resist, or they will take you to the lake of fire and brimstone, and cast you in there where you will suffer forever and forever all the torments which unquenchable fire and God's wrath can make you suffer—in that fire where is "weeping and wailing and gnashing of teeth."

According to orthodoxy, it is eminently wicked to embrace a religion that harmonizes with the teachings of the Divine Master, or to search for light and truth, unless we do so with our minds firmly resolved to reject everything that conflicts with the orthodox creed.

It is no wonder that the masses refuse to accept the terms of salvation when so few teachers of the Divine Word have the learning or the natural capacity to teach.

We hear the same preacher discourse upon a dozen different topics, and at the close of the last discussion he does not even appear to realize that he has again and again contradicted himself. One Sabbath we hear a preacher tell his congregation all about the resurrection on the last day, when "both the just and the unjust" shall arise from their graves, and appear before God, to receive their reward or their punishment, thereby conveying the idea that until the resurrection all the dead "sleep." In a few days, at a funeral service, we hear the same man consoling the afflicted friends with the assurance that the spirit of the departed is now in glory.

Again we hear, within the space of five minutes, the orthodox minister assure his hearers that, unless they repent, they will "die an *eternal death*" and suffer "*all the torments of hell forever!*"

Again, that God is all *love*, but unless they repent they will be forever tormented with the damned.

Why is it that these men cannot convince themselves by study, both by the character of God and the teachings of Jesus Christ, that *not to live again* would be punishment enough to constrain men to seek the face and favor of their Lord.

Why insist that God will do that from which the vilest human wretch would shrink? Why persist in advancing a law of *wrath* and *cruelty*, when we have a law of *Love* and *Mercy?* Homo.

Mauch Chunk, Pa.

The Resurrection.

This is a subject of vital importance to the whole human family. On this hangs the only hope of the Christian. Take away this hope and he is left in despair; dark and gloomy forebodings veil the future: nothing is before us but the long dark night of eternal silence. This was the condition of mankind before Christ came and offered life to all. The world was one vast hospital, filled with the dead and dying. The first pair eat, the poison and all of their posterity partook of the same nature. But Jesus Christ, the great Physician of the human family, came, and offered life: and all that believe on him will be raised up at the last day.

If the Saviour had not come, the race would have slept an *eternal sleep*. This is the state in which Christ found them. Like men in the midst of a deep whirlpool. He throws in a rope to rescue them; but if they will not obey, they must suffer the consequences—go down in death. This is the time Paul labored that he might attain unto the Resurrection out from among the dead. This is the time that Christ had reference to when he said, They which shall be accounted worthy to obtain that world and the resurrection from the dead. This is the time Isaiah looked to—Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust. They are all coming forth singing; not one to die the second time. As we stand upon the verge of the judgment and look over this world-wide charnel house, we stand in awe to see how few are striving to attain unto eternal life. Yours, in hope of eternal life.

Philip Wolfenbarger.

Burr Oak, Iowa, April, 1869.

From Luther Smith.

Sheldon, Wis., April 19, 1869.

Br. Storrs: I am forced to write you to stop my paper for want of funds to pay. I am a poor man and crippled in one foot, with seven in family, and beside all that, I have had a sick brother and his wife on my hands for support for the last six months, and they are still dependent on me for a living. I value the Herald of Life next to my Bible: it has been the means of enlightening me in the true ways of righteousness, and also showing me wherein God is love. I now can see the beauty and loveliness of God's dealings with us sinners. It is all the preaching we have here; for we are alone, and are put down by others to be the lowest of human beings.

I know where I stand, and I thank God that I have been enlightened. The doctrine of eternal torments has no place in my mind. What a horrible and God-dishonoring doctrine. I thank God; but words cannot express my thanks: they fail me. I feel so thankful, "that whereas I was once blind, now I see."

My father, who lives with me, is a strong believer in the Life views, and takes great pleasure in hearing me read the Herald. He is now in his eighty second year; he also is praying, "Thy Kingdom come," for he soon expects, if not changed, to sleep in Jesus.

If I had some of the Campaign Documents I would distribute them; and will have some as soon as I can pay for them. I received two; one on the judgment, and the other, the The Living Soul. I have loaned them to some here; the effect I do not know yet; but I calculate to send them to Penn., to a sister, this week.

I crave an interest in the prayers of all the brothers and sisters.

Yours in the hope of the soon coming of our King.

Note by the Editor.—Your paper will be continued. A good Sister, in Philadelphia, Pa., has left us money for it. Your good old father must not be deprived of hearing you read it to him. May the Lord bless you all, and enable you to endure to the end; so shall you receive the "Crown of Life."

From John Billings.

New Rutland, Ill., April 27, 1869.

Br. Storrs: I thought I would drop a few lines for the paper to say to all that I have been sick since last September. All winter I have been pretty much confined to the house. I concluded that my work was done. But as the spring opens, I now seem to be improving some, and if it is the Lord's will that I should have my usual health again, I shall spend my entire time laboring to spread the blessed truths of the gospel, or good news of life for all that will comply with the conditions of the gospel. My circumstances, in consequence of sickness, are such that I have not been able so do anything for the paper, but if the way opens I shall take it. I don't want it unless I can pay for it. If it is to be sent free to anybody I want it sent to some one that is inquiring after light.

Reason and Faith.—The learned and pious Boyle well expressed it when he says that there is much in Christianity above our reason, but nothing contrary to it.

The Prayer.

A young lady was taking a pleasant walk one summer day in a deeply-shaded woodland, and, being weary, sat down to rest on a secluded mossy bank near the summit of a hill. Presently she heard a voice, as of one engaged in earnest conversation, and, on advancing a step or two, she saw good Mr. M—— coming leisurely up the hill, the reins hanging loosely over his horse's neck. "What can he be talking about so earnestly to himself?" she thought; but directly she heard the voice of prayer, and the words which God's providence caused to be especially impressed upon her mind were these: "O Lord, have mercy upon the dear youth of this place!" The good old man rode on, but the voice of prayer was heard, after he had disappeared from her view, in the leafy depths of the forest. The young lady was struck with the thought: "Is this the way Christians go about the town, and mingle with the world? Do they pray thus for our souls? I have hardly ever prayed for my own." From that day she began to pray, and became the first-fruits of a glorious revival.

How and How Not to Make Hens Lay.

Many persons feed hens too much for laying. To keep twenty hens through the winter, give three pints of corn and two of oats or buckwheat per day; also, about twice a week, give them shorts or bran wet with warm sour milk, of which they seem very fond; make it quite wet and put in a large spoonful of ground black pepper. Give them all the green stuff that can be had—such as cabbage leaves, parings of apples, cores and all, etc. So fed, with comfortable quarters, they will lay all winter. Keep only early spring pullets. Change cocks every spring. In proof of the above, we will merely observe that a neighbor had among a lot of hens one that would not lay under any circumstances; and as such hens are not profitable to keep, she was considered a fit subject for the pot. On dressing, she was found to be literally filled with fat, instead of egg ovaries.—*Farmers' Home Journal.*

Appointments.

West Meriden, Conn., Sunday, May 16.
Forestville, Sunday, May 23.
S. W. Bishop.

Eld. B. Matthias' Post-Office Address is, for the present, Lanesville, Kansas.

S. W. Bishop. Forestville, Conn. Sunday, May 23.

C. C. Barker. June 6.

New York City. F. H. Burbank, at the Hall No. 303 W. Fourteenth St., on Sunday eve, May 16.

W. H. Hanford will preach in the schoolhouse at Brown's Point (near Keyport), N. J., Sunday, May 16.

Business Matters.

One Dollar each from—S. Benton, M. Hampton, Jas. Smith, S. Pell, H. A. Arnold, Joel A. Simonds, N. Ward, T. Jardine, H. Howard, J. C. Wheeler, Mrs. Ella Angle, Thos. A. Vick, S. W. Chaffee.

Two Dollars each from—C. R. Crosset (pays to No. 217), Wm. S. Lane, John E. Jones.

Various sums—A. Sexton, $3; B. Mellor, balance of pledge, $10, paid; H. A. Chittenden, $5; Jas. Field, $5; Donation, for Herald, $3; J. M. Chaffee, $5; M. M. Young, $11 60; Henry H. Arnold, $5 on pledge; Mary Gerald, 50 cents; D. W. White, $15, balance of pledge paid; J. Crawford, $5 for tracts.

For Tract Fund.

L. C. T.	$5 00
John Lightfoot	50
Elizabeth S. Littell	1 00
John E. Jones	3 00

Parcels sent since last week.

L. D. Tanner	by mail
D. T. Taylor	" "
S. Carlisle	" "
P. D. Salter	" "
W. Smith	" "
L. F. Moore	" "
I. S. Small	" "
W. W. Hosford	" "
B. F. Rowell	" "
C. Franke, 4 parcels	" "
Marcena A. Hicks	" "
H. Lees	" "
A. Pennell	" "
H. M. Wood	" "
J. Maxim	" "
W. P. Shockey	" "
A. Pickell	" "
A. Larkin	" "
L. Smith	" "
P. C. Davis	" "
E. A. Poole	" "
B. W. Cutler	" "
Dr. J. Nye	" "
M. Clarke	" "
L. J. Beach	by mail
Ann M. Dickinson	" "
D. Sherburne	" "
J. Hamilton	" "
W. H. Spencer	" "
Rev. E. D. Daniels	" "
Mrs. L. B. Lamb	" "
Juliana Reynolds	" "
N. Ward	" "
J. Billings	" "
W. Steele	" "
S. M. Chaffee	" "
J. W. Brown	" "
J. W. Whiting	" "
Miss Bell Myers	" "
John Lightfoot	" "
William S. Lane	" "
D. B. Cutler	" "
Geo. B. Hoit	" "
Jehiel Claflin (2 packages)	" "
Wm. H. Simmons	" "
Polly G. Pitts (to others, as you ordered)	" "
Henry Lees (two parcels)	" "
Wm. M. Atkinson	" "
Geo. T. Collins	" "
S. Benton	" "
James Crawford	by exp.

To Correspondents.

C. Cushing. The $2 were credited to G. Mitchell on our books.

Mrs. Ella Angle. Your paper has been sent regularly from our office.

Poetry.

INVITATION.

BY S. H. BRICKETT.

Proud and hungry soul that starvest
'Mid the ripened fields of wheat,
Must thou famish in the harvest,
Never pluck the corn and eat?

Fainting in the vineyard, bursting
With its weight of precious wine,
Must thou go forever thirsting
For the draught that is divine?

Must thy pride still spurn the treasure
Offered to thee without price?
Still attempt God's love to measure—
Still reject His Sacrifice?

Far from Him thy feet have wandered,
Vaguely seeking home and rest;
Rich the heritage thou'st squandered
In thy weary, wayward quest.

Esau-like, thou'st sought the blessing
Vainly, with tears and care and cost;
Can'st thou turn at last, confessing
Grace must give what Guilt has lost?

Fruitless other inquisition;
Thou art sick, and blind, and lame!
And there's only one Physician—
Jesus Christ the only name!

Come to Him, O come, believing
He can heal and rescue thee;
Come to Him to-day, receiving
Gifts to make thee rich and free;

All thy life-long debts forgiven—
Bankrupt, that hast nought to pay;
Fear dispelled by hope of heaven,
Darkness changed to glorious day.

Come to Him! He longs to greet thee,
He has welcome, comfort, peace;
Come to Him—*He* comes to meet thee;
Let thy weary wanderings cease.

Here the Tree of Life is growing—
Cross of Christ—disdained of men,
Health, and Hope, and Heaven bestowing;
Eat, and hunger not again!

Here salvation's fount is streaming;
See the purpling tide outpour!
Earthly founts are false and seeming—
Drink of this and thirst no more!

Selected by L. J. BEACH.

Children's Department.

LOST IN THE WOODS.

Two little girls, named Carrie and Barbara, had just made each other's acquaintance, and they took a ramble in the woods together, to collect acorns, pine cones, and other curious and pretty things, of which Nature keeps a great store-house in the quiet forest. Barbara's mother was an ignorant and superstitious woman, and filled her children's minds with a variety of silly and impossible stories. In Barbara's belief, the tufts of beautiful moss in the woods were the green velvet cushions on which queer little spirits called fairies were accustomed to sit, and the acorn cups were bowls out of which they drank.

Carrie's mother was a pious and sensible woman, and her little girl, in gathering mosses, admired the wonderful neatness and beauty with which God has formed the humblest thing that grows—while, in looking at the acorn, she remembered that nothing less than His power could cause that little nut to become a tall and stately tree. . . . .

"The children were so busy, and so well amused, that evening came on before they knew it, and, while they were trying to find their way out of the forest, it became quite dark." Then, more and more bewildered, the two little girls sat down, very close together, upon the roots of a huge tree. Here and there a broken ray of moonlight glimmered through the branches above them, but, round about them, all looked black and dark, and, now and then, some wakeful bird gave a strange sort of whistle, or a wild and mournful cry. . . . .

"Oh," sobbed Barbara, "it's dreadful to think of having to stay here all night! I am so afraid! My mother tells such awful stories about people that have been lost in the woods, and eaten up by bears, or wolves, or witches that changed themselves into dreadful beasts, just to tear folks up!"

"Here the two children involuntarily cuddled closer together, but Carrie said: "Well, if there were such things here God could keep them from eating us! My mother tells about a good man that was put right into a den of wild beasts—great, hungry lions—and yet the Lord made those lions keep their mouths tight shut, and lie just as quiet as little kittens, until that good man was taken out of the den unhurt." . . . .

"After this, both the children were still for some moments, and then Barbara began to whimper, "There's nothing that I'm so much afraid of as ghosts! The other evening my mother was telling about somebody that was in some dark, lonesome place, like this, and saw, a good way off, a blue flame, and it came nearer and nearer, (and there was a tall, awfully lean figure, all dressed in grave clothes, and with fire-balls for eyes!)" Here Barbara became too much frightened at her own story to tell any more of it, and concluded by saying: "Didn't your mother ever tell you such stories as that?"

"No, never," said Carrie; "but she told me about one of the old-time saints, named Peter, that was in a worse place than the woods, for he was in a dark, gloomy prison, with chains on his hands and feet, and, in the night, he waked up and saw a bright light, and there stood a beautiful angel, with his sweet, loving face, and dress of sparkling white. The Lord sent this angel to bring Peter out of prison, and,—but see, there's a light over there, among the trees! Who knows but it may be an angel sent to lead us out of here?"

"Are you sure it's not a gh-gho-ghost?" faltered the trembling Barbara.

"Oh, I feel certain that it's not!" answered Carrie. "Now I see a man holding a lantern, but may be that's an angel with him dressed in white. Oh, Barbara, they are my parents, come to look for me!"

And, springing joyfully forward, Carrie was clasped to the bosom of a being but "little lower than the angels,"—a faithful Christian mother, whose prayers the Lord had answered, by guiding her to her child.—*The Mother at Home.*

THE ONE THING NEEDFUL.

THE question is sometimes asked, "Are we a people?" or, in other words, Are we a separate body, as Adventists; a great moving power in the religious world?

This question may be answered in the affirmative. We are a people; a distinct people; a mighty power in the religious world. But here arises another question: Do we as a people fulfil the great mission allotted to us, in a manner commensurate with the advantages and facilities bestowed upon us. Do we as a people employ ourselves in a manner that shall tell most effectually in the salvation of the perishing, and thereby glorify Him who has called us out from the beggarly elements of this wicked, fire-doomed world? Are we as a people occupying a position where it could be emphatically said to us, "Ye are the light of the world?" 'Tis true, we are blessed with great and glorious light, but is that light allowed to shine to the extent that it tells most in leading sinners to Christ, and thus honoring the Giver, who has been so kind as to bestow it upon us?

These are questions of great importance; and how can they be answered truthfully. Happy would it be for all concerned, could each one be answered in the affirmative; but such, alas! is not the case. This people, to whom was committed the grand dispensational message of the soon coming of Christ, and who, more than any other people under the sun, have been instrumental in removing the dark veil of mysticism which for centuries enshrouded the word of God; this people have been in a great measure shorn of their strength; their glory has departed; but we could wish not finally. Often, as we think of the divided, scattered condition of the Advent people, we feel like crying out, in the language of the good old Jeremiah, "How is the gold become dim! how is the most fine gold changed!"

And what is the cause of this weakened, and comparatively dormant condition of the Advent body? It is because of the lack of one great principle of Christianity, without which the church never did and never can prosper. That principle is Charity. That principle is *the one thing needful* among us as a body to-day. And yet some seem to act as if they thought they were doing God service in making the breach wider and wider. All parties among us would do well to stop where they are, and learn to observe one of the first principles of the gospel, which is embodied in the Golden Rule: "As ye would that men should do unto you, do ye even so unto them." It is by neglecting to observe this precious precept that we stand to-day before the world a divided and scattered people. But some will say that this dividing and subdividing of the Advent Church is all the work of God; that he is separating the chaff from the wheat. This idea is a cunning device to encourage dissension, and thus destroy the usefulness of the church.

If one goes into an Advent meeting now, this spirit of sectarianism meets him at the very threshold. Instead of seeing brethren of all shades of belief mingling together, and striving to build each other up on their "most holy faith," we find ourselves in a meeting of a strongly sectarian character. Perhaps it is a "Crisis" meeting, so-called; and one marked feature seems to be a great solicitude lest something might be spoken that is not strictly in accordance with their preconceived opinions of truth; and thus the cause of God suffers. Just as if God could not take care of his own work without their aid. They will profess loudly that they make nothing a test of fellowship but Christian character; but we soon find that certain points of doctrine make up a great part of the test. They say that wherever certain doctrines are introduced, distraction and confusion follow. If people have not enough of the spirit of meekness to sit and hear others express their belief without getting affronted, they are not quite ready to be made immortal.

But "Crisis" meetings are not the only ones among us where we see this spirit of exclusiveness manifested. The party which promulgates the doctrine of "No future life for the wicked dead," the "Sabbath" party, and all the parties into which the Advent Church is divided, have each their particular "truth," which must be received, or whoever does not receive it is set down as a heretic.

What we stand in need of more than anything else, is faithful preaching of the word of God in all its parts, giving each part its proper place and due prominence, and not continually harping upon one idea to the exclusion of everything else. We do not need it all practical, nor all doctrinal; but we need the gospel presented in such a way that it will make us better, and fit us for the world to come. Oh, what folly it is for professed preachers of the gospel to take one item of God's word and spend their time in trying to convert people to that one idea, while many of the more weighty matters are passed by in silence. Such preachers and such converts have plenty of theory, but very little vital godliness. Oh, that God would send out more true-hearted servants into the vineyard! The harvest is truly great, and is ripening fast; but the real laborers for God are few.

CHARLES C. TUCK.

BANGOR, ME., April 22, 1869.

REMARKS BY THE EDITOR.—We agree with Br. Tuck in the necessity of "Charity," but not *among* "Adventists" and *for* them more than for any other Christians. "Adventists," as they are called, manifest the same lack of charity toward other sects as he complains of among themselves. Such a spirit is just as wrong toward others as among themselves. The first grand mistake among believers in the speedy return of Christ from heaven was their calling themselves an "Advent Church," thereby hedging themselves into as narrow an inclosure or sect as any other body, with another name than the Bible warrants. The one only test of Christian fellowship is, and ever ought to be, "Has Christ received him? and does the person possess the spirit of Christ?" That point being settled, we cannot withhold charity or fellowship from him without sin, however that person may differ from us in theory. This remark, however, is not to be construed into the idea of indifference as to a man's theory or belief; but that is not the criterion by which we are to be governed in our love toward the members of Christ's body.

If we agree with those calling themselves "Adventists" in regard to the nearness of the advent we cannot accept that belief as a ground of Christian fellowship, of itself: we must have other evidence that they have the mind of Christ. Organized churches with sectarian names are engines of discord, division, and uncharitableness: such they always have been and always will be. Love is the only bond of union for a Christian body; when that will not hold Christians together they lose their character as such, and become mere sectarians: their charity is not *Christian* charity, but *Sectarian* charity, and is worthless except for sectarian purposes.

Let us have the genuine article—Love to all whom Christ has received, and who manifest the spirit of Christ. Then shall men know that we are *His* disciples and not mere sectarians.

THE INSPIRED.

Who are and have been inspired? The answer depends upon the wider or narrower meaning given to the word inspired. Theologians confine it to those who were used by the Holy Spirit to communicate infallible truth in the Scriptures; and they are sometimes disposed to claim a monopoly of the word, and to make it ecclesiastically criminal to talk of any other kind or degree of religious inspiration. Infidels seize upon this limitation of a word in itself broad, and protest, not without plausible argument, against this setting up of men who lived two and three thousand years ago as alone having had divine enlightenment. Enthusiastic religionists, too, who have had their dreams and impulses, and would fain gain for them a divine authority, re-echo this protest in the name of faith. Moreover grave minds not thus affected, either with skepticism or superstition, feel the chill of utter separation from those grand religious leaders, the prophets and apostles of other days, and would fain believe that God has not altogether substituted the outward Bible, as an inspired volume, for the inward contact of his own Spirit with the human soul.

It would seem wise, therefore, not to undertake to limit the meaning of a word, which has always had a broad and varied use, to a narrow and technical signification. Better is it to discriminate between its applications, and to tell in each case in which we speak of inspiration, what we would imply as to its source, its design, and its actua lresults. And for this we have the warrant of Scriptural usage, so far as our English version is concerned—and it is with the use of an English word that we have now to do. The word inspire does not occur at all in our Bible, and the word inspiration is found but twice. Once it has the narrow or modern technical meaning—when we read Paul's declaration in 2 Tim. iii., 16, that "all Scripture is given by inspiration of God." Once it has the free idea, when it is said of Elihu, in Job. xxxii., 8, that "the inspiration of the Almighty giveth them understanding." In the first instance reference is had to the inspiration needed for the specific work of writing the Old Testament as a guide to religious truth and duty. In the second instance allusion is made to the human mind as originally inbreathed of God, and also as providentially prepared and impelled to utter itself on fit occasions.

Now it may easily be true that the Holy Spirit has used only certain men in certain ages to do the particular work of Bible-making, since these needs to be put into a Bible for all time succeeding the introduction of the Christian or final dispensation. But this in no wise hinders that the same Holy Spirit shall dwell in all saints now, as a genuine inspiration for quite other purposes. It is indeed a truth of Scripture constantly urged, that the Holy Spirit is the life of every holy soul, and the ever present director of this entire dispensation; that he is therefore the regenerator, illuminator, and comforter of individual saints, and a true inspirer of prayers, hymns, plans, and words of spiritual power, while he pours waves of thought and feeling through the church at large, which impel it to appropriate deeds of Christian enterprise. We are not then cut off in this respect from sympathetic connection with prophets and apostles, but even surpass those who were only used as writers of canonical books. Who can doubt that the humblest saint in whom is an inspiration of the Comforter for purposes of sanctification, is far more privileged than the prophet Balaam with all the predictive revelations made to him by the Holy Spirit? We abide with the church of all ages in the unity of the Spirit, prepared and used by Him in our time, as were they in their time, for the varied work now needed. We live in an atmosphere of divine influences, and now as of older days he is the man of power, with tongue or pen, who yields up his soul to the inspiration of the Holy Ghost. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations but the same Lord. And there are diversities of operations, but it is the same God who worketh all in all."—*The Advance.*

WHO IS THE COMING MAN?

To answer this question truthfully, is to do it scripturally. Human speculations and conjecture, when weighed in the balances of truth, amount to nothing, only so far as they may be the reflex of Divine prediction. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Man, unenlightened by the teachings of God's Spirit, is unable to foresee what is treasured up in the future. This has been so repeatedly verified in the history of the past, that the wisdom of man is at best denominated to be but "foolishness with God." We therefore turn to God, who seeth the end from the beginning, and who has declared what shall be hereafter, for that knowledge of the invisible future, which no uninspired mortal is able to make known. What the Deity has promised to His servants, and foretold by His Prophets, we may regard as certain of fulfilment, however great and marvellous it may appear to us. Divine promises and predictions are always accompanied by such evidence as to insure their belief, except in such cases, as when the mind of man is disposed to do what is contrary to the will of God at all hazard. When God called to Moses from the burning bush, and said, "I am the God of Abraham, the God of Isaac, and the God of Jacob," the evidence accompanying this declaration was such as would convince a man like Moses, however skeptical he might be. There was such a display of miraculous power, and what was equally as convincing, such a distinct declaration to fulfil a covenant made with Abraham upward of four hundred years previous, as to satisfy Moses that he was standing in the presence of, and conversing with none other than the God of his fathers, Abraham, Isaac and Jacob. All along the coast of time, beginning with Adam in the garden of Eden, and ending with John in the Isle of Patmos, spanning a period of over four thousand years, we have a record of God's dealings with men, constituting a narrative so full of simplicity, and so free from anything like the art of deception, and withal confirmed with such a variety of indisputable facts, as to put the writings of Prophets and Apostles beyond the power of successful contradiction. We therefore turn away from the vain speculations and ambiguous utterances of uninspired men to consult the utterances of those who spoke as they were moved by the Holy Spirit, declaring the end from the beginning, and from ancient times, the things not yet accomplished, saying, "My counsel shall stand and I will do all my pleasure." The Coming Man as set forth in the teachings of the Eternal Spirit, is, as we have already hinted, none other than

THE SON OF GOD.

The following are some of the titles He bears in the Scriptures of truth; Wonderful, Counsellor, Mighty God, Father of the Age to Come, Prince of Peace, The Lord our Righteousness, Immanuel, or God with us, The Lion of the Tribe of Judah, The Bright and Morning Star, Alpha and Omega, the First and the Last, The Prince of the Kings of the Earth, and last and most familiar of all, Jesus Christ, both Son of God and Son of David. He is also frequently styled the Son of Man, not, however that He is the son of Joseph, as Unitarianism affirms, but because He took upon Him, not the nature of angels, but the seed of Abraham. As the Spirit has said, "He was made of a woman," in fulfilment of the prophecy, "behold a virgin shall conceive and bear a son, and shall call his name Immanuel." Isa. vii., 14.

For four thousand years Jesus Christ existed in the word of promise, but when the fulness of time came, "the word was made flesh," and He who had been promised as the woman's seed, made His appearance among men. He was miraculously conceived and born through the operation of the Spirit of God and was, therefore, the Son of the Highest, as well as the Son of Mary. We do not regard Unitarianism or Trinitarianism, as expressive of the truth concerning the nature of Christ. He is not, as the latter affirms, the Eternal Father, nor, as the former teaches, simply the Son of Joseph. He is, however, most emphatically, the Son of God made in the likeness of sinful man, that He might, as Paul affirms, taste death for every man, that through death He might destroy him that hath the power of death, that is, the devil." Heb. ii, 10–16.

But while Jesus was as other men, mortal and subject to death, it is nevertheless true that he was God with us in that the Father dwelt in him by his Spirit. The Father spoke through Jesus, and hence, as Paul declares, God was in him "reconciling the world unto himself." The words of Jesus are the words of the Spirit, and not simply the words of himself as a man. He spake as one having authority, at the same time making such a display of power as to confirm the things he taught as heavenly and divine. The eternal Father was with, and in Jesus, so that he could say, "I am the way, the truth, and the life," and again, "he that hath seen me hath seen the Father also," "I and my Father are one," "I have power to lay down my life and power to take it up again," all of which is the language of the Spirit speaking through the man Christ Jesus. Paul says, "great is the mystery (secret) of godliness, from which saying many have concluded that Paul had reference to some inexplicable mystery. But not so. He defines himself fully as follows: "God manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. iii., 16. The mystery of godliness, as Paul says, is great to those who understand it not, but very easy of comprehension, if attention is given to Paul's explanation of the subject. During the time of his ministry Jesus was God manifested in flesh, by the Holy Spirit, and being put to death by wicked hands, God raised him up to die no more, and therefore, justified in Spirit, by making him incorruptible. Jesus is no longer flesh and blood, like other men, seeing that he has been justified in Spirit, and declared to be the Son of God with power, by his resurrection from the dead. He learned obedience by the things he suffered, and has consequently been perfected and exalted at the right hand of the Father. Being "made of a woman," and appearing in the likeness of sinful flesh, he was tempted in all points as we are, yet without sin. Though he felt the wavering elements of sin working within him, he nevertheless overcame "the lust of the flesh, the lust of the eye, and the pride of life," and came off victor. There is therefore, treasured up in the person of Jesus Christ, an inexhaustible supply of moral power and physical energy. He is able to deliver the world from its evils, and to wipe out the malignant stains of sin, renewing and beautifying the face of all things earthly. He is said to be "a likeness of the invisible God, and the first-born of every creature," because, says the apostle, "by (or more properly for) him were all things created." Col. i. 15, 16. Jesus is preferred above all, and therefore stands at the head of the creation. Paul, in speaking of Jesus as the first-born of every creature, or the new creation, has reference to that future world of which Jesus is especially the first. To understand what the prophets and apostles say of Jesus it is necessary to comprehend that future state of things to which he is related officially as the "Alpha and Omega." The world or (*aion*) age to come, is termed by John as the "Lord's day." Not, however, as the day of his suffering in the flesh, when, as says the apostle, "He offered up prayers and supplications with strong crying and tears, unto him that was able to deliver him from death," but rather the day of his triumph and glory, when he shall be King over the whole earth. Abraham rejoiced to see Christ's day, for the advent of that day would give Abraham life from the dead, and an everlasting inheritance in the land of Canaan, besides further consummating the covenant made with him, as expressed in the language, "in thee and in thy seed shall all the nations of the earth be blessed." This covenant has never as yet been fulfilled, seeing that Jesus, his seed, has not yet returned from heaven, nor Abraham roused from the sleep of death. From whatever point of view we look at Jesus in his official character, we always find him stannding at the head, not of the present sinful and mortal state of things, but of that future blessed condition of things which he will inaugurate at his second appearing. He is, therefore, scripturally speaking, the Coming man. He is now absent from the theatre of his humiliation and poverty, and his consequent exaltation and power, but, nevertheless, he has sealed the destiny of earth with his own blood, and will, despite all opposing power, return to restore all things spoken of by the prophets. "He will come down like rain upon the mown grass, and as showers that water the earth." Thus will he beautify the face of nature, and gladden the hearts of men. M.—*The Her. of the Coming Kingdom.*

NOTE BY EDITOR OF HERALD OF LIFE.—We give the foregoing article, not because we agree with every expression it contains, but because of its general excellence.

A CORRESPONDENT of the *Germantown Telegraph* says a few sprigs of gum or elder, fresh from the bush, if deposited in and about grain boxes, will be an effective protection from rats and mice; also, that the stalks and leaves of the common mullein will drive rats from their haunts.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

NEW YORK, WEDNESDAY, MAY 19, 1869.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

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SHRINKING FROM CHRIST'S COMING.

BEFORE Christ came, the faithful remnant of Israel were consoled with the promise that "their eyes should see" him who was to be their "salvation." "Unto you that fear my name shall the sun of righteousness arise with healing in his wings." Yet it is observable that the prophecy, though cheering and encouraging, had with it something of an awful character too. First, it was said, "The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in." Yet it is soon added, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."

The same mixture of fear with comfort is found in the disciples after his resurrection. The women departed from the sepulchre "with fear and great joy." They "trembled and were amazed: neither said they anything to any man, for they were affraid." The apostles "were terrified and affrighted, and supposed that they had seen a spirit." "They believed not for joy, and wondered." And our Lord said to them, "why are ye troubled? and why do thoughts arise in your hearts?" On another occasion "none of the disciples durst ask him, Who art thou? knowing that it was the Lord." It might be from slowness to believe, or from misconception, or from the mere perplexity of amazement, but so it was; they exulted, and they were awed.

Still more remarkable is the account of our Lord's appearance to St. John in the Book of Revelation; more remarkable because St. John had no doubt or perplexity. Christ had ascended; the apostle had received the gift of the Holy Ghost; yet he "fell at his feet as dead."

This reflection leads us on to a parallel thought concerning the state and prospects of all Christians in every age. We, too, are looking out for Christ's coming—we are bid look out, we are bid pray for it, and yet it is to be a time of judgment. It is to be the deliverance of all saints from sin and sorrow forever; yet they, every one of them, must undergo an awful trial. How then can any look forward to it with joy?

And the difficulty is increased when we come to pray for it—to pray for its coming soon: how can we pray that Christ would come, that the day of judgment would hasten, that his kingdom would come, that his kingdom may be at once—may come on us this day or to-morrow—when by so coming he would be shortening the time of our present life, and cut off those precious years given us for conversion, amendment, repentance, and sanctification? Is there not an inconsistency in professing to wish our Judge already come, when we do not feel ourselves ready for him? In what sense can we really and heartily pray that he would cut short the time, when our conscience tells us that, even were our life longest, we should have much to do in a few years?

I do not deny that there is some difficulty in the question, but surely not more so than there is on every side of us in religious matters. Religion has (as it were) its very life in what are paradoxes and contradictions in the eye of reason. It is a seeming inconsistency how we can pray for Christ's coming, yet wish time to "work out our salvation," and "make our calling and election sure." It was a seeming contradiction, how good men were to desire his first coming, yet be unable to abide it; how the apostles feared, yet rejoiced after his resurrection. And so it is a paradox how the Christian should in all things be sorrowful yet always rejoicing, and dying yet living, and having nothing yet possessing all things. Such seeming contradictions arise from the want of depth in our minds to master the whole truth. We have not eyes keen enough to follow out the lines of God's providence and will, which meet at length, though at first sight they seem parallel.

I will now try to explain how these opposite duties of fearing yet praying to have the sight of Christ are not necessarily inconsistent with each other. Why we should fear it, is not strange. Surely when a man gets himself steadily to contemplate a state of things beyond this life, he is in the way to be overpowered by the thoughts which throng upon him. How dreadful to the imagination is every scene of that unknown hereafter! This life indeed is full of dangers and pains, but we know what they are like; we do not know what shall be in the world to come. "Lord, whither goest thou?" said the apostles; "we know not whither thou goest." Supposing a man told that he should suddenly be carried off to some unknown globe in the heavens, this is the kind of trouble in its least fearful shape, which the future presents when dwelt upon. And still more trying is the peculiar prospect which presents itself of Christ's coming in judgment. What a prospect, to be judged for all our doings by an unerring Judge. Try to trace back the history of your life in memory, and fancy every part of it confessed by you in words before some intimate friend, how great would be your shame! but how gladly would you in that day resign yourself to a disclosure to a fellow sinner, how gladly to a disclosure to a world of sinners, compared with the presence of an All-holy, All-seeing Creator with his eyes upon you, "beholding you," as the gospel speaks of him in the days of his flesh—and one deed of evil after another told forth, while all your best actions and best qualities fade away and become as discolored and unsightly as if there were nothing good in them. I do not presume to say that all this will happen; but this is what is meant by a judgment in the earthly sense of the word; and that awful trial is surely not called a judgment for nothing, but that we may gain some ideas from it. Think of all this, and you will not deny that the thought of standing before Christ is enough to make us tremble. And yet his presence is held out to us by himself as the greatest of good; all Christians are bound to pray for it, to pray for its hastening; to pray that we may speedily look on him whom none can see "without holiness," none but "the pure in heart;" and now the question is, how can we pray for it with sincerity?

1. Now, first, though we could not at all reconcile our feelings about ourselves with the command given us, still it is our duty to obey the latter on faith. If Abraham could lift up his knife to slay his son, we may well so far subdue our fears as to pray for what nevertheless is terrible. Job said, "Though he slay me, yet I will trust in him." Under all circumstances, surely, we may calmly resign ourselves into his hands. Can we suppose that he would deceive us? deal unkindly or hardly with us? Can he make use of us, if I may say so, against ourselves? Let us not so think of the most merciful Lord. Let us do what he bids, and leave the rest to him. Thus, I say, we might reason with ourselves, if nothing else could be said.

2. But next, I observe, that when we pray for the coming of Christ, we do but pray in the church's words, that he would "*accomplish the number* of his elect and would hasten his kingdom." That is, we do not pray that he would simply cut short the world, but, so to express myself, that he would make time go quicker, and the wheels of his chariot speed on. Before he comes, a certain space must be gone over; all the saints must be gathered in; and each saint must be matured. Not a grain must fall to the ground; not an ear of corn must lose its due rain and sunshine. All we pray is, that he would please to crowd all this into a short space of time; that he would "finish the work and cut it short *in righteousness*," and "make a short work upon the earth;" that he would accomplish, not curtail but fulfil, the circle of his saints, and hasten the age to come without disordering this. Indeed it cannot be otherwise. All God's works are in place and season; they are all complete. As in nature, the structure of its minutest portions is wrought out to perfection, and an insect is as wonderful as Leviathan; so when in his providence he seems to hurry, he still keeps time, and moves upon the deep harmonies of truth and love. When then we pray that he would come, we pray also that we may be ready; that all things may converge and meet in him; that he may draw us while he draws near us, and make us the holier the closer he comes. We pray that we may not fear that which at present we justly do fear; "that when he shall appear, we may have confidence, and not be ashamed before him at his coming." He can condense into an hour a life of trial. He who frames the worlds in a moment, and creates generations by the breath of his mouth, and melts, and hardens, and deluges, and dries up the solid rocks in a day, and makes bones to live, grow, and die, and buries them in the earth, and changes them into stone, apart from time and at his mere will, more wondrously can he deal with the world of spirits, who are never subject to the accidents of matter. He can by one keen pang of agony punish the earthly soul, or by one temptation justify it, or by one vision glorify it. Adam fell in a moment; Abraham was justified upon his seizing the knife; Moses lost Canaan for a word; David said, "I have sinned," and was forgiven; Solomon gained wisdom in a dream; Peter made one confession and received the keys; our Lord baffled Satan in three sentences; he redeemed us in the course of a day; he regenerates us by a form of words. We know not how "fearfully and wonderfully" our souls "are made." To men in sleep, in drowning, or in excitement, moments are as years. They suddenly become other men, nature or grace dispensing with time.

3. But again, you say, How can I pray to see Christ, who am so unclean? You say well that you are unclean. But in what time do you propose to become otherwise? Do you expect in this life ever to be clean? Yes, in one sense, by the presence of the Holy Ghost within you; but that presence we trust you have now. But if by "clean," you mean free from that infection of nature, the least drop of which is sufficient to dishonor all your services, clean you never will be till you have paid the debt of sin, and lose that body which Adam has begotten. Be sure that the longer you live, and the holier you become, you will only perceive that misery more clearly. The less of it you have, the more it will oppress you; its full draught does but confuse and stupefy you; as you come to yourself, your misery begins. The more your soul becomes one with him who deigns to dwell within it, the more it sees with his eyes. You dare not pray for his presence now; would you pray for it had you lived Methuselah's years? I trow not. You will never be good enough to desire it; no one in the whole church prays for it except on conditions implied. To the end of the longest life you are still a beginner. What Christ asks of you is not sinlessness, but diligence. Had you lived ten times your present age, ten times more service would be required of you. Every day you live longer more will be required. If he were to come to-day, you would be judged up to to-day. Did he come to-morrow, you would be judged up to to-morrow. Were the time put off a year, you would have a year more to answer for. You cannot elude your destiny, you cannot get rid of your talent; you are to answer for your opportunities, whatever they may be, not more or less. You cannot be profitable to him, even with the longest life; you can show faith and love in an hour. True it is, if you have turned from him, and served sin, and in proportion as you have done this, you have a great work before you—to undo what you have done. If you have given years to Satan, you have a double duty, to repent as well as to work; but even then you may pray without dread, for in praying for his presence you still are praying, as I have said, to be ready for it.

4. But once more. You ask, how you can make up your mind to stand before your Lord and God? I ask, in turn, how do you bring yourself to come before him now day by day? for what is this but meeting him? Consider what it is you mean by praying, and you will see that, at that very time that you are asking for the coming of his kingdom you are anticipating that coming, and accomplishing the thing you fear. When you pray, you come into his presence. Now reflect on yourself, what your feelings are in coming. They are these: you seem to say—I am in myself nothing but a sinner, a man of unclean lips and earthly heart. I am not worthy to enter into his presence. I am not worthy of the least of all his mercies. I know he is all-holy, yet I come before him; I place myself under his pure and piercing eyes, which look me through and through, and discern every trace and every motion of evil within me. Why do I do so? First of all, for this reason. To whom should I go? What can I do better? Who is there in the whole world that can help me? Who that will care for me, or pity me, or have any kind thought of me, if I cannot obtain it of him? I know he is of purer eyes than to behold iniquity; but I know again that he is all-merciful, and that he so sincerely desires my salvation that he has died for me. Therefore, though I am in a great strait, I will rather fall into his hands, than into those of any creature. True it is, I could find creatures more like myself, imperfect or sinful; it might seem better to betake myself to some of these who have power with God, and to beseech them to interest themselves for me. But no; somehow I cannot content myself with this: no, terrible as it is, I had rather go to God alone. I have an instinct within me which leads me to rise and go to my Father, to name the Name of his well-beloved Son, and having named it, to place myself unreservedly in his hands, saying, "If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? But there is forgiveness with thee." This is the feeling in which we come to confess our sins, and to pray to God for pardon and grace day by day; and observe, it is the very feeling in which we must prepare to meet him when he comes visibly. Why, even children of this world can meet a judicial process and a violent death with firmness. I do not say that we must have ought of their pride or their self-trusting tranquillity. And yet there is a certain composure and dignity which become us who are born of immortal seed, when we come before our Father. If indeed we have habitually lived to the world, then truly it is natural we should attempt to fly from him whom we have pierced. Then may we well call on the mountains to fall on us, and on the hills to cover us. But if we have lived, however imperfectly, yet habitually, in his fear, if we trust that his Spirit is in us, then we need not be ashamed before him. We shall then come before him, as now we come to pray—with profound abasement, with awe, with self-renunciation, still as relying upon the Spirit which he has given us, with our faculties about us, with a collected and determined mind, and with hope. He who cannot pray for Christ's coming, ought not, in consistency, to pray at all.

I have spoken of coming to God in prayer generally; but if this is awful, much more is coming to him in the sacrament of holy communion; for this is in very form an anticipation of his coming, a near presence of him in earnest of it. And a number of men feel it to be so; for, for one reason or another, they never come before him in that most holy ordinance, and so deprive themselves of the highest of blessings here below. Thus their feeling is much the same as theirs would be, who from fear of his coming did not dare look out for it. They indeed who are in the religious practice of communicating, understand well enough how it is possible to feel afraid and yet to come. Surely it is possible, and the case is the same as regards the future day of Christ. You must tremble, and yet pray for it. We have all of us experienced enough even of this life to know that the same seasons are often most joyful and also most painful. Instances of this must suggest themselves to all men. Consider the loss of friends, and say whether joy and grief, triumph and humiliation, are not strangely mingled, yet both really preserved. The joy does not change the grief, nor the grief the joy, into some third feeling; they are incommunicable with each other, both remain, both affect us. Or consider the mingled feelings with which a son obtains forgiveness of a father—the soothing thought that all displeasure is at an end, the veneration, the love, and all the indescribable emotions most pleasurable, which cannot be put into words, yet his bitterness against himself. Such is the temper in which we desire to come to the Lord's table; such in which we must pray for his coming; such in which his elect will stand before him when he comes.

5. Lastly, let me say more distinctly what I already alluded to, that in that solemn hour we shall have, if we be his, the inward support of his Spirit, too, carrying us on toward him and "witnessing with our spirits that we are the children of God." That Spirit is vouchsafed to us here; and if we yield ourselves to his gracious influences, so that he draws up our thoughts and wills to heavenly things, and becomes one with us, he will assuredly be still in us and give us confidence at the day of judgment. He will be with us, and strengthen us; and how great his strength is, what mind of man can conceive? Gifted with that supernatural strength we may be able to lift up our eyes to our Judge when he looks on us, and look on him in turn, though with deep awe, yet without confusion of face, as if in the consciousness of innocence.

The hour must come at length upon every one of us. When it comes, may the countenance of the most Holy quicken, not consume us; may the flame of judgment be to us only what it was to the three holy children, over whom the fire had no power.—*Selected.*

THE CHRISTIAN PASSOVER.

WE were not a little pleased and gratified, recently, to find the following article on the above subject in "The Advance," the Congregational paper at Chicago. Truth may make its way slow; but in these days of investigation it will come to light, and the corruptions of the dark ages of superstition and will-worship must be purged out by the light of truth. The subject in "The Advance" is presented by questions, but none the less forcible on that account. Read and ponder well.

QUERIES ON THE ANNIVERSARY OF THE CRUCIFIXION.

BY REV. J. A. HALLOCK.

1. Have not mankind so uniformly resorted to annual observances of their birthday events, whether as nations, churches, companies, boards or individuals, as to evince a want, to this effect, inherent in our very being?

2. Did not the Divine Lawgiver of the ancient Jews recognize this want, in the anniversary character given to nearly all the rites, whether commemorative or suggestive, of that foreshadowing dispensation?

3. Has Christianity, as now practised, any annual observance calculated to awaken the inquiry—"What mean ye by this sacrifice?"—thus inviting attention to the foundations of the Christian church?

4. Must we, therefore, confess to a deficiency of gospel ways and means for its success? Should we not rather suspect, that we may misapprehend the provision in this case?

5. What did our Lord mean, in that last act of his personal freedom?—"With desire I have desired to eat this passover with you, before I suffer; for I say unto you, that I will not eat any more thereof until it (the Passover) be fulfilled (or renewed) in the kingdom of God (the Christian dispensation.)" Thus, the old Mosaic type had His last approving presence. But as they closed their Paschal supper, He took bread, and gave thanks, and broke off a piece, and said,—"THIS is my body," (that victim lamb *has been* my body; but *henceforth*) "This is my body; take, eat; it is broken for you. This do to the memory of me" (no longer to achievements in Egypt, but to the memory of my broken body) "as often (that is, *as repeatedly*, to unnumbered years) as ye eat this bread and drink this cup ye do show (celebrate) the Lord's death till He come." Then, taking the cup, and as if saying—"the blood of that Paschal lamb has been my blood of the old covenant," "*This* cup is my blood of the new covenant, drink, all ye, of it." I repeat, what did He mean, in thus changing three items, only, of that service—bread, and not flesh—a fragment, and not a full meal—to the memory of "the Lord's death," and not at the Passover of Egypt, and leaving all else in full force? Why did not the disciples ask—When, Lord, shall we do this? Did they not know this, without asking? And had they put that question, may we not know, that His answer would have been—"If I had intended any change of time, I would have told you?"

6. Do not the combined statements of Pliny, the Roman governor, at about the time of St. John's death, that Christians were accustomed "to partake of a common and innocent meal on the evening of the first day of the week"—the same is fully ascribed by Tertullian, a little later, also by Jude, as "a feast of charity—a love feast"—and by Peter—"sporting themselves, in the love feast, while they feast with you," (according to a corrected reading)—do not these statements go to show, that other than the Eucharist must, or at least may be the breaking of bread intended in some of the proof texts adduced in support of the alleged apostolic practice of frequent communion?

8. How can we understand Paul's anxiety to "*keep* the approaching *feast*, in Jerusalem," some twenty-seven years after the crucifixion, if Christianity had no solemn anniversary?

9. Why does Paul, writing just at or before the Paschal anniversary, urge—"Therefore let us keep the feast, with the unleavened bread of sincerity and truth; for Christ, our Passover, (Paschal lamb) is sacrificed for us?"

10. Is it not true that Christians, to avoid conformity with the Jews in this matter, removed their Easter—then called Christian Passover—from the Paschal anniversary to the Sunday following, and in case the Passover came on Sunday, to the next Sunday?

11. Is it not strange that we should think we celebrate the death of Christ, by services on the day which we claim is anniversary of his resurrection? Or that, by emblems of His death exhibited on that day, we are celebrating His resurrection?

12. Is it not possible, admitting the uncertainty of chronological records, by the lunar periods, to reach, with certainty, the day of the crucifixion? and does not such calculation accord with the best supported chronology, fixing the anniversary of that most important of all historical events on the third day of April?

Why is it not of transcendent importance to reach all possible certainty and unanimity in the case, and by suitable appointment and general assemblage on that day, hold in anniversary the three mortal hours upon the cross, with due presentation of the facts and truths, and then, as the hour of Paschal sacrifice—"between the evenings"—when "He cried aloud and gave up the Spirit," approaches, with full consciousness, that it is—this year—1840 years since that painful, fearful, hopeful scene transpired, "eat the Lord's supper," in communion with Him and with each other?

13. Is it necessary to conclude, because this service is adapted and appointed to "show the Lord's death," in anniversary, that it is vitiated by being observed out of that time, at the call of important occasions, like the reception of members to the church?

14. Did not the Jewish child of God in his Passover "discern the Lord's body" by inspired promise, just as the Christian child of God, in his Passover, does by inspired history? Why, then, was frequency of type, in his age of types, denied to the Jew, while we claim that the Christian, in his spiritual age, must have his faith in type "often?"

ALEH KEREACH.

"A Good man—no doubt, but— . . . 'weak' in some points—given to visionary notions: his usefulness is impaired:—damages his position, and spoils his prospects." Q. E. D. "*Aleh, kereach!*"

"A weak-minded man; a fanatic—impractical and foolish! just as if the age of miracles was not yet past. He ought to know that Millerism and resurrection robes are played out." Q. E. D. "*Aleh kereach!*"

"Crazy notions; crack-brained enthusiasts; shallow pates; religiously mad!" Q. E. D. "*Aleh kereach!*" Positive, comparative, superlative.

THERE is one thing in which these three classes, though widely differing otherwise (for the first are good, the second doubtful, the third infidel), are agreed—that is, on the absurdity of a translation of living men and women from the midst of this bustling age. The idea! Preposterous! "*Aleh, kereach.*"

To those, however, who have a better knowledge, these words make ominous suggestions of two she-bears that came out of the wood, symbolizing (possibly) the Antichrist and the false prophet. For, what is contained in this cabalistic-looking Hebrew phrase? Put into English, we recognize a familiar saying—none other than: "*Go up,* thou bald head!" "*Kereach,*" i. e., bald on top; weak in the brain; soft on religious matters.

Now we may not resort to the *tu quoque*, and retort "*Gibeach,*" i. e., bald in front; lacking in discernment; imbecile in discerning and sifting facts; weak in the perceptives. But we wish to point out, in the prevalence at this time of the spirit of scoffing that dictated the shouts that rose between Jericho and Bethel, an additional striking proof of the predicted state of the world just preceding the Lord's coming. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, 'Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.'" (2 Pet iii., 3, 4). "*Aleh kereach!*"

A few comparisons suggest themselves. Should they be thought a little fanciful, we we plead Kirwan's apology respecting Popery, to wit, that he had long since perceived that the thick hide of the beast is impervious to anything except to shafts tipped with a little ridicule. Amid so much to depress us, a little harmless cheerfulness will help to raise our spirits.

"*Aleh kereach!*" Who shouted it? Little children. They caught it from the spirit of the age. Why even the good men of those days, the children of the prophets, received Elisha's honest testimony with incredulity, though just before they professed to have had a *divine intimation* of it. But, now that this intimation had become a fact, they "urged him till he was ashamed." Then the idolators caught up the cry: "There goes the ascension man!'" And then? Why then, as our German friends in their homely proverb say: "*Wie die alten sungen, so zwitscherten die yungen.*" The young birds chirped what the old ones sung.

"*Aleh, kereach!*" Well (they argued), and what if he *has* seen Elijah go—what if a rapture has really taken place? To talk of it (you see), is exceedingly ill judged and untimely. "Yes, indeed," responds another, "precisely so; very imprudent—not at all in harmony with public sentiment."

And as for Jezebel's highly cultivated and refined contemporaries, they could not but perceive at once how utterly opposed such a ridiculous statement was to their æsthetic tastes; in a word, to "the enlightened spirit of the age." Consequently, by a natural inference, this Elisha was legitimate game. It was less than he deserved to be made a butt for ridicule. And so the children, with peals of laughter on every side, shouted as the ridiculous idea occurred again and again—shouted: "*Aleh, kereach!*" And the sport would have lasted longer, but for an *intervention* from an unexpected quarter.

To send two raging she-bears, that tare forty and two of them limb from limb, to death, with blood, and groans, and tears, seems an extreme measure of retaliation. But that is just what God Almighty did. For some reason He seems to have been more than commonly displeased. Quite unexpectly *He* took a hand in the matter. Let us not think that milder measures would have been better, lest we might be found in bad company.—TOM PAINE.

Now who are these scoffers? Among them, alas, some few true but deluded disciples—little children in Christ, at best. And among the worldlings what? Little children in knowledge of some of the simplest truths of the Bible, and living evidences of the truth of the statement made in that book, to the effect that: "Professing themselves to be wise they became fools." (Ros. i., 22.)

A friend makes a suggestion: Have you ever, beloved reader, tried to reckon up the sum of the divisions and subdivisions of "our Zion?" Possibly they might amount to just forty-two. "*Aleh, kereach! Aleh, kereach!*"

"The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." (Ec. i., 9.)

But amid all this quiet pity or sarcastic din, could warning reach such ears, we would say to them: Pause, examine evidence dispassionately. Granting that some have been fanatics on the advent question, and that "some have ridden this hobby to death," might it not still contain most important truth? Is the sublime second coming of the Lord of life and glory, the only truth that has been injudiciously handled by friends, or travestied and ridiculed by foes? Then whence the bitterness and prejudice against this particular truth, and whence the reluctance honestly and patiently to examine it? Have not some of the greatest minds in the annals of human science, and some of the greatest benefactors of our race had to endure reproach, because of a misapprehension or an ignorance instantly recognized by the succeeding generation?

We affectionately entreat those, at least, who hold with us like precious faith and love in and for our Lord, not thoughtlessly to bear a part in a senseless hue and cry, raised by

the "false accusers, incontinent, fierce, and despisers of those that are good," and unworthy of sober, Christian men. Why not, like the Virgin, keep all these things, and ponder them in the heart? What if there seemed to her to be palpable contradictions and unfathomable mysteries? She knew she had received a communication direct from God, and she held fast to it. Why not, like Anna and her friends, be looking for redemption? (Eph. i, 14; Eph. iv., 30; Ros. viii., 23; Luke xxi., 28.)

Let not our Jehoshaphats, who honor Micaiah, fellowship with Ahab in anything, lest, even if that should not come upon *them* which is *written*, "Behold, ye despisers, and wonder, and perish! For I work a work in *your* days; a work which ye shrll in no wise believe, though a man declare it unto you," they should be compelled in turn, to *long* for that which they now smile at and reject, and have to hear and bear, in their turn, the derisive cry: "*Alch, kereach!*" E. E. R.

—*Prophetic Times.*

From Maria M. Weaver.

Westfield, Mass., May, 1869.

Br. Storrs: How glad I am that Jesus ever sought after me, and made me one of his servants. Yet I am sorrowful when I think how poor and unfaithful my service has been.

How sweet to me is the "communion of saints." How cheering to read the warm words from the lonely ones who are suffering for Christ and his truth. The Herald seems better and better to me, and the great principle of Life shines brighter and brighter.

I believe the most direct way to arouse men and women is to *preach the gospel* to them. The only safe way to persuade them to *seek* for *life* is to prove to them that they have no life. Let faint-hearted ones forsake, or "go back," let those who would be "*lords* over God's heritage" rage and foam, abuse, insult, misrepresent and disfellowship. He that is for us is more than all them that are against us.

Comparing the so-called "Advent papers" of to-day with what they were a few years ago, I can but think how sadly they have changed. Editors and readers *then* sought for the sympathy and warm words of the humble, *sincere* Christians. *Now* an article that shows *learning* is published, while at the same time words dictated by the Holy Ghost are laid aside. The Gospel, God and Christ *used* to be most prominent in our papers; and his wonderful works were praised. Now there is so much "man worship"—so much personal complimenting; so much said about this one and that one, and so many little preachers publishing their wonderful success to the world, which, together with the endless amount of brow-beating, one-sided shooting and smiting, that to me most of the papers are really disgusting.

In our Herald *who* is made mention of most? Let any impartial reader say *what name* is above all in the minds of those who write for the Herald of Life. It isn't "Bro. Storrs," nor "Bro. Grim," nor "Bro. Wendell," nor "Bro. Burbank." It is the name of Christ, the Life-giver that adorns our pages, and his mighty acts are the themes of every pen that writes for our family paper." So it seems to me.

O may we all be humble and remember how frail the mightiest of mortals is. How weak and faithless the most devoted are, unless *Jesus* be their constant guide and support. And the weakest and simplest ones may have his help. Blessed be his name forever.

From Samuel Brown.

Milwaukee, Wis., May 13, 1869.

Br. Storrs: Truth is gaining ground here. People are more willing to examine for themselves. Some ministers admit that Orthodoxy must be remodelled. One of them in conversation with me, the other day, said that "Ministers and churches had left the doctrine of the resurrection, which the apostles held to so clearly, in the back ground, or almost entirely ignored it; to which cause," said he, "I believe we may attribute the comparative want of life in the churches at the present day." I had a very pleasant conversation with him. He listened to what I said, and seemed to be somewhat interested. He did not profess to accept our views, but admitted that orthodoxy was not altogether correct. I gave him some of our Campaign Documents. There are evident signs of the fall of old creeds. He brought up all the old arguments, such as "Paul's desire to depart and be with Christ." I asked him when Paul expected to be with Christ? and I presented Paul's own testimony, showing it would be "at Christ's appearing and kingdom." He said, "According to your views, Paul would be with Christ the next moment after his death: to him there would be no visible time between his death and resurrection: his falling asleep and awaking would be to him the same moment." He did not say that he believed that view, but he volunteered to argue my side of the question. He brought up the case of the Rich man and Lazarus. I gave him our explanation of the parable, that Christ was not stating what the intermediate state was, but framed this parable on their false notions of that state, to show them their unbelief: that they would not believe on Him though one rose from the dead; and that He did raise Lazarus, and that Christ was raised from the dead, and they knew it was so; for they hired the soldiers to tell a lie to try to cover up the fact, which they could not in truth deny. My friend said, "That is a very ingenious interpretation of the parable," and smiled, but made no further remark. I believe truth is working on his mind.

Inclosed is a twenty dollars Postal Order to complete my pledge to the Herald of Life

THE HERALD OF LIFE.

NEW YORK, MAY 19, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Zion's Herald Once More.

The above-named paper has latterly become reticent on the Life question, so far as editorial is concerned. We cannot blame it, nor do we complain on that account. It lasts manifestation is by a selection, which is credited to the "*N. H. Christian Advocate.*" What the initials "N. H." stand for we do not know. If there is such a paper in New Hampshire, we have never heard of it. It matters not, however, where it is published, or what denomination it represents, if any.

As "Zion's Herald" has transferred an article from it to its columns on "Soul Existence," some one connected with the "Herald" must have thought the article worth reproducing. We do not believe it was our worthy Br. Haven, the editor; so that we shall not feel that we are dealing with him, personally, in our remarks on the article. We give it entire, appending notes.

SOUL EXISTENCE.

What a fearfully dangerous doctrine is that which is vehemently urged by the so-called annihilationists of the present day, who deny the positive and separate existence of the human soul! (1.) It is not wonderful that it obtains the assent of so few persons who give any evidence of genuine religious experience. (2.) It is the worst part of ancient Sadduceeism, which denied both spiritual existence and a resurrection. (3. It joins hands with the grossest materialism, and denies that there can be thought without a brain. (4.) Abraham, Isaac and Jacob, of whom God declares that he is their God, are not living, and therefore God is the God of the dead, the words of Christ to the contrary, notwithstanding. They have no existence now any more than before they were created! They existed in the thought of God before, and only so now! (5.) The penitent thief, who was to be "this day" with Jesus "in Paradise," is not there yet! The Saviour has been there many centuries, but the penitent is as though he had never been! He awaits a new creation! Indeed, Jesus himself was not—in the interval between his crucifixion and resurrection! Resurrection is an unfortunate word—it should be second creation! (6.)

Can it be that any who base their faith on the Bible, entertain such a dogma? How can a man "rise again" unless he exists when in the act of rising? (7).

There is no danger that this notion will ever be held by many intelligent Christians. (8.) Occasionally a single Christian may be found who, having obtained his religious experience and character under better teachings, can imbibe this error and yet maintain his integrity, perhaps; but by far the larger part of those who adopt it will lose thereby their expectation of eternal life, and find themselves an easy prey to gross materialism and infidelity. (9.)

Profound faith in God is the heart of religion, but God is a spirit, and the essential nature of man is spirit. (10) Whoever believes in God will find no difficulty in recognizing the spirituality of man. (11) That long line of worthies mentioned in the eleventh chapter of the Hebrews is not a dry catalogue of names, to be given again to recreated men. They have already entered upon their reward, and the names even now mean men. (12.)

"Why, then, look for a resurrection?" Why, indeed! Because God has promised it. Because it is the blessed will of the Infinite One that progress and improvement shall characterize all his works. The existence of departed human spirits now is an advance beyond their earthly life; their existence after the resurrection by which they shall be "clothed upon" with "spiritual bodies," shall be an advance upon their present life. So far only has the vista of immortality been prophetically opened; but who shall deny that there may be still other advancements in glory? who now can comprehend the developments of eternity? (13.)

Nearly all error among honest Christians arises from an incapability of entertaining views that do not seem at first to be in perfect harmony with each other. (14.) Some little segment of truth is seized upon, and magnified, and allowed to fill the whole vision, and everything else is overlooked or denied. (15.) We must learn to embrace separate truths, though we cannot understand all their connections and relations. The immortality of the soul and the resurrection of the body are both revealed facts, and neither of them should be undervalued. (16.) God hath created both matter and finite spirits. Who can say which first came into being? Either may exist alone, but each seems made for the other, and in man are both eternally to be united.

Notes by Editor of Herald of Life.

(1.) What is "the human soul?" Is it a Bible soul? or a fancy one, such as self-styled orthodoxy contends for? If the latter, prove that it ever had an "existence;" the Bible knows nothing of such a creation. If "the human soul" is a Bible one—as we believe—it most assuredly has a "positive and separate existence:" i. e., it has its own proper personality, and exists "separate" from all other existences.

(2.) Their "religious experience" is not that of making long prayers, or seeking chief seats in the synagogues, or of being called of men Rabbi, nor yet of allowing "human souls" to dictate to them what construction they shall put on the words of God. As to the genuineness of our religious experience: "It is a very small thing to be judged of man's judgment." 1 Corth. iv., 3. In the estimation of the Pharisees, all genuine religion dwelt with them, and they "despised others," even the poor, fisherman that followed the meek and lowly Jesus. "If they have called the Master of the house Beelzebub, how much more they of his household?" Matth. x., 25.

(3.) We believe in "both spiritual existence and a resurrection;" and therefore have *no* "part of ancient Sadduceeism."

(4.) Perhaps the author of this statement has demonstrated there can be "thought without a brain," for he really seems to have none. He may next demonstrate that there "can be thought without a" *thinker*, or without existence. Let it be remembered that all created beings are organized, and hence must have some organ of thought. That organ in man is a brain: God has ordained it so. How other beings beside man exercise thought we are not called upon to determine. We just, therefore, give a simple denial to this writer's statements.

(5.) These statements show an entire ignorance of the subject of which the writer undertakes to speak. He neither understands our Lord or those he opposes. There are two senses in which a man may be dead. 1. He may be dead never to live again. 2. He may be dead, and yet be certain to be revived from death. Our Lord's controversy was with the "Sadducees, which deny that there is any resurrection." Luke xx., 27; or, "say that there is *no* resurrection." Matth. xxii., 23. The question was not about the state of the dead; for between our Lord and the Sadducees there was no dispute on that point. It was the resurrection of the dead, and that only. To affirm that Abraham, Isaac and Jacob were at that time actually alive, is to nullify our Lord's argument; for the resurrection of a living man is an impossibility and an absurd idea. Our Lord demonstrated that though these men were now dead, God was pledged to make them alive again, for he calls himself their God, which he would not be if they were dead, never to have a resurrection, as the Sadducees maintained. God is not the God of such dead; but he is the God of Abraham, Isaac and Jacob; therefore they will live again by a resurrection—they all live to him, because their life is certain to be restored—"God calling things that be not as though they were," as when he said to Abraham, "I have made thee the father of many nations" (Rom. iv., 17), when, as yet, those nations were unborn. So our Lord tells the Sadducees that Abraham, Isaac and Jacob shall have a revival into life, because God is their God; which he would not be if there is "*no* resurrection;" for he is not the God of any who are to have no resurrection.

(6.) Here are a plenty of marks of surprise "!" We do not wonder at it: ignorance is generally surprised at the plainest truths. The writer doubtless supposes paradise is the same as heaven; and he is ignorant of the fact that Jesus himself said, three days after the crucifixion, "I am not yet ascended to my Father;" John xx., 17; so that if the thief went there previous to that time he did not find Jesus, and so this wise theologian shows his ignorance of the Saviour's promise, which was an answer to the thief's prayer, "Remember me when thou *comest into* thy kingdom." Says Archbishop Whately, "*Into* is a mistranslation: it should be *in* thy kingdom; the meaning is—at thy second coming in triumphant glory."—*Whately's Future States,*" *p.* 324.

Such being the fact, "this day" is still future, and the promise will be made good at the time spoken of—"When thou comest *in* Thy kingdom." Thus all our wise reproacher's amazement vanishes in the smoke of his fancied wisdom. "Resurrection is," truly, "an unfortunate word" for him; for it implies death reversed, when used of reliving from the dead. But death is never reversed, according to "orthodoxy," because the person never was dead, and the resurrection of such is impossible. Which is the greater absurdity, to call a revival from a state of death a "second creation," or to call it a "reunion of soul and body?" The latter has not one word of authority in the Bible; while for the former it has the declaration of Jesus, "*The dead* are raised;" and God saith, "Behold, I *make all things new.*" See Luke xx., 37, and Rev. xxi., 5.

(7.) "How can a man" come into life "again" if he was never out of life? Orthodoxy maintains the thinker never did die, but was always alive. This thinker (which they call the soul), cannot be said to have a resurrection, for it was never anything else but a living personality, according to their theory. Thus they set aside the resurrection of the person and make it only a resurrection of the body. Their theory makes Jesus' words, "*I* am he that *was dead* and am *alive again,*" to mean "my *body* was dead, but is alive again; and this "the word of Christ to the contrary, notwithstanding!" thus rejecting the testimony of Christ "to establish their own traditions."

(8.) Truly, "strait is the gate, and narrow is the way that leadeth unto life, and *few* there be that find it." The "many" do not walk this road. "Have any of the rulers or Pharisees believed on him?" "Not many *wise* . . . are called." It is the *babes* that learn the truth. "Even so, Father, for so it seemeth good in thy sight."

(9.) All this is very charitable, no doubt, but, "man, who made you judge" in the matter? There is another that judgeth; and he has said, "Judge not, that ye be not judged; and condemn not that ye be not condemned." Do you know *who* will "lose their expectation of eternal life?" Are those more likely to do it whose only hope of *that* life is as a "*gift* of God through Jesus Christ," than such as exalt themselves into gods by claiming they are inherently immortal, and "will live as long as God lives," Christ or no Christ? "Take heed that you despise not one of these little ones that believe in" Jesus. Matth. xviii., 6, 10.

(10.) A mere assumption. Jesus saith, "Ye must be born again." Why? Because "That which is born of the flesh is flesh." It takes a new birth to make a spiritual man. To affirm that "the essential nature of man is spirit," is to deny the testimony of Jesus. A spiritual nature for man is only by regeneration, orthodoxy "to the contrary, notwithstanding."

(11.) We "believe in God," but we do not "recognize the spirituality of man," because, we believe God and our Lord Jesus Christ, rather than the "traditions of men," who "seek to be as God," while they are "of the earth, earthy," and without a re-creation never will be spiritual.

(12.) More assumptions and tradition, by which the "counsel of God is turned into foolishness." Jesus saith, "Thou shalt be recompensed *at* the resurrection of the just." Luke xiv., 14. Again, he saith, "the Son of man shall come in the glory of his Father with his angels, and *then* he shall *reward* every man according to his works." Matth. xvi., 27. And Paul saith of this same "catalogue of names" [Heb. xi.,] "These all died in faith, not having received the promises" [verse 13], and winds up the chapter by adding, "These all, having obtained a good report through faith received not the promise," etc. [verse 39]. To these testimonies a multitude more might be added, but these are sufficient to disprove the bald assertion that "they have *already* entered upon their reward."

(13.) We are glad that you felt obliged to notice the resurrection, which is very seldom mentioned in these days of "going to heaven at death." But you feel evidently not very much at home in this, to you, new field. The resurrection is the great theme of the New Testament, and was the hope of all Bible Christians. Paul, when accused, said, "Of *the hope* and resurrection of the dead I am called in question." Acts xxiii., 6. When the "intelligent" Athenians—the "philosophers" of those days, "encountered" Paul, "Some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods, because he preached unto them Jesus and the resurrection." Acts xvii., 18. To preach "Jesus and the resurrection" as *the hope*, is, in these days, "babbling," in the eyes of those calling themselves "intelligent Christians." But "the wisdom of this *age*" may yet be found "foolish" before God's truth; and we have a striking example of it in the paragraph on which we are now remarking. The author is compelled to admit "a resurrection." That he could not avoid. But what a mixture of conjectures to get over the difficulty of reconciling it with his previous assertions. He says he looks for a resurrection "Because God has promised it." That is a good reason; so far we are agreed. Why has God promised it? He says, "Because it is the will of the Infinite One that progress and improvement shall characterize all his works." Is that a Bible reason for a resurrection? If so, where is it found in that Book?

Paul saith, "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Corth. xv., 13, 14. Again, Paul saith, "If Christ be not raised . . . ye are yet in your sins. Then they also which are fallen asleep in Christ are perished:" verses 17, 18. Once more, saith Paul, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" verse 32. Who does not see a grandeur in Paul's reasons for a resurrection that has no relationship with the human invention of a "Christian Advocate?" That's for "progress and improvement!" Paul's for life, and as the only hope of life in the future; without which even those "fallen asleep in Christ are perished." Paul's reasons for a resurrection are grand, glorious, God-like, inspired. The "Advocate's" are of human invention, manifesting a desperate effort to bolster up an anti scriptural theory of "going to heaven at death." The *hope* of the gospel is ignored, and left to be kept before the world by Life believers, who maintain that a future life, or life subsequent to death, is only by a resurrection from the dead, through Christ, "the resurrection and the life," and is a "*gift* of God," and not an inherent principle in man. "The dead know not anything:" "there is no work, nor device, *nor knowledge,* nor wisdom, in *sheol,* whither thou goest." Eccl. ix., 5, 10. "The dead praise not the Lord." Psa. cxv., 17. "If the dead rise not, then they who have fallen asleep in Christ are perished;" all of which declarations show that life, consciousness after death, is only to be had by a resurrection from the dead.

To talk of "human spirits" being "now," after death," in "advance beyond their earthly life," as the above writer has, is to manifest a lack of knowledge of what the Bible teaches to be the state of the dead, which is inexcusable in an "intelligent Christian."

The "Advocate's" reference to Paul's language, "clothed upon," which it admits is "after the resurrection," is an "unfortunate" quotation; for Paul explicitly denies that he had any desire for an unclothed state. He says, "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." He did not desire that state which the "Advocate" says "is an advance beyond this present life." "No, no," saith Paul; "I would not have that unclothed condition." Manifestly he had no such view of a death state as the "Advocate" speaks of. But he did "groan" with desire to be "clothed upon," which even this "Christian Advocate" admits is the resurrection state. Then, and not till then, would "*mortality* be swallowed up of life." 2 Corth. v., 4. So mightily does Paul differ from the "intelligent Christian Advocate."

"But did not Paul say, 'We are . . . willing rather to be absent from the body, and to be present with the Lord?'" Yes, but what body was it he spoke of? He tells you it was the body of "mortality," not by being "unclothed," but "clothed upon with our house which is from heaven . . . that mortality might be swallowed up of life." Turn which way he will, our "intelligent Christian" brother meets the flaming sword of truth, which turns every way to keep the way of the tree of life till the Life-giver, Jesus Christ, shall return "*from* heaven. . . Who shall [then] change our vile body, that it may be fashioned like unto his glorious body." Phil. iii., 20, 21. Then, and not till then, will Paul, or any other saint, be absent from this "mortality," and be "swallowed up of life." "We know that when he shall appear, we shall be like him, for we shall see him as he is." 1 John iii., 2. All this talk about "departed human spirits now" being in a conscious *life* in "advance beyond their earthly life," is "adding to the things of the Book" of God, which nothing but unavoidable ignorance can excuse. May God cause that "blindness" soon to be removed.

(14.) In this remark there is considerable truth, but it is not the whole truth. Human traditions, which originated in false philosophy, have so corrupted the theological atmosphere of Christendom, and have been forced on youthful minds, filling them with the fear of being "cast out of the synagogne," so that even "honest Christians" are much like the "woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself." Luke xiii., 11. She was indeed "a daughter of Abraham." But till Jesus made her free she goes dragging herself along at a slow and painful rate. So it is with many "honest Christians." They have tried in vain to find a "harmony" in God's word by looking for it through human traditions; but they can "in no wise lift up" themselves to look Jesus full in the face—He who is "the way, the truth, and the life." The bright radiance of his heavenly and loving countenance so eclipses the human traditions which have "bowed" them "together" from their youth up, that they fear he is "Beelzebub," instead of the "Light of the world." They have been taught that "the common people" must not trust in any teacher other than "authorized expounders of the word," which the so-called "ministers of the gospel" claim to be, and forget that "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. xvii., 5. "Come unto me," saith Jesus. "Go to the priest," saith tradition. "If you undertake to understand the teachings of the Bible without us," say the traditionists, "you will find yourselves an easy prey to gross materialism and infidelity." So the "honest Christian" is often frightened, by well-meaning teachers, it may be, but who are themselves the victims of a similar training by others who have gone before them. "The Bible! the Bible! that is a dreadful Book for common people to read, thinking to understand without our traditionary rule," cry the traditionists. That ends all controversy—"Don't the minister know?"

(15.) Yes; and a monstrous *falsehood*, first started in Eden—"Thou shalt not surely *die*,"—"is seized upon, and magnified" into an "immortal soul," which is "allowed to fill the whole vision, and everything else is overlooked or denied"—even the testimony of God that "The soul that sinneth it shall die;" Ezk. xviii., 4, 20: and, "The wages of sin is *death*; but the *gift* of God is eternal life through Jesus Christ our Lord." Rom. vi., 23. Such inspired testimony is dissipated, dissolved into thin air, by the miasmatic operations of the inherent immortality theory. That poisons even the truths held by its advocates, and changes their true character to make them correspond to the perversion which that theory compels its votaries to adopt.

(16.) "The immortality of the soul is" *not* "a revealed fact," unless "the serpent" revealed it in Eden; for not once is "the soul" said to be "immortal" or "deathless" in any utterance of God, Jesus Christ, the Prophets, or Apostles. It is a bald assertion, without one divine testimony to sustain it. How long would the doctrine of the resurrection stand if as naked of proof as the notion of an "immortal soul?" It would soon perish from off the earth if it was not spoken of and urged, by Christ and his Apostles, over and over again. And as it is, the immortal soul theory has well nigh banished the resurrection from all the self-styled "orthodox" pulpits in the land. We ask the "N. H. Christian Advocate" and its *copyist*, "Zion's Herald," to ponder well the remark of the great Methodist Commentator, Dr. Adam Clarke, at the close of his observations on 1 Corth. xv. He says:

One remark I cannot help making; the doctrine of the *resurrection* appears to have been thought of much more consequence among the primitive Christians than it is *now!* How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness, through it. And their successors in the present day seldom mention it! So apostles preached; and so primitive Christians believed: so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid: and there is not a doctrine in the present system of preaching which is treated with more neglect."

These facts were unexplainable to Dr. Clarke; and he asks, "How is this?" but attempts no answer. He is dumb on that point. Why was he? Because he was a believer in the inherent immortality of the soul, and going to heaven or hell at death. Had he been free from these human traditions he would readily have seen why ministers of "the present day" have left off giving the resurrection the prominence that "primitive Christians" did. Those Christians were not corrupted with this heathen-born speculation of an immortal soul; and the resurrection from the dead was their only hope of a future life. But, alas! as time rolled on, primitive Christianity was corrupted by the heathen speculation; the fruit of which was to spawn into the church Popery, with all its abominations; and Protestants have brought out of the house of that old "Mother of harlots" the filthy and corrupting garment of inherent immortality; and the resurrection has been well nigh suffocated by the miasma of the harlot's robe.

This corruption of Christianity commenced early in the second century, perhaps sooner. Even then men sprang up in the Church who denied the resurrection, and believed in going to heaven at death. Justin Martyr, converted to Christianity, A. D. 132–133, and flourished as a writer A. D. 140–160, in his remarks to Trypho, who had questioned him in regard to his faith, among other things, said,

"If therefore you fall in with certain who are called Christians, who . . . dare to blaspheme the God of Abraham, Isaac, and Jacob, in that they say there is no resurrection of the dead, but that immediately when they die, their souls are received up into heaven—avoid them, and esteem them not Christians,' etc.

But primitive Christianity has long since passed away; and its place is now occupied by the inventions of men, such as "immortal souls, going to heaven at death; eternal torments, always dying and never dead; reunion of soul and body," (instead of the resurrection of the dead), and all manner of fancies of human invention. Truly did the Apostle speak as follows: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they [these teachers] shall turn away their ears from the truth, [the word of God], and shall be turned unto fables." 2 Timo. iv., 3, 4. And as Jesus said to the Pharisees, "Full well ye reject the commandment of God that ye may keep your own tradition" . . . . "Making the word of God of none effect through your tradition, which ye have delivered," Mark vii., 9, 13.

What is that tradition which has corrupted Christianity, and deprived it of its primitive simplicity and power? It is the theological notion that man has a spiritual entity, called "the soul," and that this is immortal and cannot literally die; for which there is not one testimony in the word of God. This ingredient, thrust into theology, has taken the *Life gift* away from Christ and made it inherent in man, and made the resurrection of *the dead* as useless as it is impossible; for if "the essential nature of man" never dies, *man* can never have a resurrection; for the resurrection necessitates first the death. So Christ's saying of those who believe on Him—"I will raise *him* [the believer] up at the last day," is set at naught through this tradition of inherent immortality. And it corrupts nearly every other truth of the Bible

Though we have not said quite "a hundred words to one" of "Zion's Herald's" copied article on "Soul Existence," we take our leave of it, for the present. May we all be content to sit at Jesus' feet and learn of Him; concerning whom it was said, "Never man spake like this man;" and yet He never spake of an *immortal* soul, or going to heaven at death; but of resurrection from the dead.

WE ARE AGREED.

WE are happy to agree perfectly with Br. Grant, of the "World's Crisis," in the following statement and sentiments. Let us labor on with patience till the grand and glorious consummnation.

THE PROSPECT.

We think there has been no time in twenty years, when the people in the different churches, who love the Bible, have been so willing and anxious to hear about the coming of Jesus, the sleep of the dead, and the destruction of the wicked, as at the present time. The truth is, that those who really love the Lord are starving for the want of the very truths on which we are feasting; and many are so hungry, they are willing to break loose from all sectarian fetters and follow Jesus through evil as well as good report. When people love the truth more than friends and reputation, they have but little difficulty in finding and embracing it.

The prospect is now very encouraging. We have only to present the truth in love and kindness, and we shall see happy results. All harshness toward those who do not see as we do will only tend to destroy our usefulness. So long as the Lord bears with them, we should manifest a gentle spirit toward them. If he, in his holiness, can endure their unbelief, certainly, we in our low condition ought to be as forbearing. Only think how much the Lord has had to overlook in us; let us show the same spirit to others.

The truth has suffered much by the heat of its defenders; and their severe expressions against those who differ from them in doctrinal opinions. Be firm, but kind. Defend the truth; but do it in love, and we shall soon have many more to help in the good work.

GENUINE "ORTHODOXY."

IN the "Advent Herald," of May 11, is an "Obituary," with an introductory notice by the Editor, as follows:

"The following letter will be read by many with deep but sad interest. I have only to add that about twelve years ago, when the Advent church at Derby Line, Vt., was organized, sister A. Blake united with it; and after her marriage to Mr. Harvey, and removal to Granby, she became connected with the church in Shefford—of which I was then pastor. She was numbered among our intimate friends, and though she has disappeared from our view we count her not lost We sympathize with the sorrowing now, and trust to share with them in the gladness of the glorified in the resurrection morning, when our departed sister will come from the land of the enemy. May the affliction be sanctified. J. M. ORROCK."

Most heartily do we agree with Br. Orrock that it is "from the land of the enemy" this "departed sister will come, in the resurrection morning." Such sentiments are both scriptural and genuinely orthodox; and they contrast wonderfully with the language of H. W. Beecher and the "Ch. Advocate," on which we commented last week, under the head of "More 'Translations.'" Still, we would like our "orthodox" Br. of the "Advent Herald" to tell us how Sister Harvey can "come from the land of the *enemy*," if she has gone to be *consciously* with Christ in paradise, as we understand him to believe and teach? Our love of truth and consistency makes us thus inquisitive. Br. Orrock believes the saints are *conscious* when dead, or "between death and resurrection," as his remarks we commented on last week, under the head "A Man of Straw," show. If so, and sister Harvey is in conscious bliss with Christ, how can he call that state "the land of the enemy?"

We believe his language in the above introductory remarks are correct; and therefore we reject the idea held by him and other "orthodoxists" that the sleeping saints have gone to a state of conscious bliss in heaven or paradise. Death, the "last enemy" holds its dominion over them till "the resurrection morning" at Christ's triumphantly appearing in glory; when His sleeping saints "shall see Him as He is, and be like Him:" then shall "death have no more dominion over *them*."

The "letter" to which Br. Orrock calls attention by his introductory remarks is one of painful interest; and although all the parties concerned were entire strangers to us, we cannot help sympathising with the surviving friends and we give to our readers the letter itself, as follows:

Dear Brother: It is my painful duty to inform you of the death of my dear sister, Mrs. Z. Harvey, of Granby, P. Q., Canada. Last Wednesday, April 21, she, with others, was invited to take tea with her near neighbor, Mrs. H. Miner; and after tea the company went about ten rods, down on the bridge, to view the flood of water and ice that was rushing down over the dam. While there the abutment of the bridge gave way, and in an instant the bridge fell some twenty-four feet, carrying with it eleven precious souls: Mrs. H. Miner, her little daughter Cora, and her mother; Mrs. J. Bradford, her two only children, and her sister, Miss Sarah Harvey of Waterloo; Mr. Gilmore and his little son; Mr. P. Hackett, and my dear sister. It seems very strange that so many good, pious souls should be together to pass into eternity. A few moments before there were about fifty persons on the bridge. There have been eight bodies recovered up to this date. Last Saturday and Sunday they were interred: four on Saturday and four on Sunday. Mr. Howell, the Congregational minister of the place, delivered a very good discourse from the words: "They shall walk with me in white, for they are worthy." Rev. iii., 4. I never witnessed such a scene before and trust I may never again.

Amanda was very anxious to see you and Mrs. Orrock, and thought a great deal of going to Magog, if the conference should be held there in June. Mr. Harvey is very lonely, and the whole village is in moruning. Those lost were among the most prominent and useful persons in the place. No tongue can tell or pen describe our deep sorrow. Amanda was thirty-five years old March 21, and had been married about six years, and I think I never saw a couple more happy.

Amanda's health for some time was quite poor, but for the past three months she was on the gain, and was feeling quite well. . . . Wishing you good-by, and that we may all be received by our heavenly Father with the welcome words, "Well done," I remain your brother in Christ, ISRAEL BLAKE.

April 26, 1869.

GARRETS AND CELLARS.

IN a few weeks I expect to be at my favorite employment in the highways and hedges of Philadelphia. I have not lelt it my duty to engage in any other work than this. The Lord has adapted me to such kind of labor, and as few care to engage in it, I consider it my duty as well as privilege to labor for my Master in such a sphere. My calling is no higher than a garret or lower than a cellar. The same Lord who has supported me hitherto will supply my future needs.

Last week I visited my mission field, and my heart rejoiced greatly in seeing so much good fruit remaining, the blessing of the Lord upon the labors of Srs. Helginson, Reeves, and myself. It is a sad field, full of trials and perplexities, but I go trusting in him who has said, "I will never leave thee nor forsake thee."

My stay with Br. Storrs has been exceedingly pleasant, and I have been benefitted by his kind counsel. The brethren also have been very kind to me. The Lord has dealt wondrously with me in this direction, for as yet I have not even received an unkind word from our brethren who do not agree with us on the resurrection question. In fact some of the strongest opposers of the view are, among my warmest friends. I cannot see why those who truly love God should do otherwise than to love one another with pure hearts fervently, even though our views on some points may be widely different. It has been my aim to keep the unity of the Spirit in the bond of peace.

Br. Storrs will need some one to assist him in the duties of the office, and I pray that the Lord may raise up some one upon whom he can depend for a faithful discharge of those duties.

In conclusion I ask the brethren and sisters to pray for me, that I may have the blessing of the Lord as I go once more into the garrets and cellars to feed the hungry, to clothe the naked, to visit the sick and the dying, to strengthen the weak saint, to reclaim the wandering, and to win the outcasts to Christ. "The harvest is great, but the laborers are few." Yours affectionately,

F. H. BURBANK.

HERALD OF LIFE *Office, Box* 4,658, *N. Y. City.*

FROM DR. JAMES F. LEE.

MONROE, N. C., May 17, 1869.

"THE love of Christ constraineth us." Love is the bond of perfection. Love is union. It transports. It pervades and possesses our whole being. Oh, the transports, the ecstacies of love. "My heart and my flesh cry out for the living God. God is love. As the hart panteth after the water brooks, so panteth my soul after Thee, O God! My soul thirsteth for God, for the living God! Many waters cannot quench love, neither can the floods drown it. The love of Christ constraineth us." It constrains me to write a few lines to George Storrs, and tell him that, in 1848—twenty-one years ago—when I first sent him an epistle, I did not know quite as much as I do at this moment; and that, instead of standing still, I was constrained to go forward. O sir, I have progressed so far that I have made more than a *welcome* discovery—a discovery far surpassing in magnitude any development of a secret spring of love, hitherto undiscovered, in the heart of man, which, though it is deceitful above all things and desperately wicked, may be touched by divine impulse, and made to throb with the pulsations of sacred truth and love, although for years it had resisted, through mistaken views of Omniscience and Omnipresence, prescience and irrevocable decree, one saving truth, i. e., 'God is love'—and had maintained the notion that the wicked would exist forever in unquenchable fire, and suffer eternally unutterable torments. Now, in this pithy and concise exordium, which is so admirably calculated to awaken your curiosity! do you not anticipate something like a grand discovery? Your anticipation shall be speedily gratified, for I will not keep you much longer in suspense. But before I make the revelation, let me entreat you not to say, "I never was so sadly disappointed in all my days as I was in reading your boasted discovery. It was, if possible, more forcibly feeble than Lord's Review of Dobney!"

The great, grand discovery of something in the heart of Christians! I, a sinner saved by grace, have been constrained to circulate a few tracts at different times for twenty-one years; which have been read by Methodists, Baptists, etc., men professing to be Christians. Many have embraced the Life Views unfolded in these tracts. Some, however, have resisted the truth, and adhered to eternal woe and misery for the wicked against the effulgency of divine light, revealed truth, on the fate of the lost. It seems, however, that a simple and, to some, a silly question or two did cast out of several a legion of devils, and knocked all their Calvinism and Arminianism out of their noddles—I mean their heads—if not their hearts; yes, vain fancies of foreknowledge and decrees have vanished by asking the following questions: If you knew clearly that, were you to marry, your wife and fifteen children would be plunged in a lake of fire and brimstone, and one of the children saved—the sixteenth child—would you marry? Could you marry a girl you fondly, dearly loved, if you knew beforehand that such would be her doom? What was the answer of every professed Christian to whom I proposed the questions? It was the emphatic "No, no, no; I never would have married if I knew such would be the doom of my wife and children!" Well, well. Now, allow me to ask another question: You believe "God is love"—and think you that he would have formed a lake of fire and brimstone from all eternity, and afterward ushered into being unnumbered millions of human beings, frail, ignorant creatures, knowing or decreeing them to such inconceivable torture? No; I cannot, I will not believe it. Such were the answers, *invariably*, of all. They seemed amazed, astonished, and confounded to think that they had ever believed, or said they believed, such horrible doctrine. Such is the grand discovery I have made. Does it not seem grand? Does it not contain reason and revelation? May it not be unfolded, amplified? I circulated the tracts you sent me.

If my grand discovery is welcome, if it is a *welcome* discovery, clothe it in your own language, or let it pass in its homespun attire. It has wrought miracles already! It is a positive fact. It has led every man, to whom it was proposed, to reject the idea that "God, who is love," delights in giving to sinners, *unconverted*, Eternal Life; to inflict on them eternally unutterable tortures.

The tract on "Devil, Satan, Demons," will work miracles. Why? *It is truth*, the compulsive power of which casts out devils, transforms devils into humble, penitent creatures, clothed in their right minds. For one, I have believed for nearly thirty-three years, that the days of miracles have not ceased; that demoniacs are yet converted; that devils are cast out, and that all these miracles are wrought by the compulsive power of truth. Truth sanctifies. And such should be the effects; such has been the effects of pamphlets I distributed as early as 1848. Let all believers in the Life views give the glory and praise to God through Jesus Christ, who is "The Way, the Truth, and the Life," and let George Storrs say, *Amen.*

I commission this letter to tell the latter, I shall ever esteem him as an adopted son of God—as my beloved brother, and his servant for Christ's sake.

THE ELEPHANT.

BR. STORRS: We have all heard of the elephant the unfortunate man got at a raffle; he would not work; he could not keep him; would not sell him; could not give him away, and proved to be more plague than profit. Just such an elephant is the immortal soul to the orthodox; they have got him, and know not what to do with him. He is a great *pet*, but awfully troublesome to find the right place for him. Wise and great men have puzzled their brains to little purpose, for centuries, to solve the mystery, and we are still as wide of the mark as ever. One of the Beechers tried his hand at it, and made out, to his own satisfaction, at least, that men suffered in this life, and might be tormented in the next, for sins committed in a former state of trial (of which they remember nothing) some millions of ages in the past. "Who sinned, *this* man or his parent that he was born blind?"

As you ought to be posted in all the *improvements* of the age, I send you another effort in the same direction, from England. "The Unpreached Gospel." If I understand the theory of this modern invention, it is this: All men, of course, are immortal: the elect church only, who receive and obey the gospel, will be saved in this dispensation; those who wilfully reject it, suffer endless punishment. All others, who have heard or rejected the gospel, have a sort of probation in the intermediate state; and are, at the general resurrection, all raised from the dead in mortal bodies; and, under the ministry of the saints, have this "unpreached gospel" proclaimed to them for their acceptance. The great mass of our race, who have ever lived, will then be converted and saved. How many more gospels are to be preached, we are not informed; but to vindicate the "righteousness of God," it is probable that the end will be *final* and *total* restoration.

The writer seems to think, that the impartial justice of God demands this at his hands, so as to give all men equal opportunity to know and embrace the gospel. Such are the efforts men make to bolster up their immortal soul system; and it still calls for more.

Query: Is God under any obligation to give any of his creatures eternal life, except by his own free grace and promise?

Have not the horse and the dog, etc., as good a claim on their Maker for a future life as those more responsible animals, who have, (more than they) rendered themselves unworthy of the gift? What injury does God inflict on any mortal being when he takes back only what he gave for a purpose? Is not life and being, as long as it lasts, acknowleged to be a blessing by all living beings? If not, why so anxious to preserve it?

All the trouble is, this pet "elephant," (the immortal soul) and its necessary adjunct, eternal torture, put all the complicated machinery of our existence out of kilter.

This "unpreached gospel" may get hold of some of our *mortal* resurrection brethren, as next of kin. Will not Bro. Storrs help to put a clog in their wheels?

Yours for *the* gospel of the kingdom, "Life only in Christ." J. PARRY.

SANDY HILL, N. Y. May 16, 1869.

FROM A. C. NEEDHAM.

BOYLAN'S GROVE, IOWA, May 9, 1869.

BR. STORRS: I feel to thank God for making as good a man of you as you are; and I thank you for your kindness in sending me the HERALD OF LIFE so long without pay. The only reason why I have not sent the money before is for want of means, having had sickness in my family. My son, H. H. Needham, that I lived with, was sick with consumption about eighteen months, and finally died the 15th of March last. We sent a notice of his death to the "Voice of the West," with a request for the HERALD OF LIFE to copy; but as yet I have seen nothing of it in the HERALD.

Inclosed you will find $5, of which $2 is to pay for my paper, and $2 for a new subscriber, and $1 for the "Campaign Documents;" also, please send the Six Sermons and the tract on the Devil, Satan, Demons. I do not know as there have ever been any of these tracts within a hundred miles of here, and I should like to read them myself and have others read them.

I am an old, broken down man, 67 years old; and I have to get some one to write for me, or I would write more.

Yours, hoping for a resurrection out from among the dead.

NOTE BY THE EDITOR.—We never saw the notice of your son's death, that you speak of. May God help you so to live by faith on *His Son* that you may always rejoice in hope of that day when His voice shall wake our sleeping children, who have fallen asleep in Jesus. Let there be "glory to God and the Lamb" going up from our hearts daily for all that rich grace bestowed on us in and through our LIFEGIVER, who will soon make good His blessed words of promise, "I will raise *him* up at the last day." Till then we wait, rejoicing in hope, "the blessed hope of the glorious appearing of the great God and our LIFEGIVER, Jesus Christ.

FROM POLLY G. PITTS.

FREDERICKSBURG, IOWA, May 7, 1869.

BR. STORRS: My heart rejoices to-day that God's truth of "No Life out of Christ," is running through the land, with lightning speed, penetrating the dark corners of superstition and tradition; and the word of God is judging men *now;* as Jesus said, "The words that I speak unto you, the same shall judge you in the last days." Men are *now* coming forth to the judgment; yes, to the pure truth of the resurrection of life, and many to the resurrection of condemnation; for, the final rejectors of God's truth are condemned already, and sealed to the day of execution. O, bless God, the leaven of truth is working. God is doing a quick work in the earth; we are living in a great and awful time; men are forming characters fast, I feel that it is a sealing time.

I was reading to-day the "Address of L. C. Collins," to the members of the M. E. Church. Speaking of the destruction of the wicked, and the doctrine of endless misery, he asks if it is not wise to endeavor to harmonize the few texts with the many? especially when the many teach a doctrine that honors God, and so commends itself to a man's conscience and reason, that he can look it steadily in the face? On page 24, he says, "How is it with doctrine of election and free grace? Are there no texts looking strongly toward Calvinism? Indeed there are. But you set yourselves to harmonize them with what you feel to be a milder system, one more consistent with reason, more honoring to God, and more consonant with the common language of the Bible. Now take the same steps in reference to the doctrine of endless misery, and you will find God, reason and the Bible all to sustain and help you. You have looked at this question always from one stand-point, till you see nothing else. You assume man's immortality as a thing inherent in his own nature, and then cry out, How can an immortal soul be destroyed, or perish, or die? But as often as you use this term, 'immortal soul,' and as God-like as it sounds in your ears, not an inspired penman has ever used the word in any of its forms, between the lids of the Bible. No not one!"

Br. Collins' defence is a noble defence of God's truth; but on one point he sees men as trees walking. I pray God to open his eye to his own argument. In speaking of the text, "The smoke of their torment ascendeth up forever and ever," quoted by a Methodist Minister, in a letter to Br. Collins, he says, "The event here spoken of may be of a mere earthly character, referring to the judgments of God on the Papacy and its supporters. It is in a state where there is 'day and night.' And I did not suppose that you would allow any 'day' in your theological hell." Br. C. says "If I held a doctrine that depended for proof upon the highly-wrought dramatic language of this the most symbolic of all books, Revelation, and which no human ingenuity has as yet been able fully to unravel, I would feel it a relief to exchange it for one that finds its expression everywhere in the *plain language of the Bible.*" Amen: so say I. May God give him a blessed relief from every error; and especially the error of two deaths as the penalty of the law.

I bless God that He has enabled so many able pens to fill up the HERALD OF LIFE with His living truth of "No Life out of Christ." And though I, like Br. Long, of Missouri, practise that unpopular *custom* of some, whose manner is to keep, in memorial, the creation of the world, by doing no work on the Sabbath of the Lord thy God, etc., yet I love the spirit of the writers of the HERALD, and feel that he that dwelleth in love, dwelleth in God, for God is love. "O how true"—"God is love." O that that little tract "God is Love" was in every household in the world. If I was young, and could walk, I would carry thousands to the families that are dying for the lack of knowledge. O how it revived the love of God in my heart to read it. May God abundantly bless Br. S. Cooper, (yes, and all the brethren) for his article on Calamity or Penalty. O how it rejoiced my heart to read it; how plain, how plain. And I thank the Lord that He enabled Br. Storrs to write the article "The Temptations of Christ." No article that has been ever written on that subject, not even "The Theology of the Bible," has made it so plain to me that there is *no* personal intelligent being called the devil, as that article. O press on, Brethren; fight on the good fight of faith; and bless God that helpeth your hands to war, and your fingers to fight; and may the Lord make your tongue like the pen of a ready writer, and indite good matter.

O how can one stop their pen, or restrain the Spirit, when the "Excellent things that God has taught us out of His law, are struggling for vent? O how good it would be to stand in the great congregation, and like David, tell what the Lord has done for us, and what we see He is doing for the world.

I would say to all, especially the editors and the conductors of these winged messengers, that are flying through the land on errands of mercy, O, see that your freight is labelled with love, brotherly kindness; with long suffering, with gentleness, and with charity. O, when you write, let the spirit of Jesus, which is full of forgiveness, rule in your hearts. O, never, never, abuse the power that is vested in you, for it makes the righteous sad, whom the Lord has not made sad. I speak this from experience. I feel that it is hard to be misrepresented, and then to say, "Father forgive them, for they know not what they do." I do not say this with reference to any of the readers or conductors of the HERALD. My prayer is, that I may in meekness suffer wrong rather than do wrong, and leave the event with God. I do desire that God would enable me, and all of His dear childred, to have the spirit of Jesus; that all the outgoings, outgushings, and outreachings of our heart might be like His, love to God and every creature. I feel that I am Christ's free child. I belong to no man-made orgrnization on the earth; but I trust that I belong to the suffering body of Christ; and I pray that I may be willing that what is behind of the sufferings of Christ, may be filled up in the body, which is the "Church of the living God, the pillar, and ground of the *truth.*"

I am looking with much interest to Europe; especially to France and Italy. I am watching that harlot power that has been drinking of the cup of God's judgments till she is almost naked. I cannot tell what she may do in her death struggles, but eventually she must sink and be found no more at all; yes, and the beast that carrieth her must go into perdition. Then shall come that glorious Revelation, "Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her." Again, "And after these things I heard a great voice of much people in heaven, saying, Alleluja; Salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments; for he hath judged the great harlot, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluja, and her smoke rose up forever and ever." I cannot say all that I would, but long before the second coming of Christ was preached as nigh, I felt, and said, that I should with all the host of God's elect, say, "The Lord God omnipotent reigneth." Yes, "Alleluja, Amen." Let us all be ready, our lamps trimmed and burning; and we like unto men that look for their Lord. Grace, mercy, and truth be and abide with yon all. Amen.

FROM WM. R. WARNER.

NORTH CAMBRIDGE, MASS., May 17, 1869.

BR. STORRS: As the story of "*Little Dene,*" published in the HERALD of April 21st, brought back to my mind thoughts of my early childhood, I will relate the *facts.*

My grandmother was then living with us at Uxbridge, in this state. I had all respect for her and loved her. She was a member of the Presbyterian church. By accident I burned my hand so that it gave me great pain. She seemed to realize my sufferings, called me to her, and told me that

"There was a dreadful fiery hell,
Where wicked ones must always dwell."

She said if I was wicked that I should certainly go there, and would be burned all over. It would be ten times as painful as my hand; yes, a hundred times; and it would last forever and ever. Then she tried to explain forever, and impressed it so firmly upon my mind that I was frightened at the thought; and, together with the pain of my burned hand, it made a deep and lasting impression upon me, so that it seems but yesterday. I certainly hated the tyrant that would bring me into the world and treat me so. This was my first lesson in theology; and not till I had prayed God to show me the truth, and began to search his word to find it, did I ever have any relief from that dread and fear of a revengeful and cruel God. Now, it is my opinion that many others are suffering from the same kind of teaching, which comes not from God or his word, but comes from "that old serpent called the devil and satan, which deceiveth the whole world," of whom Jesus says, "When he speaketh a lie he speaketh of his own; for he is a liar, and the father of it." 'And the serpent said unto the woman, ye *shall not surely* die." This same old lie is certainly the greatest cause for infidelity ever introduced into our world. God says by Ezekiel, "Ye have strengthened the hands of the wicked by promising him life." The doctrine of inherent immortality is denounced through the whole Bible, from Genises to Revelation, yet men will teach it still, and hate and separate from their company those who love and teach the truth. Be it so, we can claim the promise on this: Jesus said, "Blessed are ye, when men shall hate you, and separate you from their company. Rejoice ye, in that day, and leap for joy, for behold your reward is great in heaven."

Please add my name with Br. Hosford's, of New Britain, Conn., should you conclude to publish the article, "Little Dene," on a single leaf, for publication, for $5 toward its publication. Most truly yours.

NEGRO UTTERANCES.

EXPERIENCES among the Freedmen have brought to light many traits of character attractively simple, honest and odd. Their quaint way of "putting things" is not the least of their outworkings that interest, and in them will be found something more than amusement.

The following comes as the narration of Miss Anne S. Dudley, teacher among the freedmen at Charleston. One convert says:

"I have got safe by de go-back corner, and I will go all de journey home; and if you don't see me at de first of dem twelve gates, look to de next one, for I shall be dere!"

Another:

"When I left de rebel ranks and crossed over to de Lord's army, I tore up de bridge behind me. Now I'm fightin' with de captain dat's never lost a battle!"

Who will dispute the genuineness of the following conversion?

"I hasn't got quality 'ligion. I don't want de 'ligion of quality people! I've got de 'ligion of Jesus—I loves everybody!"

It is worth the roughness and toil of a teacher's experience to have poured out for one such a prayer as this:

O Lord, bless de teacher who comes so far to 'struct us in de way to heaven. Rock her in de cradle of love! Backen de word of power in her heart, dat she may have souls for her hire, and many stars in her crown in de great gittin-up mornin' when de' gineral roll is called. And when all the battles is over may she fall kivered with victory, be buried wid de honors of war, and rise to wear de long white robe in glory, and walk de shinin' streets in silver slippers, down by de golden sunrise, close to de great white throne; and dare may she strike glad hands wid all her dear scholars, and praise you, O Lord, forever and forever, for Jesus' sake. Amen.

APPOINTMENTS.

COOPER INSTITUTE, N. Y. Sunday, May 23.
WAREHOUSE POINT, CONN., Simond's Hall, Sunday, May 30.
HARTFORD, CONN., Talcott & Post's, June 6.
W. MERIDEN, CONN., June 13.
PROVIDENCE, R. I., June 20.
W. N. PILE.

ELM PARK, STATEN ISLAND, Sunday, May 23.
NEW BRITAIN, CONN., June 6.
F. H. BURBANK.

ANTHONY, R. I., Sunday, May 23.
R. WENDELL.

FORESTVILLE, Sunday, May 23
S. W. BISHOP.

NEW BRITAIN, CONN., May 23.
WM. STUART.

BUSINESS MATTERS.

One Dollar each from—J. D. Bryant, A White, C. R. Smith.

Two Dollars each from—B. Brown, J. Curran, A. Decker, C. E. Caldwell.

Various sums—A. C. Needham, $5; C. Cushing, $2 50; B. Brown, balance of pledge paid, $20; S. Bragg, $250; W. P. Shockey, $4.

For Tract Fund.

Mrs. R. W. Pierce.......................... $1 00

Parcels sent since last week.

H. Horn	by mail
C. Lacey	" "
D. Fisher	" "
C. J. Tuthill	" "
J. Curran	" "
J. Bolster	" "
Eld. Jas. Morrison	" "
John X. Wilson, 2 parcels	" "
J. A. Adams	" "
A. A. Goodwin	" "
A. C. Needham	" "
J. S. Whitmire	" "
Dr. J. F. Lee	" "
W. H. Spencer	" "
P. Bitner	" "
R. McVay	" "
S. Bragg	" "

Poetry.

"Always Rejoicing."

My life flows on in endless song;
Above Earth's lamentation
I catch the sweet, though far-off hymn
That hails a new creation:
Through all the tumult and the strife
I hear that music ringing;
It finds an echo in my soul—
How can I keep from singing?

What though my joys and comforts die?
The Lord my Saviour liveth,
What though the darkness gather round?
Songs in the night He giveth;
No storm can shake my inmost calm
While to that refuge clinging—
Since Christ is Lord of heaven and earth
How can I keep from singing?

I lift my eyes; the cloud grows thin;
I see the blue above it;
And day by day this pathway smooths
Since first I learned to love it,
The peace of Christ makes fresh my heart,
A fountain ever springing;
All things are mine since I am His—
How can I keep from singing?

—*Observer.*

Children's Department.

To the Little Folks.

FROM MARIA M. WEAVER.

Dear Young Friends: For a long time I have been wanting to whisper in your ears these words, "*I love the little ones.*" As this is impossible perhaps our kind Editor will let me tell you through the columns of his paper.

What I have to say is *for you:* the full-grown readers may pass over this letter. And to begin with, let me tell you how interested I was in those articles written for you by Bro. Storrs. How pretty it looks to see such a man, full of years, full of experience, who has been "*fighting* the good fight of faith" many, many years, snuggling down in a corner among the little children, and talking so pleasantly, so simple and so lovingly. Do you know that I never discovered so much *fatherly* love in the writings of our aged Editor as I found in his little letters to you. *He loves you.* I hope all my little readers will *pray* for him that Jesus may abide with him and bring him to glory at last. Amen.

If possible, Br. Storrs permitting, it is my intention to write a few *true stories* for you by-and-by. Wish the little ones would send on their little letters. I like to read them. And then I have thought of asking you if you would send in some of your *pennies* to purchase tracts with. The "Campaign Documents" are cheap, and a few cents' worth of them may bless some soul. Would you not much rather spend some of your money to benefit perishing souls than to spend it all for *candy*, which will make you sickly? I mentioned this matter to my little Dwightie, and he says, "I will send my penny to Bro. Storrs;" and his "mamma" will send nine more. Now who follows? Send on your ones and twos, and all you feel disposed. Jesus will bless little children in denying themselves and sacrificing to him.

Children's Tract Fund.

Dwight Mathews Weaver, one cent.
Maria M. Weaver, nine cents.

The Love of Truth.

Dear Children: I have just been reading a little story which has interested me very much, and I think will interest you also; so I will write it out for you. I hope you will always remember it, and feel, more than ever before, determined to speak the truth at all times and under all circumstances.

There are many people now-a-days who do not speak the truth, and it is very sad to think of it, and how many children are growing up with the same habit. There are some people who do not really intend to tell a lie, but they speak in such a way as to deceive others, and some will *act* a lie if they do not speak one. Such persons do not love the truth, I think, and in order to please the Lord we must love the truth in our hearts, and then we would rather suffer, than say that which is not true. But here is the story:

A few weeks ago, on board of an English steamer, a little ragged boy, aged nine years, was discovered on the fourth day of the outward voyage from Liverpool to New York, and carried before the first mate, whose duty it was to deal with such cases. When questioned as to the object of his being stowed away, and who had brought him on board, the boy, who had a beautiful, sunny face, and eyes that looked like the very mirrors of truth, replied that his step-father did it, because he could not afford to keep him, nor to pay his passage out to Halifax, where he had an aunt that was well off, and to whose house he was going. The mate did not believe the story, in spite of the winning face and truthful accents of the boy. He had seen too much of stow-aways to be easily deceived by them, he said; and it was his firm conviction that the boy had been brought on board and provided with food by the sailors. The little fellow was very roughly handled in consequence. Day by day he was questioned and re-questioned, but always with the same result. He did not know a sailor on board, and his father alone had secreted him and given him the food which he ate.

At last the mate, wearied by the boy's persistence in the same story, and perhaps a little anxious to inculcate the sailors, seized him one day by the collar, and dragging him to the fore, told him that unless he confessed the truth in ten minutes from that time, he would hang him on the yard-arm. He then made him sit down under it on the deck. All around him were the passengers and sailors of the mid-day watch, and in front of him stood the inexorable mate, with his chronometer in his hand, and the other officers of the ship by his side. It was the finest sight, says our informant, that he had ever beheld; to see the pale, proud, sorrowful face of that noble boy—his head erect, his beautiful eyes bright through the tears that suffused them. When eight minutes had fled, the mate told him he had but two minutes to live, and advised him to speak the truth and save his life; but he replied, with the utmost simplicity and sincerity, by asking the mate if he might pray. The mate said nothing, but nodded his head, and turned as pale as a ghost, and shook with trembling like a reed with the wind. And then, all eyes turned on him, this brave and noble little fellow, this poor waif whom society owned not, and whose own step-father could not care for him—there he knelt with clasped hands and eyes upraised to heaven, while he repeated audibly the Lord's Prayer, and prayed the dear Lord Jesus to take him to heaven. Our informant adds that there then occurred a scene as of Pentecost. Sobs broke forth from strong, hard hearts, as the mate sprang forward to the boy and clasped him to his bosom, and kissed him and blessed him, and told him how sincerely he now believed his story, and how glad he was that he had been brave enough to face death, and be willing to sacrifice his life for the truth of his own word.

Aunt Louisa.

Thoughts on Prophecy.

Several requests from brethren in the ministry induce me to put down some thoughts upon prophecy, rather in the hope of suggesting and educing some excursions from the beaten track and worn ruts of interpretation, than of securing acceptance for any system I have to offer. Indeed I almost believe any system of interpretation of unfulfilled prophecy, from the nature of the case, impossible, while our faith may rest firmly on certain great mountain summits of future facts rising above the waters.

1. The powers of the human mind are limited in the observation of facts, both in space and time. We cannot take in any existing panorama otherwise than by successive observations. We do not see the present: what we think we see at present is the part of the object from which light is reflected on us. The sun, for instance, we see eight minutes old, the fixed stars hundreds or thousands of years old. The celestial and terrestrial landscapes, mingled in our outlook at the present moment, are centuries apart in time, and we have no means of distinguishing past from present in our visions. No man can tell the actual or relative distances of distant stars. All calculations of that kind are mere guesses based upon assumptions of size and splendor, which may be true or erroneous. It is manifest, that while God gives us to see the lights of heaven in the present, he does not mean us to know much about their positions, or relative distance back from us. Now this question of distance has much to do with apparent position. You look along the street, and the distant lights seem to converge, to touch one another; but comparison with similar lights near, shows you that they are spread over a great distance.

May not our outlook in time resemble our outlook in space in its necessary imperfection? May not future events, crowded into a verse, occupy centuries in their evolution? May not stars of prophecy, phenomenally in one place, be really distributed centuries apart in the future? Has not the Lord assured us that "It is not for you to know the times and the seasons which the Father hath put in his own power?" in which case a system of the prophetic future must be as erroneous as any map of the heavens. Is not this the radical error of all systems of interpretation of prophecy?

2. It is certain that the church in the past erred in its interpretation of the prophecies of Messiah's first coming. Not indeed in regard to the great fact, nor yet in a general way in its expectation of the time and place, but in the quite important feature of the design of his coming, and of the manner of his work. They expected, what indeed we in their places would have expected, no such interruption of his work, by an absence of centuries, as the fact has proved. I can find no prediction of the Old Testament capable of impressing them with the belief of a second coming, any more than we can find any passage of the New Testament teaching us to expect a third coming. Nor do I see any reason to believe that our expectations of the nature and extent of Christ's judgment at his second coming may not be as erroneous as the views his apostles indulged of the design of his first coming. This is an experience which we need to ponder, if we would read Scripture aright. Our views of the future coming and kingdom of Christ may not be more correct than those of the apostles, before the fulfilment of the predictions corrected them.

3. The failure of so many successive systems of chronological interpretation of prophecy is also instructive. The commentators, with wonderful unanimity, fixed on 1866 as the year of the overthrow of Antichrist, the beginning of the millennium, etc.; instead of which, we behold a new uprising of Ritualism and Rationalism in Europe, and such an increase in numbers and influence of Papists in America, and such a prevalence of atheism, drunkenness, profanity, and all uncleanness, in all our large cities, as fills all Christians with dismay. Instead of the universal peace, we behold twice as many armed men as in the greatest wars of France and Rome, awaiting the word of battle of such battles as Magenta, and the Wilderness, and Sadowa. Then the defeat and retreat of the church in France and Germany; and even in London and New York, before the increasing thousands of an avowedly ungodly population, does not bespeak millennial advance. The lukewarmness of the church, in such a state of affairs, is also quite inconsistent with millennial awakening. A single heathen temple in India receives annually more money than all the missionary societies in the world. All the churches in the United States, if six times sold, would not equal the sum this Christian nation pays for liquor. The progress of our railroad civilization is the progress of saloons, gambling houses, and Sabbath-breaking, and Christians are the owners of these institutions!

4. The ministers of my acquaintance who study the world exegetically, desiring to ascertain the correct text, and the true principles of interpretation, without regard to systems thus demonstrated erroneous, are agreed that we must adopt either the Rationalistic or the Realistic system of exegesis. The former would accept prophecy as subjective: an embodiment of the religious language of the church, and therefore in the main features inspired by a divine instinct, while expressed in the drapery of Hebrew ideas. Thus, we would not expect anything like a literal resurrection, either first or second; but only rising of humanity to a new life, through the power of religious civilization, etc.

The latter would accept the prophecy as a real prediction of objective realities, to be accomplished by the power of God, often without reference to the longings of the church, or even contrary to them; and in all cases far above her own ability to accomplish. Both the prediction and the facts predicted would thus belong to the supernatural operations of God in the world. No objection could therefore arise against the actual personal return of the Lord, the actual resurrection and reign of the saints, or of any other event predicted in prophecy, on the score of its incongruity with the laws of nature or with our notions of its propriety; since it is not to be accomplished by the laws of nature, and we are no judges of supernatural propriety.

Either of these courses gives a self-consistent exegesis; but it is impossible to unite them, to apply the Realistic mode to the past and the Rationalistic to the future, or to literalize one part of a prophecy, and spiritualize the other, after the fashion of Whitby, Scott, and the commentators of the past generation, with any consistency. It is purely arbitrary to interpret one part of Christ's prediction of the siege and fall of Jerusalem, and of the latter days typified by it, literally: as, for instance, the wall, the abomination of desolation, etc., and then to make the earthquakes, darkening of the sun, etc., symbolical of political revolutions: or, to make the first resurrection spiritual, and the second fleshly. We must adhere to some one principle.

5. The current of authority seems to set strongly in favor of the Realistic interpretation. Those inclined to Rationalistic views perceive that they must, to be consistent in their denial of the supernatural, deny prediction altogether: so that the interpretation of prophecy does not much concern them; save as one might feel some interest in expounding Paradise Lost, or any other poem. Those who believe they see in the aspects of the times the fullfiling of the predictions of the last great apostacy, on the other hand, feel that the dreamings of the chronological and spiritualizing interpreters have done the faith of God's elect an immense mischief, by weakening men's confidence in the predictions they pretended to expound, while in reality they filled them with their own fancies. Englishmen making the Pope, or Napoleon, the Antichrist, the missionary societies the millennium, etc. They are beginning to speak out with emphasis accordingly. Renouncing the heterogeneous incongruities of the pre-millennarian systems, they fix on certain great heads of prophecy, which, however, they are unable to convert into a system: such as the rapid advance of atheism, the continued existence of Popery down to the advent, the revival of the Fourth Empire, and the appearance of a personal Antichrist in the latter days, an apostacy in the visible church, a fanaticism of the ungodly, persecution of the people of Christ, and the slaying of the witnesses, the personal advent of the Lord with his risen saints, a fierce warfare against him and them by the hosts of Antichrist, his victory and reign over the earth. To such an exegesis the leading modern commentators give their sanction. The names of French, Ellicott, Tregelles, the Bishop of Oxford, the Bishop of London, Alford, Lange, and Tischendorf, are sufficient to indicate this class of scholars and divines. No modern commentator of any eminence, so far as I know, save Dr. Brown, adheres to the post-millennarian exegesis.

6. Such being the logical, providential and exegetical state of this great question, it assumes quite a practical aspect to ministers of the word; especially to the younger men, who, if the Realistic exegesis be correct, and the Bible contains actual predictions of coming facts, cannot expect to escape the great conflict. The fathers may perhaps fall asleep in the comfortable dream of an entrance into the kingdom of heaven without tribulation; but stern facts are upon us, and we must awake to them for our own sakes and for our people's sakes. It is time therefore to throw aside the lumber of traditional interpretations, and to betake ourselves to our Bibles and lexicons, and to our God, by prayer for his Holy Spirit to open our eyes, that we may learn the things coming on the earth, so far as needful for the salvation of our own souls, and the souls of our people. It is worse than folly to trouble our minds with comments falsified by patent and unanswerable facts. Nothing but bitter disappointment and infidelity can come of expectations of a Christless millennium to a Laodicean church. Let every minister of the word examine this question in such a way as to be able to answer for himself, and to give a reason of the hope that is in him, with meekness and fear. The question now forced on us is, "Believest thou the prophets?"

7. Should we find reason to accept the Realistic interpretation of the prophecies, and to own signs of the times, as denoting the imminence of the great crisis, it will manifestly give a different tone to our lives and ministry, than if we continued to hold the traditional, spiritualizing system. The Bible will become a real book of record for the future, as well as a real history. Indefinite visions of a judgment 365,000 years distant, must vanish before the sharp thunders of the great earthquake. The opinions of fathers and synods must be feeble authority to the man who expects ere he dies to behold the Lord standing on the earth. And the shortness of the time will inspire a diligence and earnestness in winning souls, incomprehensible to the man who believes that the Lord delayeth his coming; who never prayed, "Lord Jesus, come quickly."—*Robert Patterson, D. D., in the Evangelical Repository.*

Church Names.

Does an unscriptural name tend to divide God's flock? We answer, Yes, as well as an unscriptural position, in regard to any point, tends to distract, mystify and bewilder the mind. The church of God is one, and so are her interests. Says Jesus, "That they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us, that the world may believe that thou hast sent me." One reason why the church of God has lost her power over the world, is because it is so divided.

But I commenced to say a few words in reference to the *name*, as one cause for divisions and sectarian parties. To illustrate: Suppose we ask one who by his godly walk and holy conversation we believe to be a disciple of Jesus, Are you a Methodist, or a Baptist, or a Presbyterian, or an Adventist, or an Episcopalian, or any other man-made name? he might in all good conscience answer, No. But ask him, Are you a *Christian?* "I trust I am." Are you a disciple of Christ? "I am trying to live so as to be a true disciple of Jesus." Do you belong to the Church of God? "I trust I do, and that my name is in the book of life." And thus would be the answer of all true Christians the world over. Then why take any other than a Bible name to designate a child of God? "The Church of God" is the most prominent Bible name, and the most appropriate. Paul addresses his letter (1 Cor. i., 1, 2), "Unto the *church of God* which is at Corinth;" which you will see, by reading the connection, embraced not only all Christians at Corinth, but all everywhere. Again, 1 Cor. x., 32, we read, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God." "Or despise ye the Church of God." 1 Cor. xi., 22. "Because I persecuted the Church of God."—1 Cor. xv., 9. "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the Church of God which is at Corinth."—2 Cor. i., 1. How that beyond measure I persecuted the Church of God."—Gal. i., 13. "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the *Church* of the living God, the pillar and ground of the truth."—1 Tim. iii., 15. "How shall he take care of the Church of God?"—1 Tim. iii., 5. "Feed the Church of God."—Acts xx., 28.

We have now referred to nine passages of Scripture, where the body of believers is called the "Church of God;" and I ask, Where can any one get a more appropriate name for God's people? Though we search the universe through, it cannot be found. It is in God we live, move, and have our being. "For ye are the temple of the living God; as God hath said, I will dwell in them, and I will be their God, and they shall be my people; wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." God the Father has undertaken through Jesus Christ His Son, in accordance with the blessed gospel, to gather out of the fallen sons and daughters of Adam a people to praise him through all eternity; and when the work is all done, Jesus, as the head of the church, will say, Here, Father, are those whom thou hast given me; and God will be all in all throughout eternity.

I will not lengthen these remarks at present, only say that, we profess to be a Bible people, and we feel to rejoice in view of what we have gained by contending earnestly for the word; but in taking the name of "Advent church," or any other, beside the true and most prominent Bible name, are we not so far departing from the "old paths," and taking the first step to cause divisions among that people for whom Jesus prayed, that they might be *one?* From your Br. in Christ, trying to grow in grace, and in the knowledge of Jesus.

Geo. W. Turner.

Augusta, Wis., March 16, 1869.

The Mourning of the King's Children.

It has often been to my mind a source of deep regret that the witness which Christians bear in regard to their state before God is unsatisfactory. Step into our prayer meetings, how often the evidence given by those present as to their acceptance in Christ, and as to their faith in him, leaves the impression on the mind that there are clouds of uncertainty hanging over the whole Christian church, that there is nothing settled or determined in relation to present assurance of salvation, that those who profess to have passed from death unto life cannot possibly tell in which condition they are.

I can scarcely conceive of anything that has a more damaging effect upon the efficiency of the church than this failing. Its influence upon the minds of believers themselves must be to cool their zeal and to cripple their energies. To those who are seeking to flee from the wrath to come, and to those who have just entered upon the way of life, it must be very discouraging. Alas, it is but an uncertain sound that we pour into the eagerly listening ears of these earnest souls. In meditating on this theme, I am half disposed to cease wondering why the world is so indifferent to religion. The wonder is that knowing the harassing doubts, darkness and distrusts which beset the path of the modern Christian, any one is inclined to leave the ranks of the world, to plunge into this sea of difficulties, to drift about at the mercy of every wind of circumstance that blows.

Thomas aKempis, in his Imitation of Christ, says, "It would be but reasonable to expect that the fervor of our affections and our progress in holiness should have advanced higher and higher every day; but it is now thought to be a foundation of comfort, and even of boast, if a man at the close of this mortal life is able to retain some degree of his first ardor." Are not these remarks as applicable now as they were in the days when they were written?

But why, after a mature Christian experience of five, ten, or twenty years, should we listen to such language as this, spoken with faltering lips from a trembling heart, "I hope I am a Christian, I trust I am a child of God?" Is it in the nature of things that the passing years dim the eye of faith, and that the nearer we approach the Eternal City, the more desperate the prospect becomes of our ultimately reaching it?

Much of this language is doubtless owing to a sense of our utter unworthiness, to a feeling that, after we have done all, we are but unprofitable servants, and that therefore it is presumption to employ the language of confidence in speaking of our position before God. But by this conduct we dishonor him who has called us and who has appointed us "heirs of God and joint heirs with Christ." We acknowledge that it is a sin in the impenitent not to exercise faith in God. Why then do we try to excuse ourselves for the want of that very grace?

There is also a feeling of genuine doubt and distrust in many Christians, arising from a false conception of what is absolute growth in piety. We are apt to estimate our advance in spiritual life by seasons of special enjoyment in communing with God, by ecstatic visions of the love of Christ and the beauty of holiness. But we must remember that these green pastures and still waters are found only here and there as we journey toward the Celestial City, that it is rare to meet with a cloudless sky, that we cannot be ever lingering at the Interpreter's House, nor straining our vision from the top of the Delectable Mountains, to catch a glimpse of the New Jerusalem. It is true we may not have had many pleasant days in our travel thus far. But is our march still onward? Have we advanced from where we stood a year ago? Does sin grew more hateful to us? Do we yet maintain an uncompromising warfare with our evil hearts? Is the sin that once so easily beset us gradually being trampled under our feet? Does our yearning to be forever delivered from it ascend to God with an increasingly bitter cry? Is the desire to be more Christ-like growing upon us? If so, it is well with us. We have sometimes groped our way in the midst of dark experiences, the Sun of Righteousness has failed to shine, the whisperings of the enemy have impugned the faithfulness of God. But have we ever failed to find that God was with us all the time we were passing through these dark scenes? We toil up the Hill Difficulty, we go down into the Valley of the Shadow of Death, we pass through Vanity Fair, but every step takes us nearer to our heavenly home. Then

Why should the children of a King
Go mourning all their days?

—*The Advance.* T. A. L.

Knowing the Shepherd's Voice.

The Eastern flocks still exhibit the beautiful traits from which our Lord drew one of his most touching illustrations of true discipleship. Mr. Hartley, a missionary in Greece, gives a curious illustration of the truthfulness of one of the touching images of our Saviour; "My attention was called," said he, "to the words, 'The sheep hear his voice, and he calleth his own sheep by their names.' I asked my guide if it was a custom in Greece to give names to sheep. He replied affirmatively, and assured me that the sheep would come when the shepherd pronounced their name. The next day I verified the truth of this statement. Passing near a flock, I asked the same question of the shepherd. He replied, 'Yes.' I asked him to call one of his sheep by name. He did so, and at the moment he pronounced the name, a sheep left his pasture and companions, and came skipping along to the hand of his master, with marks of obedience and gladness which I have never seen in other animals. It is also true, here, that the sheep will not follow a stranger, for they know not the voice of strangers. The shepherd told me that some of his flock were yet savages, and knew not their names, but that, in the end, they would all learn them. Those which had learned their names, he called sociable, or tame."—*World's Crisis.*

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Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, MAY 26, 1869. VOLUME VI.—NUMBER 32. WHOLE NUMBER 270.

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THE GOSPEL OF OUR SALVATION.

SALVATION! What holy, sublime and glorious thoughts are generated by a consideration of this word, filling the heart with emotions of a heavenly nature, which draw us nearer to him who has "entered within the veil" and become the author of eternal salvation!

Salvation is one of the *gratifying* terms of the gospel; hence it is said to be the gospel of our salvation. Paul, in speaking of the great plan and purposes of God, which "he purposed in Christ," says: "In whom ye also trusted after ye heard the words of truth; the gospel of your salvation; in whom also, after ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possessions." Many things are included by Paul in "the words of truth," which they heard through the preaching of the apostles, not the least of which was the great fact that this earth, now groaning under the effects of the curse, was also to be a subject of redemption—to be made, according to the grand plan of God, the future eternal and glorious abode of the saints of the Most High.

"Gospel" signifies "*glad tidings* or *good news*" of things to come—gracious bestowments, or events to transpire that are yet veiled by the impenetrable clouds of the future; and only by faith in the *good news* from our Heavenly Father can we draw sweet consolation from the contemplation of the future. We live in a gospel age. It is ours to hear the good news—the gospel message—wafted over the land; it is ours to place implicit faith in the glad tidings and make all due preparations for the glorious destiny awaiting those who shall overcome. None will wear the royal robes of glory, or be crowned with the ruby wealth of immortality to swell the grand song of deliverance, who now reject a life of a despised follower of Jesus. None can expect to reign with the rightful heir to David's throne, who will not now prove a loyal subject. Oh, the rich provisions of redeeming grace made available to mortal man. Salvation—eternal salvation—is graciously held forth to dying mankind, and the ceaseless voice of Divinity pleads with them to accept Jesus that they may live forever.

There is but *one gospel;* but it is the good news of many things to come, not one of which is realized during the gospel age, as we understand the plan of redemption. We believe no one can fail to see that as soon as a thing or an event ceases to be future, that the gospel, or good news pertaining thereto cannot exist. As an illustration—there can be no "gospel of the kingdom" if there is no kingdom in the future; for when we come in possession of the kingdom the gospel relating thereto must come to an end.

But how differently from this, however, we have been taught! The good news of the thing has been confounded with the thing itself by the doctrine that the kingdom of God is already set up, and comes *into* the heart at conversion, instead of the subjects going into the kingdom at the Second Coming of Christ, as the Scriptures declare. The church has also been robbed of her glorious hope by spiritualizing away those grand events of the future, by making them applicable to the church in her present imperfect, mortal state—those things which the gospel holds forth as events to be accomplished in the future, when it will cease to be a hope; for we cannot hope for a thing that is already in our possession. Has not, therefore, "another gospel" been substituted, and falsely named the gospel of Christ? If so, how will they escape the fearful anathema of Paul addressed to a similar class in his day? "I marvel," says he, "that ye are so soon removed from Him that hath called you into the grace of Christ, unto another gospel, which is not another." (It is really no gospel at all, but a worthless substitute.) "But there are some that trouble you and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. i., 6–8.

Again, look at the Scriptural doctrine of divine redemption as contrasted with the popular belief. Modern theology, by its system of spiritual interpretation, has completely obscured the glory of this subject, as it is presented in pages of inspiration. This sublime doctrine is explained to be *experimental,* and to consist in merely a *change of feelings*—and when their feelings pass a certain indescribable point, they are said to have "full salvation." For one, we believe the full import of this expression, but *when* obtained, and the *nature* of it, we prefer the words of truth to the many theories of men. But if this is salvation, pray tell us from what they are saved? Are they saved from a sickly dying nature, or the fear of death? Alas, no! Though they may ever so firmly believe that "death is the gate to endless joy," yet when the dread monster approaches they immediately fly for the best medical aid within their reach. Are they saved from temptation of any kind? Are they not still groaning under the curse of sin, and liable to fall at every step by disease and the common casualties of life? Is not a Christian's life a constant warfare to obtain the victory over the world? But when we are saved—fully saved—we shall have the victory over all these. When we obtain "full salvation" we shall be saved by the power of an endless life, and "mortality shall be swallowed up of life."

We wish none to infer that we are not a believer in *experimental* religion. We believe that when we fully submit to the law of God, by offering ourselves "a living sacrifice," and our offering is accepted, we shall receive the "witness of the Spirit" into our hearts, which will produce a change of feelings; but that is not redemption in the Bible sense. We are only "sealed until the *day* of redemption." The "witness of the Spirit" is the earnest of our inheritance. When we receive this evidence of our acceptance by God, we are placed upon probationary ground; and if by "patient continuance in well doing," we finally "overcome all things," we shall be *saved* even from the power of death, when the Lord comes to gather his elect.

Salvation implies a *deliverance* from a condition from which we are unable to deliver ourselves; and such will be the deliverance of God's people effected at the resurrection. Millions of saints have gone down into the land of darkness, and are held in peaceful sleep, by the ruthless hand of death, awaiting the awakening notes of the resurrection trumpet. They are in a condition from which they are unable to deliver themselves. But He, who numbers the hairs of our head, has appointed a "day of redemption," when the iron chains that hold them shall be snapped asunder, and His sleeping myriads shall arise in immortal glory to sing the song of Moses and the Lamb. Then will hope be fully realized; for now they are only "saved by hope," and this a hope of deliverance from the grave. "We are saved by hope," says Paul, "but hope that is seen (or realized) is not hope; for what a man hath, why doth he hope for it? But we hope for that we see not, then do we with patience *wait* for it." (Rom. vii., 24, 25.) "For by grace are ye saved through faith; and not of yourselves; *it* is the gift of God." (Eph. ii., 8.) But as "faith is the confidence of things hoped for," three great truths are made manifest. (1) That salvation is a manifestation of the grace or *favor* of God. (2) That it is "through faith" that any receive this favor, or grace. And (3) that salvation is "the gift of God." None can save themselves; but by *faith* in Christ, and obedience to his requirements we can lay "hold of the hope set before us" in the gospel; that when the coronation day shall come, the Lord of life and glory shall "*deliver* them, who through fear of death were all their lifetime subject to bondage." (Heb. ii., 15.)

In a condition of "patient waiting" we can but sigh and pray for the triumphant appearing of the "Author of our salvation," and our hearts are glad to know that the morning of redemption soon will dawn.

"Soon our friends we shall meet, and our lovely ones greet,
Who so long have been slumbering in dust;
'Twill be joyful and sweet, when salvation's complete,
To unite with the glad ransomed throng.

WM. H. SPENCER.

ROCHESTER, N. Y., May, 1869.

BIBLICAL ARCHAEOLOGY.

OF DWELLINGS.

As men in the primitive condition of society were unacquainted with the arts, they were not of course in a condition to erect houses; they lived, consequently, under the open sky. In unpleasant weather, whether hot or rainy, they sought for a shelter under shady trees, in the clefts of rocks and such caves as they happened to discover. Nor are we to suppose, that shelters of this kind were altogether inadequate. The inhabitants of Mount Taurus, even to this day, in a climate much more severe than that of Palestine, live in caves, as also do the wandering shepherds of Arabia Petrea, either in caves and the clefts of rocks, or beneath the shade of trees.

Caves are not only numerous in the East, but many of them are both large and dry. They formed convenient dwellings, being warm in the winter and cool in the summer. Hence, in a comparatively recent age, when dwellings of a different kind were resorted to, the caves were still preferred by many, especially by those who had emigrated to distant regions. The dwellers in caves whom we find mentioned, at quite a late period, were robbers, who had abandoned the restraints of society, and were the last occupants of these abodes. The inhabitants of caves and mountains commonly occur in the Old Testament under the designation of HORITES; in regard to whom we are informed more particularly,

I. Of the inhabitants of mount Seir; they chiefly occupied the mountains of Seir, but were found dwelling as far as Paran in Arabia Petrea, Gen. xiv., 6, xxi., 21, Deut. ii., 12, 22, Num. x., 12, Gen. xxxvi., 20–30.

II. Of the Rephaims, who in addition to their caverns, had some fortified cities, and were divided into three tribes, as follows: (1) The Emims, who dwelt in the region, which the Moabites afterward occupied, Deut. ii., 11, 12. (2) The Zanzummins, men of large stature, living in the region, which was afterwards possessed by the Ammonites. (3) The Rephaims, or giants strictly so called, who lived in the country of Bashan, were also of large stature, and were driven out by the Hebrews, Deut. ii., 10–23, iii., 3–16.

III. Of the Troglodytes, or, as the Hebrews denominated them, the Sons of the Caves, called in the English version, Anakims, Deut. i., 28, ii., 10, ix., 1, 2) the three tribes, into which they were divided were, (1.) the Nethilim, Num. xiii., 33. (2) The clans of Aciman, Sheshai, and Talmai, Num. xiii., 22, 23; Josh., xiv., 15. (3) The Anakims, inhabiting Debir, Anab, and the mountains of Judah, Josh. xi., 21, 22. (4) The Anakims around Gaza, Gath, and Ashdod, 1 Sam'l. xvii., 4.

Note.—The caves, of which we have spoken, when they had become less frequently, selected for the abodes of the living, were employed as sepulchres for the dead, Gen. xxiii. In times of persecution and war also, those which were not converted into cemeteries, nor occupied, as they sometimes were, by hordes of robbers, became a refuge to the oppressed and the vanquished, Josh. x., 16, Judg. xv., 8, xx., 45. 1 Saml. xiii., 6, xxii., 1, *et seq.* In these caves, the necromancers sometimes practised their inauspicious arts, and the beasts of the forest found a dwelling place.

TABERNACLES.

As caves could not always be readily found, and as it was sometimes great labor to excavate one, men were compelled by the exigencies of their situation, to form some other sort of residence. The shady trees and tall shrubs, whose tops approached each other and were twisted together, suggested the plan of cutting down large branches, fixing them into the ground in parallel lines, binding them together at the top, and covering them with leaves, herbs, reeds, branches, and even broad flat stones, in order to shield themselves from the cold, the heat, and the dew. Thus they built tabernacles, huts, or lodges. The Romans called them Mappalia. They were small and low in the beginning, so that a person could not stand erect, but was obliged either to lie down or to sit; but afterward were built higher.

The use of these tabernacles did not cease, even after the erection of more stable and convenient dwellings. They were frequently made, sometimes from necessity, sometimes for convenience, and sometimes for pleasure, and are to this day erected in the summer among the wandering tribes or Nomads of Mesopotamia.

ON TENTS.

As tabernacles, which could not readily be moved from place to place, and from a want of materials could not everywhere be built, were made partly of skins, the design arose of erecting a shelter wholly of skins extended round a long pole, and so light as to be easily moved from one place to another. It was tents of this kind, we may suppose, which Jabal invented, Gen. iv., 20. In the progress of years they were no longer covered with skins, but with various kinds of cloth, particularly linen. The Nomads of the East still use them. They pitch them in any place which appears suitable, but they give the preference to a spot near some shady tree. Gen. xviii., 4; Judg. iv., 5.

The first tents which were made, were undoubtedly round in their construction, and small in size; afterward they were made larger and oblong. The Nomads of Arabia Petrea have two kinds, the one larger, the other smaller, Gen. xxxiii., 17. They call the former kind, in distinction from the smaller ones, *baiton* or houses. The smaller tents are sustained by three poles only, and covered with a fabric, woven of wool and camel's hair; the large ones are sustained sometimes by seven, and sometimes by nine poles. The three longest of these poles, whether seven or nine in number, are erected in the middle, and on each side of the middle row are placed two or three others parallel, though much shorter than those between them; they are covered with a black cloth made of goats' hair. The pole in the middle is taller than any of the rest, though it rarely exceeds eight or ten feet.

The Arabians take a pleasure in pitching their tents on hills, in such a way as to form a sort of circular encampment. When thus pitched, being of a dark hue, they exhibit a beautiful appearance to the distantly approaching travellers, Cant. i., 5. The flocks and cattle during the night are driven into the space in the centre of the encampment, and guarded by dogs. Job xxx., 1. Some one of the shepherds keeps watch also during the night, a duty which is performed alternately. Isa. lvi., 9–11.

The larger kind of tents are divided by curtains into three parts, as was done also in the holy tabernacle. In the external division or apartment the servants lodge, and during the night the young animals also, to prevent their sucking the dam. In the second apartment are the males, but if the tent be smaller than usual, all the males of the tent, together with the animals just mentioned, are lodged together. The third, or interior apartment, is allotted to the women, Num. xxv., 8.

The bottom of the tent is either covered with mats or with carpets, according to the wealth of the possessor, and upon these they are in the habit of sitting. . . . The utensils of the Nomads are few; they have vessels of shell and brass, viz., pots, kettles, and cups of brass covered elegantly with tin; also leathern bags. Their hearth is on the ground. It consists of three stones, placed so as to form a triangle. In the middle of them is a small excavation of the earth, where the fire is kindled; the vessels are placed over it upon the stones. The table, if so it may be called, from which they eat, is nothing more than a round skin spread upon the bottom of the tent.

Selected by F. H. BURBANK.

Jahn's Archæology.

THE PRINCIPAL THING.

BY PRESIDENT E. O. HAVEN.

WHAT should every Christian aim at, male or female, clergyman or layman, renowned or obscure? Can any man "taught of the Lord" hesitate in his reply? And yet how many various shapes the same answer may assume. "To glorify God," says one. "To bless man," says another. "To make his own life exactly perfect," says another. "To forget himself and do his duty," says another. "To believe constantly on the Lord Jesus Christ," says another. "To waste no time in indolence; to utilize every passion and every faculty; to secure the greatest possible amount of physical strength, and health, and mental power, and the best opportunity within his reach, and then employ them so as to bring about the largest possible result," says another.

Granted; but why? Because only thus man can reach the highest development, and it is the nature of everything to seek its own maximum.

Suppose we grant this; still how can it be shown that man needs to do voluntarily what every vegetable and animal does involuntarily? And is not man exhibiting before high heaven the maximum of his capabilities when his passions and powers run riot into every possible extreme? Such is the subtle insinuation of the Devil, sooner or later, to all minds capable of relishing the poisonous sweet of this sophistry. But God recommends to us constraint. He suggests it to us by analogy. He imposes it in the form of inflexible law upon Nature. He says to the ocean, and to everything else, "Thus far only." He subjects man, as an animal under the same struggle for existence. He even begins moral discipline by revealing to man's conscience an iron law; and usually the dawn of his higher life, revealed to his own consciousness, is an apprehension of the fact that he has unwittingly done wrong, and finds himself in the position of a culprit justly charged with crime. Then, if he is a heathen, he frets, and perhaps sacrifices to his gods, or gropes about in sadness like a sick man who neither knows of a remedy nor, indeed, that he is sick. Then, if a moralist, he strives to cure himself by endeavoring to repair a broken life. Then, if obedient to Christian instruction, he accepts Christ as his Saviour; and, leaving God to adjust for himself all the demands of his moral government, "works out his own salvation," at the same time perceiving that God works in him according to his own good pleasure. Who dares say that the Almighty is not wiser than the wisest man, and better than the best man; and, consequently, bestows his approval or disapproval upon all men, not according to their outward circumstances, or to their inherited drapery, but according to their character?

Should we then be indifferent to the truth? The man who honestly asks that question betrays so narrow a vision, and so low a grade of moral development, in this Christian land, as really to excite our sympathy more than the most degraded heathen in the dark places of earth and the habitations of cruelty. It is idle to argue with such a man. Logic cannot save him. Goodness is not obtained on the principle of profit and loss. It is a passion; it is a sentiment; it is a life; it is from above; it is a likeness to God. The righteous man works for God and humanity, as the flower blossoms, because he likes to.

That man is most like Christ who seeks the principal thing with the most ardor and constancy. Christ did not seek notoriety—he shunned it; nor wealth; nor the favor of a party; but simply to show to man his nature, his opportunity, and the way of life. That church receives the most favor from Christ that seeks most the principal thing. If a denomination is seeking wealth, and popularity, and renown, and splendid church-edifices, and rich and great members, Christ knows it, and that denomination gets just the proper reward. It matters not what the idol be—rank or ritual, money or numbers; God and mammon never harmoniously accept the same worship. There is a division made in the prayers, and singing, and preaching in many a church; a part goes up, and a part goes down. That denomination which deifies reason or free thought, and cares less for the truth and its great Master than for its reputation, receives the reputation and the weakness for which it bargains.

There is only one way to reach the highest and best result. Seek the principal thing. Bless man; honor God. If you see Christ, the Son of God, the Revealer of spiritual truth to man, the world's Saviour—in whom and through whom only God reveals himself to man—then "honor the Son even as you honor the Father." "No man can say that Jesus is the Lord, but by the Holy Ghost." So thought Paul, and all agree that he was a wonderful Christian in theory and in life. It does not come natural to a man to accept Jesus as Lord. It is a sure evidence of the life from above, that comes not from the flesh, but from the Spirit.

A man who seeks the principal thing cannot make a fatal mistake. His purposes will beautify his life. He has a panoply stronger than the most perfect human prudence. Bigots will hate him on the one side, and licentious sinners on the other; but his influence, little or great, will promote the kingdom of Christ.

The prime doctrine of Christianity is that none are saved except through Christ. It must, therefore, be the highest development of the intellect to perceive this truth, and to see how it infolds and beautifies all good works, and all proper experience, even far out beyond where the fact is appreciated. The time has not come yet, but it will come, when every knee shall bow to Christ, in heaven, on earth, and in all the realms of God's universe.

UNIVERSITY OF MICHIGAN.—*The Independent.*

CHRIST GLORIFIED.

The following extracts are from a sermon by "Rev. Stephen H. Tyng, D. D.," preached in the St. George's Protestant Episcopal Church, New York, Sunday morning, March 28, 1869. Reported for "The Methodist."

THE TEXT.—"And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain."—Rev. v., 6.

Dr. Tyng said:

And this is Christ in his glory as we have followed him from the birth in Bethlehem to his triumph over death upon Golgotha. My dear brethren, the illustration of the lamb as the type of the atoning Saviour, you are all perfectly well aware, fills up the whole thread of divine Scripture. Believing in him as promised, Abel brought a lamb of his flock and offered it an accepted sacrifice for his sinfulness before God, perfectly confident in the promises which had directed his mind to this great Saviour. Abraham bound his own son a willing sacrifice to God himself, and thus testified his entire confidence in the glorious appearing of his divine Redeemer. Discerning this glorious appearance, the prophet Isaiah declares he beheld him as a lamb led forth to the slaughter, and as a sheep dumb before her shearers, opening not his mouth. Welcoming him in the very morning of his appearing in a tabernacle of flesh, John the Baptist said aloud, "Behold the Lamb of God, that taketh away the sin of the world." Standing beside his cross and recognizing him as the true Paschal Lamb, the institution of which we have read this day, St. John says, "There was not a bone of him broken, that the Scripture might be fulfilled." And now, with an inveiled glory in the heavenly world, that Lamb which Abel saw and fully believed and accepted, and that Lamb which John the Baptist proclaimed as he appeared in humiliation upon the earth, is seen once more, no longer humbled in the flesh, but exalted above all principalities and powers—angels, principalities and powers being made subject unto him. "I beheld," says the Evangelist, "and lo, a Lamb that was slain stood in the midst of the throne."

The lamb is a symbol of expiation and atonement. It is set out before us in the sacred Scriptures as the title of the divine Saviour, in that one divine and atoning Redeemer. The histories of his Evangelists are the histories of a Lamb of the deepest humiliation, enduring the cross, bearing the penalty and the burden of human sin. The history and the revelation of a world of glory for redeemed man is that of an atoning lamb in the highest conceivable exaltation. The heavenly beings sing around him the song of thanksgiving: "Thou art worthy, for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. Thou art worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Now, this is our Easter blessing; and as I have gone with you to view the Christ of Bethlehem, the Christ of Nazareth, the Christ of Capernaum, the Christ of Bethany, the Christ of Gethsemane, the Christ of Golgotha, I ask you to come with me and view the Christ of glory. "I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain."

The throne, in the language of man, is the symbol and source of government over men; and the Lamb standing in the midst of the throne as he has been slain, is simply revealed to us as the one that exercises this office of government that proceedeth from the throne, and of which the throne is the symbol and the token. He upholdeth all things by the word of his power; he rules over all mankind, because for all mankind he has died. All things are placed in subjection beneath his feet, and for the suffering of death he hath been crowned with glory and honor. I would have you never forget this great truth thus illustrated, to which I delight to lead your minds at all times—the whole government of redeemed man is in the hands of man's Redeemer. This world in which we dwell is not simply under the authority of its divine Creator; it has passed into another dispensation, and the world of man is under the control of him who hath bought it with his blood, and over-paid its price in his own sufferings. The throne of exaltation is occupied by him who has thus acquired by right of conquest the supreme command. He drank of the torrent that crossed his path as he travelled onward to his glory, and he hath therefore lifted up his head as one infinitely supreme and everlastingly glorified. Because he hath offered himself once for all a sacrifice for sins forever, he is henceforth seated upon his throne expecting till his foes be made his footstool.

The blessings of divine government are dispensed through his one offering, and, brethren, all your blessings come to you sprinkled with the blood of Jesus Christ. Forgiveness of sin, acceptance unto eternal life, the joys and the blessings which dignify and adorn every position of man upon the earth, come to us through that Lamb who was slain. All things are his that hath found his part and portion with Christ, for Christ is head over all things to them that love him. The condemnation of man and the loss of the privileges which the Saviour brings to us come from the one fact of rejecting him. . . . The guilt is upon them for treading under their feet the blood of the Lamb, and the condemnation and the ruin come because they have refused directly the gift of free salvation that would have cleansed them from all sin.

I would have you notice the throne is the sign of manifestation of royal presence in the language of man. God dwelleth in light inaccessible; the one revelation of his nature is love; his power that man hath seen is that which has been made in the person of the only begotten Son. The manifestation of the Father is declared to be in the face of Jesus Christ, shining forth from glory to glory, to those who believe in him. The only access to God is through this blood of the Lamb. "No man cometh unto the Father," the Saviour says, "but by me." God hath set forth the name of Jesus as the only name in which salvation from the condemnation of sin is to be attained. This is the new and living way through which every believing man finds access to pardon, rest, and acceptance with God forever and ever. We are to bring our sins and lay them down upon this divine Saviour; we are to bring our burdens and rest them upon this everlasting Rock; we are to bring our weary souls, without one doubt or fear, and embrace the precious promises which are revealed to us so fully in him. The Lamb in the midst of the throne, in the highest conceivable exaltation, calls as a risen Saviour to us all. We have nothing to do in ourselves to get advantage of that glorious work but to receive it; nothing this moment interferes between a single soul to whom I speak and absolute acceptance in the divine Saviour, but that man's perverse unwillingness to accept the offering thus freely made. The divine triumph and work lie plainly and simply before you, and the message from the Saviour's tomb of triumph and glory is a message of unlimited deliverance to the race of man for whom he died.

And why is not every heart in this assembly attuned to that heavenly song, a song of grateful remembrance of the blessings that demand it: "Worthy is the Lamb that was slain to receive honor and glory and blessing?" The invitation is from him. Come, just as you are, in the very place you sit, in the very crisis of your present needs; rise, if you will, and tell him, in the face of a surrounding world, "I go to my Father," and say, "I am not worthy to be called thy son." The manifestation of the Father's love will never be found but in the fulness of revelation in the Son. . . . . . . My message to you, beloved, is, Come, gather around that Lamb who was slain; bring the homage of your grateful hearts and thanksgivings there; rejoice that he whom you have loved is in the midst of the throne, and anticipate that day when the people of the whole earth shall acknowledge that Christ is Lord and King to the glory of God the Father.

Not merely the token of government, the way of access, the centre of homage and praise, but the throne, in human application, is the foundation of human confidence and strength. While the throne stands among men, in undiminished and undimmed power, a nation is at peace; and, although the throne in our land is but a mere figurative expression for law that commands, as emanating from and dwelling in the very bosom of God, yet with us the security of the nation consists in the stability of the throne.

The exalted throne of the Lamb of God is the universal confidence of the people of God. An unchanging union here marks the character and makes the strength of the whole multitude of God's redeemed, wherever scattered, upon the earth. However otherwise separated, however far from clear perception may be their discrimination of the glorious truths which are there revealed, one foundation still remains, and upon that they rest. Sometimes in the feeblest conviction of its power, sometimes in the most hesitating and trembling manner, desiring to be partakers of this strength, and yet not for all that earth can give would the feeblest believer in Jesus this day sacrifice that hope that he hath in him as the abiding and everlasting friend of his soul, however feebly and however indefinitely he is compelled to hold it. In Him the Spirit teaches every human heart to rest; and as the truly humbled seek in him their hope, the Spirit leads them and gives them light.

Ah! while weary ones hardly yet perceive the glory which shines in Jesus, and while darkened and troubled ones hardly yet discern the excellence of the provision made for their salvation, to the believer in him they are perfectly clear. It is a glorious and significant fact that in two hundred different dialects of mankind this day the name of Jesus has been sung and celebrated; in two hundred various tribes and nations upon the earth this day, a song to the praise of this divine Saviour, has been uttered with thanksgiving by uncounted millions upon the face of the earth. . . . .

My dear brethren, let us unite, on this Easter morning, to exalt the only source of government for man, the only living way of access to the sinner back to peace, the only centre of universal righteous homage and praise for redeemed souls, the only oblation, strength, hope, and confidence for man destroyed in the condemnation of his sin. Ah, how much we need him! How secure we are in his protection! How happy is the heart that retains him! How blessed the man that can return from the house of God this day and say, "My heart and my portion are truly with Jesus Christ!" Oh, let it not be your ruin that you have rejected him!

I say to this immense throng that the providence of God has gathered here before me, look up, look up to that great exalted Saviour, and feel the responsibility of having this day heard the fulness and the power of his grace to save. Let this Easter morning be the day in which you will cast away your unbelief, and commit yourself with filial, affectionate, and entire trust to him who is able to save to the uttermost, because he hath made a sacrifice for sin in one offering, and is exalted upon the throne of glory and government in an everlasting covenant for man. May his blessing go with this simple, practical lesson of his word, through the riches of his grace, to every heart.

The Age to Come.

If we were allowed to suggest, we would say, this subject has had a pretty good hearing in the Herald of Life. Now would it not be as well to let it rest, and give us more of that practical "faith which works by love, purifying the heart?" It seems to us that the church has erred in seeking to understand prophecy. They have wanted to know too much; too see too far into the future. Peter tells us that it is as a light, shining in a dark place. Take your lantern and go out into the street on a dark night; how far ahead will it shine? Just far enough for present safety and effort. Thus is prophecy. How long is it to be so, Peter? "Until the day dawn." 2 Pet. i., 19. It is not in being wise above what is written; but in walking in the light as He (Christ) is in the light.

Bible knowledge, like all other, is of little use, comparatively, only as it is of a practical kind. God's truth is to feed upon, nourish, strengthen, and induce correct action. Let love—the love of God—be the great, the chief thing of our strife. Like honey, with the hive of bees, this only will bring harmony; bring success; make us rich in good works, ready to distribute, willing to communicate, apt to teach, and easy to be taught; followers of God as dear children; which may God grant. Amen. A. Boynton.

West Batavia, N. Y., May, 1869.

Anecdote of Lyman Beecher.

The Rev. Doctor, some years ago, was going home one night, with a volume of an encyclopædia under his arm, when he saw a small animal in his path. The doctor knew it was a skunk, but hurled the book at him. As might have been expected, the worthy divine was glad to retreat.

When he arrived at home, his friends could scarcely come near him. His clothes were so infected that he was obliged to bury them.

Some time after this some one published a pamphlet speaking very abusively of the worthy doctor, who was asked,

"Why don't you publish a book, and put him down at once?"

His reply was prompt and wise. "Sir, I have learned better. Some years ago I issued a whole quarto volume against a skunk, and I got the worst of it. I never mean to try the experiment again."

THE HERALD OF LIFE.

NEW YORK, MAY 26, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

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"Geo. Storrs Caught" at Last:

OR, "ZION'S HERALD" AFTER GAME.

Solomon saith, "Surely in vain the net is spread in the sight of any bird." Prov. i. 17. "Zion's Herald" spread a net, two weeks ago, and covered it with "*N. H.* Christian Advocate." Its bait was "Soul Existence." The "*H.*" was the chaff, which the compositor or proof-reader put on without the knowledge or consent of the worthy editor, "Rev. Gilbert Haven." Underneath the whole lay entirely concealed from view "Rev. E. O. Haven, D. D., President of Michigan University." To tread on such a trap, or wander into such a net, who could expect to escape being "caught?" so we give it up, and own we were "caught;" for last week we poured five columns of matter on our highly-esteemed hidden friend of Michigan University. "Surely the net" was not "spread in" our "sight." Our paper of last week had just left our office, and we had actually mailed a copy of it to "Rev. E. O. Haven, Ann Arbor, Mich.," when "Zion's Herald," of the 20th inst., came to hand with the following announcement:

The article on "Soul Existence" in our last number should have been credited to the *N. W. Christian Advocate* and the Rev. E. O. Haven. It is a good answer from his pen to late charges that have unjustly been made in the journals, of Annihilation.

Thus were we "caught." Our consolation is, the "Rev. E. O. Haven" is a generous "soul," having a tangible "existence." Whether he or ourself will receive most benefit from the sudden and unexpected conjunction, time must determine. We yield the palm to him, without dispute, so far as science and general literature is concerned; but so far as "soul existence" is involved, we shall not yield to him, or to any other human being, till convinced by better argument than we have ever seen, as yet.

"Zion's Herald," in the above note, says the article on "Soul Existence," by "Rev. E. O. Haven,"

"Is a good answer from his pen to late charges that have unjustly been made in the journals, of Annihilation."

We suppose this remark refers to "charges made" by "journals" of the Methodist E. Church. We may be mistaken in this conjecture. Be that as it may, it seems to us that a theological *teacher* should express himself not in language liable to be mstaken as to the position he occupies at the time the utterance is made; he may afterward change or modify his thoughts, which he has a right to do, if convinced he was in error.

Our respected friend, "Rev. E. O. Haven," believes in "progression;" and though he does not now believe in "annihilation" of any "soul existences," he may, possibly, in the course of his progression, find himself moved forward to that position. On the outside of this paper will be found an article from his pen—which was in type when the announcement by "Zion's Herald," above inserted, came to hand—which we copied from "The Independent." That article is headed, "The Principal Thing." We thought it worthy of a place in our columns. We did not intend to make any remarks on it, and should not, had it not been for the note in "Zion's Herald" announcing "Rev. E. O. Haven" as the author of the article, "Soul Existence," etc. There are some things in the article from "The Independent" which seemnot quite "orthodox." The concluding sentence reads thus:

"The time has not come yet, but it will come, when every knee shall bow to Christ, in heaven, on earth, and in all the realms of God's universe."

We do not pretend to know exactly how Dr. Haven would have this sentence understood: he may have a different idea from what the language seems to imply. Our mind was led from it to Rev. v., 13, but we do not know that text was in his mind when he penned the sentence. If it was, as the words, "*in all the realms of God's universe*," seem unmistakably to indicate, what inference can be drawn from his words but that of the "annihilation" of all the wicked, not excepting the theological "devil," or else, the restoration of them all, including the theological "devil?" The words of Rev. v., 13, are, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." That looks like embracing "all the realms of God's universe;" and Dr. Haven says, "the time will come when every knee shall bow to Christ in all" those "realms." As the Revelator says, they were all praising God and the Lamb, we confess we do not see why Dr. Haven is not a believer in the "annihilation" of the wicked, or of their universal regeneration. May be we are mistaken in this, but so it looks, unless he has some other explanation to give of the sentence under consideration.

At all events, the sentence seems to explode the theological hell of eternal torments; that explosion must land its advocates in the universal extermination of the wicked, or their universal restoration to obedience to Christ. As "Zion's Herald" says, Rev. E. O. Haven has cleared himself from the unjust charge of "annihilation;" will it tell us if the Doctor has really gone over to Restorationism? If so, will it tell us if the Methodist E. Church is swinging into that doctrine, as less unpopular than the doctrine of "No future life out of Christ?"

This latter doctrine is that we promulgate and defend, because we believe it to be the teaching of the Bible, and that a future life is "the *gift* of God through Jesus Christ," and not an *inherent* life in man by creation or natural birth.

At the opening of these remarks we confessed ourself "caught;" but remember, we did not and do not confess that the "net" has strength enough to hold us; it can no more hold the truths we advocate from marching right on to the upturning of the inherent immortal soul theory than the "green withs" could place Samson in the power of the Philistines.

Not one valid argument has ever yet been produced from the Bible to prove the inherent immortality of the soul; no such language can be found in the Book of God; it is merely of human invention, originating in the pride of the human heart, puffed up by "vain philosophy."

To us, it is evident that the continued adherence to the immortal soul theory will ere long force its advocates into some form of restorationism. The horribleness and utter irreconcilableness with the perfections of God and the reason he has planted in the human breast, will lead to the indignant rejection of the doctrine of eternal torments before many more years are past. There are many signs, already, in the nominal churches, that such is the tendency of the doctrine of inherent immortal-soulism. Of course this result will not be reached without a struggle. Immortality, as "the gift of God," at the resurrection by Christ at the last day—and no future life without such resurrection—is a humiliating doctrine to the unsanctified heart; and the struggle will be, in the mind, between that and the pride of heart which is more gratified with the idea that we are now "as Gods"—immortal—and hence must be all brought back to union with him, and so "the time will come when every" sinner "in all the realms of God's universe," will become holy and happy.

"The Unpreached Gospel:"

"AN EMBODIED TRUTH."

The above is the title of a pamphlet of 46 pages which has been sent us from two sources; but at first we did not feel disposed to notice it. The second copy was sent us last week by Eld. J. Parry, Sandy Hill, N. Y., with a request to make some remarks on its contents. It is published in London, England, "By the Author of 'The Study of the Bible.'" Who he is, we know not. The object of the pamphlet is to "call attention" to another work entitled "The Destiny of the Human Race." The latter work we have not seen, but as the pamphlet is a kind of synopsis or index of the larger work, we gather the design of the author is to teach a universal restoration of the human race, or nearly so; very few being ultimately lost. The foundation of his theory rests on the assumed position that men are "*immortal*," and that all—saints and sinners—will have a resurrection; after which the saints glorified will be employed to convert those who failed of being converted in this life.

The author says, the preaching in these days "announces the glorification of the elect, and nothing more." The unpublished gospel, or "The Gospel of the kingdom, proclaims, *in addition*, the salvation of the world:" p. 14. But he says, on page 23, that some "men are undergoing their entire probation *now*." These, he tells us, are "believers," who "in consequence of the profession they have made, have placed themselves in a very different position from that which is occupied by other men." These are the ones who are *now* undergoing their entire probation. He says of them,

These may *rise*, to be actual "partakers of the Divine nature;" they may *lose*, through their negligence and carelessness, this spiritual birthright; and "after having preached to others, may themselves become castaways," i. e., be degraded, and set aside as unfit for the Divine service. Worst of all—for this too is possible—they may, by pride and unbelief, become altogether "apostates," and irrecoverably *perish* in their sins.

Thus it appears, after all, some who have been believers may *perish* irrecoverably, though the "unpublished gospel," it is affirmed, page 14, "proclaims the salvation of *the world*." "Universalism," he tells us, is "irreconcilable with Scripture;" but wherein his theory differs from it we cannot see, only he would, it seems, convert the words of Jesus, Matth. vii., 13, 14, so as to make them read, "Wide is the gate, and broad is the way that leadeth to *life*, and many there be that go in thereat: because straight is the gate, and narrow is the way, which leaded to *destruction*, and few there be that find it." That is "The Unpublished Gospel," so far as appears from the language of this new pamphlet. On page 31, the author says:

The redemption of *mankind* from the tyranny of Satan; the deliverance of *the race* from "captivity;" the salvation of *the world* . . . is never made dependent on the belief or unbelief of mortals; nor is there a shadow of support to be found in the Bible for the supposition that the reconciliation of the world unto God pails to take effect when man neglects to co-operate with the Reconciler.

Such are some of the bald assertions of this author. We cannot but regard the work as being a mixture of truth and falsehood, made up chiefly of the latter, growing out of that fruitful root, inherent immortality; an attempt to escape the horrible consequences of that most corrupting of all errors. The "*mortal* resurrectionists" will find it a vast improvement on their theory, and much more in harmony with the Divine character and the Bible; for it gives some apparent reason for the resurrection of all men, good and bad; while the mortal resurrection theory, to make alive to kill again, not only has no apparent reason in it, but is stamped with horrible cruelty.

"The Prophetic Periods."

We have been solicited to insert articles in this paper on the Chronological or Prophetic periods, and we have given place to one this week, which is very free from the *positive* spirit which so generally appears in articles on this subject; but when a writer on the question comes forward and says, "We have *proved* that the 2,300 days end in A. D. 1875," etc., we simply say, they manifest a pride of opinion which has wrecked more than one such positive proclaimer of their discovered time. We have no objection to any candid expression of *opinion* of the commencement and termination of any of the prophetic periods. But after all we are firmly set against the idea that any of those periods give, or were ever designed to give the day, month or year of the second advent of our Lord. That some of them bring us into the vicinity of it we have never doubted for the last twenty-five years.

Devils, Demons, Etc.

In Dr. Lardner's "Credibility of the Scriptures," he gives in volume 1, four discourses on the above. He holds to the existence of a personal Devil, also of fallen angels, but rejects the view that fallen angels or demons took possession of any one in the days of our Saviour and the apostles. He shows what has been shown by others, that fallen angels are not devils, and *vice versa*. He remarks:

"Give me leave to observe, . . . that in speaking of this matter, particularly of persons possessed with devils, our translation is not exact; and instead of devils, the word *demons* would be much more proper: for that is the ancient word which we have in the Greek original, and in the ancient Latin version, and in many modern translations.

"If any one will be pleased to observe carefully, I believe they will find, that throughout the New Testament there is but one evil spirit called devil. . . . . Nor is that word once used in the plural number, in the New Testament, where Satan, or the fallen angels are spoken of."

Concerning the use of the term *demons*, he says:

"It is somewhat difficult to determine what ought to be understood by the word demon, as used in the New Testament.

"It is likely, that many now by demons understand fallen angels. But at present our inquiry is, what was the meaning of the evangelical writers; in what sense this word was used by them, and was used and understood by their contemporaries, or those who lived in the time of Christ and his apostles. And though it may be difficult to determine this point with full and absolute certainty, yet there are some reasons which may dispose us to think, that thereby they mean the souls of bad men.

"The word *demon*, used in the gospels, and in other parts of the New Testament, is very frequent in Greek authors. And in those profane authors, as we call them, the word has various senses. It sometimes denotes God himself, or the supreme deity; sometimes an inferior deity, and sometimes those genii, or lower orders of spirits, of which some were reputed good, others bad.

"In the New Testament the word is almost always used in a bad sense, to denote an evil or impure spirit. Nevertheless in one place, we may allow it to be taken in a good sense. Acts xvii., 28. . . . But generally, for certain, in the New Testament, and ever since, among all Christian writers, the word has been used to denote an evil spirit.

"And there are remaining some passages of ancient authors, which may be of no small service for assuring us what was meant by this word among Jewish people, and by the writers of the New Testament. One is a passage of Josephus, the celebrated Jewish historian, who was contemporary with Christ's apostles. He says, that 'demons are the spirits of wicked men, who enter into living men, and destroy them, unless they are so happy as to meet with speedy relief.' Another is a passage of Justin Martyr, a Christian writer, born of Greek parents, in the country of Samaria, who flourished about the middle of the second century. He is arguing for a future state, and among other things he there speaks 'of those who are seized and tormented with the souls of the dead, whom all call demoniacs and madmen.' And there are many other authors, to whom I might refer as countenancing this opinion."

From the preceding it seems clear that the Jews in Christ's day believed that the demons were not fallen angels, but the souls of dead men, that is, wicked dead men. There were persons in those days who ascribed these possessions to natural or physical causes. The Sadducees denied the existence of angel and spirit; that is, they did not deny that God is a spirit, and they did not deny that angels had once existed; but they denied that men have spirits, as the Pharisees taught, and, though they believed that angels formerly existed, they held that in their day they were extinct. Thus the Sadducees denied that possessed persons were controlled either by the souls of wicked dead men, or by fallen angels. Origen, who believed the influence of demons, (according to Dr. Lardner) says:

"The physicians endeavored to account for them in a natural way; not allowing the agency of any impure spirits, but calling them bodily distempers." Dr. Lardner adds, "So said physicians in those times; and they must be reckoned as good judges as any."

Again: "Plotinus, a celebrated heathen philosopher, who flourished about the middle of the third century, blames some who ascribed to demons diseases, which, as he says, may be accounted for in an ordinary way, and are owing to fatigue, excess, indigestion, and other causes, either internal or external, and are oftentimes cured by medicines.

"And Philostorgius, an ecclesiastical historian, at the beginning of the fifth century, mentions one Posidonius, a learned physician, whom he knew, who ascribed all the bad symptoms of those called demoniacs to natural causes; and did not believe that demons had power to torment men, though he did not deny their existence.

"I might show that this has likewise been the opinion of some judicious, and thoughtful, and pious men of late times. But as I suppose you to be rather determined by reason than authority, I forbear to insist on their judgment.

"I therefore would recommend to your consideration the observations which have been now mentioned: which seem to me to render it very probable that the afflictions which those labored under, who among the Jews were said to have a demon, or an unclean spirit, were mere bodily distempers and indispositions. They are at least so far as I am able to judge, cogent arguments against such possessions, in the gross sense of the word, as unders'oop by some learned men of late times."

I have not brought Dr. L's. arguments forward, but have merely shown that he did not believe, nor the Jews either, nor many others, that demons were fallen angels.

I propose to write another article on this subject, giving the reasons of Dr. Lardner for ascribing the difficulties to natural causes, and not to fallen angels or the souls of wicked dead men.

In conclusion I submit a quotation from Dr. L's book which has made me laugh most heartily, and I think whoever reads it, whether they agree with Dr. L. or not, will laugh heartily, too.

In Bp. Smallbrook's "Vindication of our Saviour's Miracles," occurs the following paragraph in Vol. 1., p. 203.

"So that even this permission of Jesus to the evil spirits was amply compensated, by casting a whole legion (6,000) of devils out of one person, that is, by suffering about three of them to enter into each hog, (there were about 2,000 hogs,) instead of about six thousand of them keeping possession of one man. And this dispossession of those evil spirits, and permission given them in consequence of it, were arguments of great force, to show the power of Jesus over so numerous a regiment."

Upon the foregoing Dr. Lardner remarks, "So that great author. The number of the spirits that had taken possession of the unhappy man, is here inferred and concluded from his calling himself Legion. A Roman legion at that time usually consisted of six thousand soldiers or more. That learned writer therefore supposeth, that there were so many evil spirits in that man. And when those spirits were cast out of the man, there being about two thousand swine that were drowned in the sea, the same writer supposeth, that each swine became possessed, and was hurried down the precipice by three devils." F. H. Burbank.

Eben Hester, Suffield, Conn., writes: I met with considerable opposition at first; but the Herald of Life works its way. My father, who is eighty years old, saw the name of Jesus Christ so prominently set forth in it that a new light seemed to dawn on his mind, and on my mother's also; and now they both read it with a relish, which pleases me much. When they have read the paper through, they send it to different parts of the globe; thus scattering light through the thick darkness.

Who will Live from the Dead?

"Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." John v., 39.

These words were spoken by our Lord to the Jews, who were the natural seed of Abraham; and as they thought they had eternal life in the Scriptures, they must have had reasons why they thought so. Now the question is, Why did they think so? Evidently because they were the seed of Abraham; as you will see by consulting another conversation Jesus had with this same people, when he tells them, "If ye continue in my words, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man." We see by this that they relied on the promise made to Abraham and his seed for their freedom and eternal life, and this promise they found in the Scriptures; and I must say they had more reason to expect eternal life on this promise than our brethren have to expect a future life to all the wicked at the last day, on any promise found in the Scriptures of the Old or New Testaments.

Let us examine this promise. "I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee; and I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." Now, can a man have an everlasting possession without everlasting life? I answer, no. Did the promise include Abraham and his seed? It did. Were they the literal seed of Abraham? They were. Why not, then, expect eternal life in the Scriptures? They did expect it by a resurrection of the dead. You see, by consulting Paul, Acts xxvi., 6, that his hope and their hope were on the same promise: "And now I stand and am judged for the hope of the promise made of God unto our fathers. Unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake, King Agrippa (viz., the hope of the promise) I am accused of the Jews: the very ones spoken of in the text, who thought they had eternal life in the Scriptures. They supposed all the seed of Abraham, "both just and unjust," were included in the promise. Hence their hope, founded on the promise, involved a resurrection of the dead, both just and unjust. Acts xxiv., 15.

Now, were they right or wrong in their expectation? I answer, they were wrong in supposing the promise referred to the seed after the flesh. Paul makes the thing very clear in his letter to the Galatians: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise:" and as all that are included in the promise will have a resurrection, and none others, it is necessary to belong to Christ in order to secure a resurrection at the last day. Hence we see, Paul was willing to suffer the loss of all things that he might be found in Christ; if by any means he might attain unto the resurrection of the dead. Phil. iii. 10, 11. Thus we see the resurrection is a blessing promised; and those who attain unto it "cannot die any more, and are the children of God, being the children of the resurrection." So saith Jesus. Amen.

Geo. W. Brown.

State of Maine, May, 1869.

To Die, to Live Again.

The question, so far as human experience goes, is yet unanswered, (Spiritualists and others to the contrary notwithstanding), whether, "If a man die shall he live again?" and the question must forever remain unsolved so far as our own experience goes, unless God has, or designs to make known to us the dread and solemn mystery of another life. The question, then, before us, is not as is currently adopted; but, is death *all* it seems to be, or is it a sham and a deception? That it is no sham the mourners going through the streets certify, else why those habiliments of mourning for the dead, if they are not dead? Rather, why not put on garments indicative of joy, if it is true that the dead have gone to their home in the skies? progressing from sphere to sphere until their seventh or seventy-seventh heaven is reached; and then, as has been well remarked of those great and controlling minds here, after all this extra experience in the "better land," they are called upon by numskulls of all grades of intellect to visit this mundane sphere, and rap out nonsense of the highest or lowest order, whichever you choose to have it.

"If a man die, shall he live again?" was the text recently used by a Universalist to prove the immortality of the soul. A sorry proof, alas, to be found in these words. The proof, it happens here, as in all other texts used for proof, is indeed found to be wanting.

Orthodox and heterodox "Reverends" may continue to flounder in the slough they have made, and call all the texts they can possibly rake together, the proof is still wanting, and as a last resort the sublime (?) teachings of modern Spiritualism are invoked; but still the thing is uncertain, only as we may assume false premises, and thereon rear a superstructure. It is really begging the question to assert, "God had not created a desire of a hereafter without a purpose," and that "there was no nation on the earth but believed in a future existence after death." The truth of the matter is, God's thoughts are not as our thoughts; and what might seem correct to "nations," on this question, is certainly no

proof. In this age of progress as to government, one nation does not ask another which is the best form: each has its own peculiar form.

Our Universalist preacher told his "large and intelligent audience" that "death forever dissolved the relations of the spiritual with the natural," i. e., the soul from the body. How wise some preachers are! If they know so much now, what will they not know when they reach the place where Mohammed's donkey has gone? Progress, indeed!

If death is not being dead, then living is is not being alive. How many are ready to accept these manifestly self-contradictory propositions? and yet 'tis true in profession—the dead are *not* dead; how about the living not being alive? I recently heard it advocated by a "D. D.," "Believe in a future hell, if you belive nothing else." Alas for all such guides! They surely are void of understanding God's invitation, which is by the mouth of Christ. "Believe on the Lord Jesus Christ," said one; and Christ said, "He that believeth shall have eternal life, *and* I will raise him up at the last day."

G. W. Y.

NEW YORK, May, 1869.

CHRIST'S COMING.

PRACTICALLY, the return of our Lord from heaven is rejected by a large majority of professing Christians. They do not deny it outright, but so cold and dead is their faith in it that the subject is well nigh as seldom named by them as if the Bible made no more mention of it than does the Koran. Some, indeed, there are, who hesitate not to pronounce the doctrine groundless, but while its truth is generally conceded, the event itself is by very many who profess to accept it, distorted and multiplied into as many distinct comings as there are assumed-to-be righteous souls to be conducted to the fancied sky-kingdom. Christ comes to every believer at death, is the boastful cry, and as it is a fact too prominent to be overlooked that inspiration couples the advent with resurrection from the dead, they accommodate their theory to circumstances, or circumstances to their theory, by making the resurrection a separation of soul from body. Thus is it that men in their eagerness to "hew out unto themselves cisterns," have forsaken the word of truth, and have sought to turn to naught just so much of the counsel of God. Though prevailing ignorance has caused some well-meaning ones to become ensnared in this particular, the number of such must be comparatively small, for few candid Bible students can have failed to note certain considerations which absolutely forbid such conclusions. Various allusions of Christ, prophets and apostles to the second advent show beyond peradventure that it is not to be a mere transient circumstance, a moment seen then gone forever, like the meteor's flash, but that it will introduce a *period* during which a great and glorious work will be accomplished. When our Lord had spoken to the Jews of his second coming, and of some events that should previously transpire, "the disciples came to him privately, saying, when shall these things be? and what shall be the sign of thy coming, and of the end of the world" (age)? He told them of many things that would come to pass before that "great and notable day." They, the disciples, would be afflicted, and would be killed. Wars would exist and rumors of wars be heard. "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places.... Many false prophets shall arise, and shall deceive many," etc., etc., "and then shall appear the sign of the Son of Man in heaven; and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." The Scriptures do not present our Lord's return from heaven as a constantly recurring circumstance, but as a *future* event the importance of which cannot well be over-estimated. Of all great occurrences, that will surpass in sublime greatness, in awful grandeur.

When the attention of even those religionists who profess to hold to the second coming of Christ, as a Scripture doctrine, is directed to the fact that while the apostles and primitive Christians constantly insisted upon it, the subject has, until within the past few years, long remained almost unmentioned, and is yet unnoticed by a large portion of professing Christians. They urge in extenuation of the negligence that while it is true that the apostles and early fathers made it a prominent feature in their teachings, they did so expecting the event was then nigh, but so many centuries having elapsed without bringing the occurrence, it may be as far in the future beyond us as we are beyond them. This seems very like the servant who is represented as saying, "My Lord delayeth his coming," but we will not judge. Let us notice some facts which indicate that the event is *not* far off.

Previous to the ascension of Jesus, and to their receiving the Holy Ghost on the day of Pentecost, the apostles evidently did expect Christ would then set up his kingdom. On one occasion, in discoursing to them, Jesus "added and spake a parable, . . . because they thought the kingdom of God should immediately appear. He said, therefore, a certain nobleman went into a far country, to receive for himself a kingdom, and to return." Luke xix., 11, 12. Now when that nobleman, the Saviour, was about to leave his disciples to go into that "far country," they inquired of him (Acts i., 6, 7) saying, "Lord, wilt thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power." Jesus was ever ready to correct any misapprehension on the part of his followers respecting the time of that event, and knowing their expectations on the subject, he disabused their minds and gave such a relation of what must first transpire, as to put the idea of a speedy setting up of the kingdom entirely out of the question. True, they failed to comprehend the Master, on that as well as on other points, but when they experienced the baptism of the Holy Ghost, they remembered the things which Jesus had spoken unto them, and they understood them. They went out and henceforth zealously preached the fact of his future return from heaven. Why? Because their mission was to proclaim the gospel glad tidings of future life from the dead through Jesus at his coming. Accordingly we find that the sum of their preaching was "Jesus and the resurrection." They accounted their efforts highly successful when they could induce men to turn "to God from idols, to serve the living and true God, and to"—expect to go to Christ at death? no, no; but—"wait for His Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come." It was not for them to know, respecting the second advent, "the times or the seasons which the Father hath put in his own power," for enough was it for the people of that day to be assured of the fact itself. Further knowledge on the subject was reserved to be unfolded in the period denominated "the time of the end."

We may rest implicit confidence in the truth of inspiration that "surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets." This will be true respecting Christ's coming, and while we do not believe the day or hour will be known, yet the faithful, watching ones will know that it is even at the door. God's manner of communicating truth to his creatures is not always the same, but is different in different ages of the world. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." Heb. i., 1, 2. Unto faithful men who are called and qualified by him to become "embassadors for Christ" He revealeth his secrets by moving them to the study, and enabling them by the enlightening influence, of the Spirit, to comprehend the import of the "sure word of prophecy, whereunto," says Peter, "ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

A writer has properly remarked, "It is not to be truthfully disputed that during the last half century, the attention of the church has been called to the study of the prophetic Scriptures, in a manner never before witnessed, and with an intensity and earnestness of investigation that is irreconcilable with any theory that denies that God is thus moving upon the people, and preparing his chosen ones for some manifestation of his dealings with them, the nature of which can only be known by a careful and prayerful study of His word." Yes, faithful "embassadors for Christ" have during the past few years been moved to the study of the word of God, and the result is that not only has much of the truth that became buried beneath human traditions, during the dark night of apostasy, been brought to light, but just in proportion to prayerful investigation does faith in the speedy return of our Lord from heaven increase and abound. More and more clearly is it seen that many of the occurrences which were to closely precede that event are now taking place. "Famines and pestilences" have abounded, and "earthquakes" there are "in divers places." Nation is rising against nation, and "kingdom against kingdom" in wars unceasing, while rumors of wars are carried upon the wings of both wind and lightning from the centre to the very ends of the earth. "False prophets" in abundance have arisen, and have deceived and are deceiving many. "Iniquity" abounds to a truly alarming extent, compassing God's people about as with a strong wall, and "the love of many waxes cold." The gospel of the kingdom is preached "in all the world for a witness unto all nations," and soon shall we see the "Son of Man coming in the clouds of heaven, with power and great glory." Soon he will "send his angels" to "gather together his elect from the four winds, from one end of heaven to the other." Since, then, the burden of apostolic preaching was Jesus and the resurrection of the saints at his appearing, notwithstanding those events were then so far in future, how much more important, if possible, is it that men should proclaim it now that the event is thought by so many Bible students to be nigh at hand.

Let not professing Christians deceive themselves in this matter. Life from the dead through Jesus Christ, the resurrection and the life, at his coming, is the only gospel-inspired hope. It is the gospel glad tidings. If men, thinking they have found out a more desirable way to life, attach little importance to the coming of Christ, they will do well to consider whether at the return of the "nobleman" from the "far country" they may not be reckoned with those from whom shall be taken the little they have. The kingdom of heaven is nigh at hand. When it comes, the great mass of the people will be like the antediluvians who "were eating and drinking, and marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away;" for it is declared, "So shall the coming of the Son of Man be."

They only are wise servants who stand "like unto men that wait for their Lord." The day when Jesus in burning glory shall descend with his myriad angel host will be one of awful terror to unbelievers, but glorious will it be to them who love his appearing; for he cometh to give eternal life to both waking and sleeping saints. How surpassing sweet is the reflection of the pilgrim when he backward bends his gaze upon a life of struggle, that faith and hope in the object striven for grow brighter and brighter as the sun of life sinks into the west, and already, perhaps, withdraws its animating rays; for well that pilgrim knows he soon will be born into a life whose sun will ever be at meridian brightness.

What, then, though waiting ones become enveloped in fiery trial, or be called upon to go down into the dark valley of the shadow of death? Like the Psalmist of Israel, they need "fear no evil," for over and beyond all the eye of living faith will view with transporting delight the saints' unfading inheritance. With eager, longing gaze, it will behold the eternal kingdom nigh. How blessed will they be who attain thereto. Freed from the fetters of mortality and death, decked with the bloom of immortal youth, secure in unending association with dearly loved and loving ones, what joy will be then? No pain, no sorrow, no dying, no nothing but an eternity of joy unspeakable and full of glory. "Blessed are those servants whom the Lord, when he cometh, shall find watching;" for "the Son of Man cometh at an hour when ye think not."

L. C. T.

BLOOMFIELD, N. J., May, 1869.

WHAT IS OUR MISSION?

BY JACOB GRIM.

WE have a principle of truth. Is it worth contending for? "God is Love" is the great principle that underlies the whole Bible doctrine of God's dealing with the children of men.

Thirty years since, nearly, when our eyes were first opened to see the beauty of the Divine character, we made up our mind to defend the character of our God against all traducers, and whenever opportunity offered. Br. Storrs says, "It is not our mission to build up a sect:" to which I say Amen. But I ask the question, what is our mission, and are we fulfilling it? Paul says in Gal. ii., 18, "For if I build again the things which I destroyed, I make myself a transgressor." Paul had left Judaism and all its forms; and to go back and build them up again under the law, which was dead, he would make himself a transgressor.

Now I would like each individual to ask himself this question, If the doctrine of the immortal soul, hell torments, and all the kindred branches growing out of them, are a lie, and are dishonoring to God and his character, Are we not dishonoring God by supporting a lie, and building up a dishonoring system by going to these churches, holding fellowship with and helping support them? I am speaking more for Philadelphia, the section where I live, than for any other. We have a list of subscribers for the HERALD OF LIFE sufficient to fill our Hall full every Sunday; and before we had a Hall, our brethren and sisters were very anxious to have a place for meetings. Well, we have had a place going on two years: one of the most pleasant rooms in the city. At first it was well filled; but, alas! it is, like all the rest, left to take care of itself, while Life believers go to, and support "orthodox" churches by their means and presence: thus telling to those who do not believe in our doctrines, you are not in earnest or you would maintain a place, and support it by your presence. I confess if we had as much zeal as politicians have, we have truth enough, and would have influence enough, to make it felt throughout the world.

I now wish to say to the friends in Philadelphia, whom this may reach, If you think it is worth while to keep up a meeting in the city, we wish you would manifest it by your presence; but if it is of no importance, we will, after giving you time to decide by your presence, close the Hall and the meetings; and consider that we have done our duty, and shall make no further effort in that direction.

Our Hall is South-west corner, of Ninth street and Girard Avenue.

FROM G. B. MARTIN.

GOLDFIELD, IOWA, May 14, 1869.

BR. STORRS: I am greatly pleased with the HERALD OF LIFE. New light is constantly beaming forth through its columns on the sacred pages. No other paper is equal to it in the dissemination of light on the Scriptures of truth. May God speed it on its mission. May it have a wide circulation, and continue to be the medium of breaking down the old pagan ideas of immortal-soulism; and, consequently; eternal torturism, and an immortal spirit-devil, to pack the sins of wicked men and women to market, which they and they alone have committed and must be responsible for.

If I believed there was such a being as a spirit-devil, and he was a fallen angel, as some think, I would not give two cents for the future heaven of the saints (which will be on the earth), for we are told in the Scriptures that God is no respecter of persons; and if that be so—and we believe it is—what would be the condition of the saints in the future heaven? Why, fallible, subject to fall as did the devil when he was a happy and holy angel around the throne of God; for if one happy and holy being in glory could fall, in an immortal state, why may not another as well? God has represented himself, in his word, as no respecter of persons; and if that be true, may not a glorified, immortal saint fall, as well as a glorified, immortal angel did? What good reason would there be to disbelieve it? Now, if this be so, what encouragement would there be to the saints in the present state to seek for immortality and eternal life? If that be fallible, better perish at first, than to fall after being saved; for that would render the theological hell actually necessary.

We hope that those people who believe there is an immortal spirit-devil, and that he was once a holy and happy angel in heaven, and fell from that holy and happy state, may reflect on their view of that subject, and see where it will lead to in the future. It will actually lead to a million times worse condition than the present one here on the earth. Yours in hope.

ELD. WM. P. SHOCKEY, Aspinwall, Neb., sends three new subscribers, and for a dollar's worth of tracts, and writes: The truths advocated in "Life only in Christ" are gaining ground in our field of labor. We are anxious that the HERALD OF LIFE should be published in a form more easily preserved. The sheet is now so easily worn that we cannot lend it long enough. I have just returned from my first trip since last Jan., the time my wife was crippled by being thrown from a wagon, Jan. 14. I am gaining fast: have preached sixteen times on things concerning the kingdom of God and the name of Jesus Christ. Some made the good confession concerning Him, "I am a King: to this end was I born." They believe this testimony and yield obedience to the faith. I thank you for the tracts.

THOMAS W. VAUGHN, Pent Water, Mich., writes: The package of Campaign Documents you sent me last winter are all gone; judiciously distributed. I think there is a good prospect in this thriving village to present the truth on eternal life by a resurrection through a LIFE-GIVER. I spoke last Sunday to an attentive audience. Our cause is making progress; for, like Israel in crossing the Red Sea, God's word is a pillar of fire to enlighten our path, but a cloud of darkness to the opposers, who are stumbling to their confusion and final overthrow. The signs are portentious: the morning is dawning, and we are looking and longing for the sun's rising, and the glorious appearing of our King and LIFE-GIVER. "Thy kingdom come." Thy brother in affection.

TIMOTHY E. CORLISS, Minnesota, writes: About thirty years since I embraced the joyful news of our Saviour's soon return and am yet strong in confidence He will quickly appear again; and I intend by grace to be ready: and as I have been trimming my lamp, I have embraced and now believe the "Spirit baptism;" and if any are disposed to treat this subject lightly, I would advise them to "take the *water of life* freely." I have also embraced the solemn, yet to me plain Bible truth, there is "No future life out of Christ." I mean to hold fast to these truths, however others may regard them. Send me some Campaign Documents.

SKETCHES OF THOUGHT.

THE sermon in a late No. of the HERALD OF LIFE, by Br. Joel A. Simonds, of Grand Rapids, was truly cheering to our minds, having been an old friend of ours. We were glad to have him so effectually break the ice (of tradition) and launch out into the sea of divine love. We hope to hear from time to time through the HERALD, of his explorations therein. Truth—*the* truth of no future life out of Christ—is spreading; gradually leavening the Church; and it will, if we be careful that the love power alone is used for its enforcement.

Patience seems to be the thing in greatest demand; or, at least, the thing of the greatest need just now. The Spirit directs the apostle to pen an admonition, peculiarly adapted to our time and need, in Heb. x., 35–38: "Cast not away, therefore, your confidence (in God's word; yet many things conspire to shake our confidence in *man's*; be careful to discriminate here), which hath great recompense of reward." Yes, yes; confidence in, or according to the truth pays good interest; no failure in this matter. "For ye have need of patience, that after ye have done the will of God (the specific work of which is, the destruction of the remaining traditions of men left in the church by the reformers before us; particularly in regard to the second advent, and truths having a bearing or relation to this event,) after ye have done the will of God in this direction, "ye might receive the promise."

The times are hasty; men *run* to and fro; all is exciting and excitement; but God's people have no license to get embroiled therein. No? quite the contrary; they have got to keep out of this general rush, or they will also be drowned in perdition! Ah, methinks I see the great apostle standing above the surging billows of strife and contention, which roll and dash o'er all the earth, and waving over the troubled elements his holy hands, sound forth his solemn message to the church, "Let your moderation be known unto all men. The Lord is at hand." Phil. iv., 5.

I tell you, brethren, God's truth as ballast must sink us deep into the sea of divine love, or the gales and tempests, as we are nearing coast, will capsize us and peril our salvation. Christ told the tempter that man should live by every word of God, Luke iv., 4; or, as it is in Deut. viii., 3, "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know how that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live." As Israel was humbled so must all God's people be humbled, become as little children, or not enter into the kingdom of heaven. Matth. xviii., 13. Just here is the "secret spring," the germ of Christ's planting—a willing mind; one subjugated to Christ. All expression of faith and practice is but the manifestation of the principle within. May we all have the new name written upon the heart, which no man knoweth but he that receiveth it. Rev. ii., 17.

A. ROYNTON.

WEST BATAVIA, N. Y., May, 1869.

LOVE THINKETH NO EVIL.

NEARLY ever one has been fortunate enough to meet with persons whose moral powers have been brought under such perfect control that neither by word nor deed do they give occasion for offence, even in their most intimate and unguarded associations. They never belong to the class of stoics whose cold unsympathetic natures are wanting in all those passions which at times tyrannize over most men, and bring them unto temporary condemnation. Sensitive to all natural and social influences, and realizing no small happiness from such influences, they are nevertheless above them. It is something more than a natural happy adjustment of their faculties or peculiar harmony of man's complex nature. The perfection of their character appeals more to our conscience than to the imagination. We are conscious that they are conquerors of the highest rank, having obtained the mastery over themselves. Eruptions of the passions in physical violence, or in sharp bitter words that cut into the tenderest parts of human nature as no other weapons can, are more to be shunned than common dangers.

The writers of the New Testament Scriptures, especially those who distinguished themselves as leaders of the Christian movement, seem to have kept this matter of self-conquest continually before their converts as a definite point in Christian experience. They do not accept the strongest temptations as a sufficient apology for sin. They teach that the design of Christ's coming into the world was to destroy the rule of evil. Appetites and passions, principalities and powers, are no longer to have dominion over us. The most perfect theories of right doing, the highest ideals of the purest minds, must be wrought into successful practice. Christ teaches us by his own example the measure of success.

A system of restraints, however perfect, cannot be that exalted condition of liberty which Christ has provided for us. In the service of God, love is enthroned above all legal exactions, for it is itself the highest law, and the fountain of all perfect moral life. There is a development of spiritual life in which the heart has been purged by the Holy Spirit until what remains is the pure gold, reflecting always the image of the Invisible. It harbors no longer any hatred of jealousy, envy or discontent, nor any selfish or evil thoughts at all. That love which has taken possession of the heart *thinketh no evil*. All its surmises and suggestions, its desires and intentions, are full of goodness and benevolence. Unguarded words and actions are not censured with wanton intolerance, but the wanderer is won back by tender solicitude. Like the Master, a most generous judgment is passed upon the guilty, and yet none suspects it of being in league with sin. Such persons transport a glowing warmth and aroma of happiness with them wherever they go. Their presence is a pledge of peace and enjoyment.

No wonder, then, that the best men and women are entranced by the beauty and serenity of such a life as these servants of God live. The record of these saints—their names are so written in the Book of Life—brief and fragmentary as they often are, have a wonderful charm for sincere souls, and are a source of the highest instruction. But who can properly describe the joy and glory of a life that is reaching upward all the while. What spiritual health and vigor of faith mark the quiet activity of their unpretending ways. The ease and grace of their goodness is as charming as its fragrance.

Can any one doubt that thus to be transformed, purified, and ennobled by love is God's richest endowment? This consecration and sanctification is higher than the apostolic office, or prophetic vision, or eloquence, or any and all perfect and useful human faculties which God has selected and honored as his instruments. It is the ripest fruit in God's earthly vineyard.—*Selected.*

THE WALDENESS IN ITALY.

THE Waldenses, who long suffered persecution from the Romish church, and who were reduced to a small and feeble band by the cruelties which they suffered for centuries, are now, under the new kingdom of Italy, putting on the vigor of youth. They have now more missionaries than pastors. They have only 26 congregations with 3,000 communicants, and they have in Italy 80 missionaries, agents or evangelists, and 49 teachers. In Venice there is a flourishing school of seventy children under an able Waldensian master; and the station is in a healthy condition. It is stated that in Venice "the Vaudois heretics, like a set of raging wolves, have rushed into the fold of the Patriarch" of that city, and that the Romish Church, alarmed by the inroad, sent an able and eloquent priest to denounce them, but he has been obliged to retire from the field discomfited.

At a recent meeting in England called to express sympathy and afford aid in the evangelistic work of the Waldenses, it was stated that of the 24,000,000 of Italians there were 17,000,000 or 18,000,000 who could neither read nor write; so that in respect of education, Italy was the darkest nation on the Continent, being in a worse condition even than Spain. On account of this ignorance, and to facilitate intercourse with the people, it was desirable that the work of the gospel in Italy should be prosecuted by native missionaries; and it must be borne in mind that until there was a thorough permeation of the people by the gospel they could never be said to be truly free. There are nearly one hundred places throughout Italy and Sicily where the gospel is proclaimed, and where more or less progress has been made toward forming evangelical congregations; and judging from the reports of travellers whose hearts are in the work, there seems to be a great readiness among the common people to listen to the simple preaching of the gospel. But the ignorance and vice that prevail are appalling.—*Selected.*

A GOOD STORY.

A VERY amusing anecdote is told of an Irishman who happened to be in Paris a short time ago, while three crowned heads of Europe were there on a visit to his Imperial Majesty Napoleon. These distinguished persons were the Emperors of Russia and Austria and the King of Prussia. One day, having thrown aside all state ceremonial, they determined to see the sights of the beautiful city on the Seine, for their own delectation, and for that purpose they resolved to go *incog.*, so as not to be recognized by the people. However, in their stroll through Paris, they went astray, and meeting a gentlemanly-looking person, who happened to be an Irishman, they politely asked him if he would kindly direct them to the Palais Royal.

"Faith and that I will, my boys," says Pat, at the same time taking a mental photograph of the three "boys." "This way, my hearties;" and so they were conducted to the gates of the Royal Palace; and the Irishman was about bidding them farewell, when the Emperor of Russia, interested and pleased as much by the genuine politeness of Pat (and what son of Erin was ever yet deficient in courtesy and politeness?) as by his *naiveté* and witty remarks, asked him who he was.

"Well," rejoined their guide, "I did not ask you who you were, and before I answer you, perhaps you would tell me who you may be?"

After some further parleying, one said:

"I am Alexander, and they call be Czar or Emperor of all the Russias."

"Indeed," said Pat, with a roguish twinkle in the corner of his eye, and an incredulous nod of the head (as much as to say, "This boy is up to codding me a bit.") "And might I make bould to ax who ye may be, my flower?"

"They call me Francis Joseph, and the Emperor of Austria."

"Most happy to make your acquaintance, Frank, my boy," said the Irishman, who, thinking he was hoaxed, and in his despairing efforts to get the truth, as he conceived, out of any of them, turned to the third one, and said: "Who are you?"

"They call me Frederick William, and I am King of Prussia."

They then reminded him that he promised to tell them who he was, and, after some hesitation and a mysterious air of confidence, Pat, putting his hand to his mouth, whispered: "I am the Imperor of China, but don't tell anybody."—*Selected.*

MARRIED.

SPINNING—WOLCOTT. At the house of the bride's father, Edmund Wolcott, Eatontown, N. J., May 19, THOMAS SPINNING, of Tinton Falls, N. J., and EDNA H. WOLCOTT, by the Editor of this paper, Geo. Storrs.

APPOINTMENTS.

WAREHOUSE POINT, CONN., Simond's Hall, Sunday, May 30.

HARTFORD, CONN., Talcott & Post's, June 6.

W. MERIDEN, CONN., June 13.

PROVIDENCE, R. I., June 20.

W. N. PILE.

NEW BRITAIN, CONN., June 6.

F. H. BURBANK.

COOPER INSTITUTE, Sunday, May 30, at 303 W. Fourteenth St., in the evening.

Subjects: Morning, The Coming of Christ; Afternoon, The Believer's Hope; Evening, Life only through Christ. C. H. SUTTON.

SALTERSVILLE, N. J., Sunday, May 30.

INDIAN SETTLEMENT, fourteen miles from River Head, L. I. (being the annual gathering of the tribe), Sunday, June 6.

W. H. HANFORD.

BUSINESS MATTERS.

One Dollar each from—T. E. Corliss, H. C. Smith, J. Rode, E. Hester, G. B. Martin, E. K. Emerson.

Two Dollars from—S. Bragg.

Various sums—H. Bigelow, $5; A. K. Morse, $1 15; J. Laciar, $6; S. F. Hubbard, 50 cts.; J. Grim, $1 50.

For Tract Fund.

E. W.	$5 00
S. Laciar	4 00
"William"	10 00

Parcels sent since last week.

T. E. Corliss	by mail
Wm. Macdonald	" "
J. Machrew	" "
J. Wilkinson	" "
H. C. Smith	" "
J. Rode	" "
Mrs. D. Bush	" "
A. K. Morse	" "
H. Bigelow	" "
A. Mosher	" "
W. P. Shockey	" "
J. W. C. Gray	" "
J. X. Wilson, 3 packages	" "
Rev. M. Jared	" "
G. B. Martin	" "
J. W. Merrill	" "

DR. S. B. BARLOW,
55 EAST TWENTY-FIRST STREET,
NEAR FOURTH AVENUE,
OFFICE HOURS. [illegible] NEW YORK.

Poetry.

"WE WILL LIFT A LITTLE."

Lift a little! lift a little!
Neighbor, lend a helping hand
To that heavy-laden brother,
Who for weakness scarce can stand.
What to thee, with thy strong muscle,
Seems a light and easy load,
Is to him a ponderous burden,
Cumbering his pilgrim road.

Lift a little! lift a little!
Effort gives one added strength;
That which staggers him when rising
Thou canst hold at arms' full length.
Not his fault that he is feeble,
Not thy praise that thou art strong;
It is God makes lives to differ,
Some from wailing some from song.

Lift a little! lift a little!
Many they who need thine aid;
Many lying on the road-side,
'Neath misfortune's dreary shade.
Pass not by like priest and Levite,
Heedless of thy fellow-man,
But with heart and arms extended,
Be the good Samaritan.

Children's Department.

THE LITTLE TRACT DISTRIBUTOR.

THE following remarkable and affecting incident is related by the Rev. Theophilus Woolmer. A tract distributor, who was generally most attentive to his duty, allowed himself to be detained at home one Sabbath afternoon, on account of the excessive rain.

When his little daughter returned from the Sabbath-school, she saw his bundle of tracts lying upon the table, and immediately inquired:

"Father, havn't you been with your tracts?"

"No, my dear."

"Are you not going with them, father?"

"Not to-day, my dear. It is *so very wet.*"

"Oh, father, let me go with them. I have got my bonnet on, and I shall soon take them round."

"No, no! It is too wet for any one to go this afternoon. We must stay at home, my dear."

The child, however, was very urgent with her father. She said she thought it would be such a pity for the poor people to be disappointed of their tracts, and she would take great care not to get wet. At last the father gave his consent, and away went the child with the bundle of tracts.

Among other houses, she came to one where there was no response to her knock. She waited patiently, and then knocked again. Still no reply. The rain was coming down fast, and the afternoon was particularly gloomy. There were many reasons why she should leave that house and go to the next. But perhaps the person belonging to the house was taking a short nap, or had gone up stairs to dress; so she knocked again, much louder than before. Then she thought she heard somebody moving about; and, after another knock, the door was opened, and a respectably-dressed, but unhappy-looking woman took in the tract. The child finished the round, and went home.

On the next Sabbath, when the father came to the house where his little daughter had been kept waiting so long, the same woman appeared, but with a countenance very different from that which she wore on the previous Sabbath.

"Who was that dear child," she asked, "that brought the tracts last Sunday?"

"My little daughter. I wasn't inclined to come myself, because it was so very wet. But when she came from the Sunday-school, and found that I had not gone with the tracts, she begged very hard to take them for me. And I have really felt quite ashamed ever since, that I allowed the wet to keep me at home, seeing that my little girl was not afraid of it," replied the distributor.

"Well!" said the woman, "I shall have to bless God to all eternity that that child ever brought the tracts round last Sunday! I had been in a very bad way for a long time, and had got so low that I felt as if I could not bear to live any longer. And last Sunday afternoon I went up stairs, with the intention of destroying myself. I had fastened a rope round the bed-post, had made a noose in it, and was just slipping it round my neck, when your little daughter knocked at the door. I did not know who it was, but thought I would wait until the person had gone away. She knocked several times. Then I thought it would be better to go down to see who it was, and afterward come back and complete my wickedness. When I found that it was nothing but the tract, I felt very angry. But your dear little girl handed in the tract with *such a loving look,* that I was obliged to take it; and God made that tract the means of turning me from my wicked purpose, and of dispelling all my gloom and doubts. It led me to Christ. And now I am happy in his love, and rejoice that God has spared my life."

"Whatsoever thy hand findeth to do, do it with thy might."

"LO! I AM WITH YOU ALWAYS."

A MOTHER, one morning, gave to her two little ones books and toys to amuse them, while she went to attend to some work in an upper room.

A half hour passed quietly, and then a timid voice at the foot of the stairs called out,

"Mamma, are you there?"

"Yes, darling."

"All right, then;" and the child went back to its play.

By-and-by the question was repeated:

"Mamma, are you there?"

"Yes."

"All right, then;" and the little ones, reassured of their mother's presence, again returned to their toys.

Thus we, God's little ones, in doubt and loneliness look up and ask, "My Father, art Thou there?" and when there comes in answer the assurance of His presence, our hearts are quieted.

THE PROPHETIC PERIODS.

BR. STORRS: Much has been said in relation to the prophetic numbers in Daniel, and various opinions expressed with regard to their significance with respect to the time they cover. It has been the general opinion that each day represented a year. With this view men have calculated their commencement, and foretold their termination. Wm. Miller had them adjusted so nicely that they all terminated in 1843; others more recently found their termination in 1868. The time is past, and the desired event has not come, so that some become doubtful of their being year-days, and think they are literal days that will mark events that will finish up the gospel dispensation. But if so, there is no date given for their commencement, so that they might commence and terminate without shedding light upon the Christian's pathway.

I never had the privilege of reading Wm. Miller's lectures until lately. I esteem him to have been an earnest Christian, and having done a great and good work in inaugurating the literal principle of interpretation of the Scriptures, which makes them shine in God-like harmony, and reveal glorious truths that have been long obscured in mysticism and vain traditions. With respect to his exegesis of the prophetic numbers, time has proved he was mistaken. That mistake has added another strong evidence, to my mind, that the event of Christ's second coming is near. When the disciples asked Jesus, What would be the sign of his coming, and of the end of the world, or gospel dispensation? among other signs he gave a view of the moral condition of the world, of the unfaithful condition of a portion of the stewards of his household, and "*Then,*" at that time, "the kingdom of heaven would be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." But they were so meet with disappoint, for he tarried; "and while the bridegroom tarried they all slumbered and slept." If men had not made mistakes, this part of prophecy would have been unfulfilled. But while in this slumbering and sleeping condition, the true cry will be made, "Behold, the bridegroom cometh." He cometh unexpectedly to his friends, and as a snare upon the world, just as they had fancied themselves safe in security and peace; having got rid of their fears by the repeated failures of "set times," they begin to scoff, and, tauntingly ask, "Where is the promise of his coming?"

Now, if Christ had come in 1843, these predictions would not have had a very marked literal fulfilment; but as the time passes, the courage of an awe stricken world rallies to its scoffing position; and can we wonder, when some of the stewards of God's household set the example? Well do I remember the first Sabbath after the time set by Wm. Miller, of a minister raising himself up some inches above his natural stature, to give emphasis to his declaration that he was "no Millerite, and never was."

With respect to the 2,300 days, found in Daniel viii, at the end of which, "then shall the sanctuary be cleansed." For the proper understanding and consideration of that vision and prophecy, Daniel was informed there would be seventy weeks determined upon the Jews and upon Jerusalem. Now it seems reasonable to suppose that if the events to be accomplished within the seventy weeks had been completed within seventy literal weeks, the remainder of that vision and prophecy, of which the seventy weeks were a part, would have been fulfilled within the 1,810 remaining literal days of the 2,300. But time has shown that the seventy weeks, containing 490 days, were representatives of so many years, so that the remainder of the days will also be the representatives of years.

According to the computation of some, these days or years have run out, bringing no event to justify their expectation, hence they doubt the year-day system.

While reading Wm. Miller's lectures, I thought I discovered a great mistake. "From the going forth of the commandment to restore and build Jerusalem." Wm. Miller locates this decree 457 years before the Christian era, and refers to Ezra chap. vii. Now, this was not the decree "to restore and to build Jerusalem," but a permission to rebuild the temple. We find the commandment given to Nehemiah several years after; and with respect to the date of this decree, chronologists differ, and I have no evidence to decide. But evidently at "the going forth of the commandment" the seventy weeks commence, and their termination, instead of being at the crucifixion of Christ, seems to me to be at the destruction of Jerusalem and the Jewish polity. It says, "Seventy weeks are determined upon thy people and upon the holy city." Now, if this 490 years spanned from "the going forth of the commandment to restore and to build Jerusalem," unto the destruction of the Jews as a nation, and of the city of Jerusalem, the 2,300 years cannot yet be expired. I do not know if we are certain about the year that Jerusalem was destroyed by the Romans, but I see it set down as the year 70. Now 490 from 2,300 leave 1,810, which add to seventy make 1,880. But the 2,300 do not make the time of Christ's coming; it says, "Then shall the sanctuary be cleansed." I think we have reason to believe Christ's coming will precede that event.

With respect to the 1,260, 1,290, and 1,335 days, it seems to be generally conceded that "the time, times, and the dividing of time," "time, times and a half," "the forty and two months," "the twelve hundred and sixty days," all refer to the same period, and measure the dominion of the Papal power. Some have commenced the Papal supremacy in A. D. 532–3, making it terminate in the French revolution. But Wm. Miller commences it in 538, which seems to make a more correct termination in 1798, when Napoleon, the scourge of Europe, imprisoned the Pope, took away his power to persecute by compelling him to grant religious toleration. But Wm. Miller puts 30 years, the difference between 1260 and 1290, between the fall of Pagan Rome and the rise of Papal Rome, for which I can see no reason unless to make the forty-five years, the difference between 1,290 and 1,335, to fill up the chasm between 1798 and 1843.

I read that the beast with seven heads and ten horns and seven crowns upon his heads (Pagan Rome), called the Dragon, "gave his power, and his seat, and great authority, "unto the beast having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy," which was Papal Rome. Now if the first beast transferred power, seat and authority to the second beast, where was the room for thirty years between them? It seems more consistent that the seventy-five years, "the time of the end," the difference between 1260 and 1335, should be after 1798, during which time papacy was to be consuming by the spirit of Christ's mouth, awaiting its complete destruction at the appearing of his presence, when Daniel would stand in his lot at the end of the days. Now, if we take this view, these numbers do not terminate until 1873.

I suppose some will be apt to say that 1873 does not harmonize with the cleansing of the sanctuary in 1880.

I do not present these periods with the purpose of saying that either of them is correct, but to show the possibility that these year-days may not yet be run out, as some seem to think.

But let us suppose that 1873 brings us to the end of the days when Daniel shall stand in his lot, may we not reasonably expect that Christ comes before Daniel has his resurrection and stands in his lot? When Christ comes to establish his kingdom with his joint-heirs, it will be a work of time, not an instantaneous event. Prophecy warrants the belief that he will meet the kings of the earth and their armies on the mountains of Israel, and destroy them with an awful destruction. Such will be the great magnitude in the preparations for war on the part of the kings of the earth, that, prophecy tells us, it will take seven months to bury the dead, and seven years to burn the instruments of war: "thus they shall cleanse the land." 1873 and 7 make 1880.

But if all these times pass, and Christ does not come, we are yet surrounded with evidence that that event is near. God grant that the writer and readers of this article may hail it with joy. Yours in love,

W. PATTERSON.

FERGUSONVILLE, N. Y.

THE ISRAELITES IN THE HOLY LAND.

THE condition of the Jews in Palestine, their former home, has long been a subject of solicitude among those of their race in this and other lands. We give the following, from a secular paper, for what it is worth to the student of prophecy, and as indicating that the Jews, even in this free country, are not indifferent to their ancestors' land.

Hon. Hamilton Fish, Secretary of State:

SIR: Within the last twenty years, through the suggestion of the Department of State, made by its ministers, religious toleration has been granted in Prussia, Sweden, and other States of Central Europe to Christian believers entertaining the forms of faith and practice held by different denominations in England and America; and, in union with the government of England, the same moral intervention has secured a like immunity to Christian converts in the Turkish provinces. During the same period the privileges of Christian visitors and residents in the Holy Land have been constantly increasing through the combined influences of the governments of Russia, France, England, and the United States. The Israelites in their fatherland—dearer to them than it can be to any class of their co-religionists—have no nationality to which they can specially appeal when the rights granted by the Turkish government are, in this distant province of the Empire, invaded by irresponsible parties or by local authorities. The American Constitution, unlike any European constitution, wisely makes no distinction among its citizens as to religion. The nations of the Old World, therefore, have respected the consistency of the American government in asking from other governments at least religious toleration for all good citizens of whatever religion. The Israelites of the Holy Land look to this country, where, from the first, so many of their co-religionists have enjoyed all the immunities and privileges of citizens, ask from this government what other nations cannot so consistently grant. The undersigned respectfully ask as promising to secure the end sought by the Israelites of the Holy Land:

First. An appeal to the government of the Sultan for the privilege to Israelites, as well as Christians in the Holy Land, of visiting spots held sacred by the believers in the Old Testament, as also the security of their rights in engaging in various industrial pursuits, especially in the right of purchasing and cultivating the land in this province of the Turkish Empire.

Second. The appointment of a consul professing the Jewish faith at Jerusalem, charged with the protection of their interests.

Your obedient servants,

A. S. SOLOMONS, S. WOLFE, HENRY WILSON, U. S. Senator; JOHN M. THAYER, U. S. Senator; G. W. SAMSON, D. D., President Columbia College; J. HEILPRIN, M. J. FRANKLIN, ISAAC HERZBERG, J. GEORGE BUTLER, D. D., A. HART.

FINAL SATISFACTION.

"I shall be satisfied when I awake with Thy likeness."

THE glorification of believers is invested with profound mysteries which the testimony of God does not unveil, and unto which our sin-weakened minds could not attain. "We know not what we shall be." Let us, therefore, not give unrestrained license to our fancies, and follow the inordinate impulse of a prurient curiosity: but keep ourselves to the landmarks of revealed truth, and form our anticipations by the promises which we inherit. While there is much respecting our future being and destiny which we cannot now know, yet there is much which the grace of God has placed in our power to know, and altogether sufficient for the demands of this life. And we are as criminal in the neglect of what God has revealed, as in attempting to search beyond what He has been pleased to make known. It is the truth, and the whole truth of the inspired word which is profitable to our souls. And all baseless speculations and wild vagaries are pleasing only to a distempered mind, and are but hurtful fanaticism. If we believe in Christ, we have the divine assurance that God hath given to us the power to become His sons. We are even now His sons,—having the nature of such by regeneration; and with this nature the spirit of adoption, whereby we cry Abba, Father. And we have the title and right as children to an inheritance bestowed by our Father, sealed by our elder brother in the testament of his own blood; the earnest of which inheritance we already possess in the gracious power and indwelling of the Holy Spirit. And while the glory pertaining to this sonship and adoption is adjourned and reserved for another world—while the details of our condition and blessedness are yet of those secrets which belong unto the Lord our God, yet we have such a testimony given us that we may cheerfully walk by faith, and live by hope. We know that Christ is infinitely blessed and glorious, that His character is infinitely holy and beautiful, that His state, and dignity and honor, are the highest in the house of the Father. And though we know nothing else, we should be content while here, with the assurance that we shall be like Him.—*Selected.*

A LITTLE SERMON.

SITTING in a station the other day, I had a little sermon preached in the way I like; and I'll report it for your benefit, because it taught one of the beautiful lessons which we all should learn, and taught it in such a natural, simple way, that no one could forget it. It was a bleak, snowy day; the train was late; the ladies' room dark and smoky, and the dozen women, old and young, who sat waiting impatiently, all looked cross, low-spirited or stupid. I felt all three; and thought, as I looked around, that my fellow-beings were a very unamiable and uninteresting set.

Just then, a forlorn old woman, shaking with palsy, came in with a basket of little wares for sale, and went about mutely offering them to the sitters. Nobody bought anything, and the poor old soul stood blinking at the door a minute, as if reluctant to go out into the bitter storm again. She turned presently, and poked about the room, as if trying to find something; and then a pale lady in black, who lay as if asleep, on a sofa, opened her eyes, saw the old woman, and instantly asked in a kind tone, "Have you lost anything, ma'am?"

"No, dear. I'm looking for the heatin' place, to have a warm 'fore I goes out agin. My eyes is poor, and I don't seem to find the furnace nowheres."

"Here it is;" and the lady led her to the steam radiator, placed a chair, and showed her how to warm her feet.

"Well, now; ain't that nice?" said the old woman, spreading her ragged mittens to dry. "Thanky, dear; this is proper comfortable, ain't it? I'm most froze to-day, bein' lame and wimbly; and not selling much makes me sort of down-hearted."

The lady smiled, went to the counter, bought a cup of tea and some sort of food, carried it herself to the old woman, and said, as respectfully and kindly as if the poor old soul had been dressed in silk and fur, "Won't you have a cup of hot tea? It's very comforting such a day as this."

"Sakes alive? Do they give tea to this depot?" cried the old lady, in a tone of innocent surprise, that made a smile go round the room, touching the glummest face like a streak of sunshine. "Well, now, this is jest lovely," added the old lady, sipping away with a relish. "That does warm the cockles of my heart."

While she refreshed herself, telling her story meanwhile, the lady looked over the poor little wares in the basket, bought soap and pins, shoe-strings and tape, and cheered the old soul by paying well for them.

As I watched her doing this, I thought what a sweet face she had, though I'd considered her rather plain before. I felt dreadfully ashamed of myself, that I had grimly shaken my head when the basket was offered to me; and as I saw a look of interest, sympathy and kindliness come into the dismal faces around me, I did wish that I had been the magician to call it out. It was only a kind word and a friendly act; but, somehow, it brightened that dingy room wonderfully. It changed the faces of a dozen women; and I think it touched a dozen hearts, for I saw many eyes follow the plain, pale lady with sudden respect; and when the old woman, with many thanks, got up to go, several persons beckoned to her, and bought something, as if they wanted to repair their negligence.

Old beggar-women are not romantic; neither are cups of tea, boot-lacings and colored soap; there were no gentlemen present to be impressed by the lady's kind act; so it wasn't done for effect, and no possible reward could be received for it, except the ungrammatical thanks of a ragged old woman. But that simple little charity was as good as a sermon to those who saw it; and I think each traveller went on her way better for that half-hour in the dreary station. I can testify that one of them did; and nothing but the emptiness of her purse prevented her from "comforting the cockles of the heart" of every forlorn old woman she met for a week after.—*Merry's Museum.*

SIGHTS IN THE MORMON THEATRE.

BRIGHAM YOUNG owns a theatre, which cost, it is said, $200,000, and which has yielded a large revenue. It is a well-built edifice, nearly as large as the Boston theatre, with parquet and circle, dress circle, family circle and gallery. Gentiles are consigned to the dress circle, though saints also sit there.

Climbing a narrow stairway, we find ourselves in the dress circle, occupying a front seat, giving us a good position to study the audience. We are not there to see the play, but the people. The curtain is still down and the audience are taking their seats. The parquet is arranged with slips like those in a church. At the right hand side in the parquet circle is Brigham's family pew—distinguished from all other seats by its red plush or damask upholstery.

In the right hand aisle of the parquet is a rocking-chair which Brigham sometimes occupies, when he wishes to be on a familiar footing with the saints.

At our right hand is a woman with a baby in her arms, three other children by her side. Behind us are three roystering fellows, from the mines of Montana, ogling the girls in the parquet. They are Gentile wolves. Elder Williams cautioned the girls last Sunday to beware of those which came in sheep's clothing to lead them away from the church and down to perdition. These wolves do sometimes carry off the fairest lambs of the flock. Some of the girls prefer the undivided love of a hardy, good-looking young Gentile to the fortieth or fiftieth part of a withered old Apostle.

Two seats distant is another baby. The mother is wrinkled and careworn. We can see lines of care and suffering across her forehead, and in her sunken cheeks, as if Time had been turning deep furrows and his ploughshare had gone down into the subsoil and had cut the heart-strings. Not hers alone. We see the same joyless cast of countenance on every female face. Artists, who with pen and pencil paint character—who can read the joys and sorrows of life in the lines of the human face—should come to Salt Lake City. They would find it one vast studio—every woman a subject. "Dead Affections" would be an appropriate title to their pictures. Stifled, rather. These women never have known what it is to love or to be loved. They know only sacrifice. They are slaves—in bondage to the church and to the devil at the same time. They are ground to powder between two mighty mill-stones—the upper one a religious idea, the lower one the lewdness and lust of hard-hearted men. Heaven and hell together are brought into action, crushing out human affections and the highest and holiest instincts of the soul.

The priests of Buddha, in China, in one of their delineations of the damned, have accurately portrayed the condition of these women of Salt Lake. I remember a scene in a temple at Canton—a mill in which human souls were ground up—a slow, steady turning of the stone. The soul went in head foremost. Down below there was a trickling stream of blood and brains. It is so here. Intellect, joy, happiness, hope, peace, brains, and hearts, are ground slowly out in this infernal mill.

But there is the man who runs the mill—the head of the church—President and Revelator—in the private box by the side of the stage. He is portly, his hair is nicely brushed. He wears a white vest, black broadcloth coat, kid gloves, puts an opera-glass to his eyes and looks over to the gallery containing us Gentiles, to see who is there. He has a broad forehead, large nose, and whiskers turning white. Ability, decision, duplicity, shrewdness, cunning—the good and bad elements of character are plainly marked in his countenance. Apostle Wells, a tall, thin, spare man, nearly as old as Brigham, is by his side.

In Brigham's family circle we see two of his concubines and twenty-two of his children—all but three of them girls. One of the women is past the prime of life—plain countenance, plainly dressed. She is sad—sad when others laugh. The play is the *Somnambulist,* but the comic scenes which set the crowd a laughing bring no smile to her face.

At the end of the seat is one of the favorite concubines—a woman of thirty, pale, thoughtful, with an intellectual cast of countenance, with a book in hand which she reads between the scenes. She has large lustrous eyes, dark brown hair, jewels on her fingers, and a mother-of-pearl opera-glass in her hand. She is elegantly dressed—wears a costly fine cape. Did I not know that they were Brigham's concubines, I should set them down as teachers of a girl's boarding school, who had come with their classes to enjoy the evening.

It is a motley audience—saints, sinners and Indians. Far up in the gallery I see three of the Ute tribe, in moccasins and blanket, gazing with imperturbable gravity upon the scene.

Brigham looks upon the audience most of the time—turning his attention to the stage only when something especially attractive or laughable occurs. He talks with Brother Wells, takes a knife from his pocket, pares an apple, which he slowly munches. He has the appearance of a man not well acquainted with the usages of good society, but who is well off in the world, independent of everybody, and who for the remainder of his life is going to take things easy and have everything his own way.—CARLETON, *in the Boston Journal.*

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

NEW YORK, WEDNESDAY, JUNE 2, 1869.

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"IS SAUL ALSO AMONG THE PROPHETS?"

CERTAIN events create surprise. Saul the son of Kish was a very singular man, and not very likely to be numbered among the eminent worthies of Israel; but Samuel, the Lord's prophet, was directed to anoint him king while he was looking after his "father's asses," which were lost. This was a most singular circumstance; but his heart was so changed in this event, that after leaving Samuel, it is said, "a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them: and it came to pass, when all that knew him aforetime saw that behold he prophesied among the prophets, then the people said one to another, what is this that has come unto the son of Kish? Is Saul also among the prophets?" 1 Saml. x., 9–11.

Little less surprise do many feel at the fact that the "New York (Sunday) Herald," the paper of James Gordon Bennett, should have its columns open, soliciting "Light on Religious Matters," from whatever quarter it may come; and for the first time in the history of the Life Views, this city has witnessed the spectacle of a secular paper—or a religious paper either, outside of the HERALD OF LIFE—giving place to a defence of our views, or giving anything like an honest representation of them. Almost like a resurrection from the dead did it appear to our friends to see in the "N. Y. Herald," Sunday, May 23d, the following article, which of course has been read by thousands to whom we have had no access. The author is unknown to us, but our views are evidently not unknown to him. Le him write on so long as he can have access to such an organ; and we thank James Gordon Bennett for so generously giving place to such "Light on Religious Matters." If the Balaams of this age cannot or will not speak out for God and truth, let "Bennett's Herald" have the honor. The following is the article:

"LET THERE BE LIGHT" ON RELIGIOUS MATTERS.

To the Editor of the Herald:

Having seen an article in the HERALD entitled "More Light Wanted" on spiritual matters, I would answer the same through your paper, it being the medium of light to the public, by asking the question where shall we go to get the light? Shall we go to man, shall we go to the preachers of the day, or shall we go to Him who said "let there be light and there was light?" Gen. i., 3. If he brought forth light for the natural world will he not give light to the spiritual? Is not His word as immutable as when he said by His Son "I am the light of the world?" John viii., 12. And if His Son be the light of the world, that must be the source to which we must go. Is it not true also that he said "I am the way, the truth, the life?" John xiv., 6. It follows, then, that He is the way by which we can get the truth and life; and if we are to get life through Him, have we it within ourselves? He also says, "The flesh profiteth nothing; it is the spirit that quickeneth. My words are spirit and they are life." John vi., 63. He says again, "Except ye eat My flesh and drink My blood ye have no life in you: he that eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day." John vi., 53, 54. If this be part of the light He sent into the world, how dark must be the teachings of those that say to man "You have eternal life; every man, woman and child born of Adam;" thereby making a direct contradiction to the word of God and making it of none effect by their traditions. They forget the record that God gave of His Son And this is the record that God hath given to us—eternal life; and this life is in His Son. He that hath the Son hath life; he that hath not the Son of God hath not life. 1 John v., 11, 12. They forget also what Moses said in giving the law to Israel: "Behold I set before you this day life and death, good and evil; choose which you will. Deut. xxx., 19. Did Christ come to do away with the law? No; but said that not one jot or tittle of the law shall pass, till all be fulfilled. Matth. iii., 18. The apostle Paul said he taught none other things than Moses and the prophets did say should come. Acts xxvi., 22. Now, if life and death be taught in the Scriptures, and life is to be gotten through Christ, how say our preachers that we all have an eternal life that must live in happiness or misery forever? Is not this contradictory? Which shall we believe, God or man? I prefer to believe the word of God, which liveth and abideth forever. 1 Peter i., 23. Some say that life means happiness and death means misery. Very singular, to be sure, to say if one man kills another, oh, he is not dead, he is only in misery. Would the law be satisfied with such an excuse, and will God be satisfied with such teachers of His word? Did God say to Adam, in the day thou eatest thou shalt surely die, Gen. ii., 17, or did He say he should go into eternal misery? No; death was the penalty. Now what did Adam transmit to his posterity—anything more than what he had himself? I answer no. What law, then, does Adam's posterity come under? Paul says, "Wherefore as by one man sin entered into the world and death by sin, so death passed upon all men, for that all have sinned." It follows, then, that the law that Adam's posterity is under is one of death. Now, has God porvided any means whereby man can obtain eternal life? The word of God says yes; through His Son, who came to bring life and immortality to light by the Gospel. 2 Tim. i., 12. This Gospel was first preached to Adam and Eve in the saying, "The seed of the woman shall bruise the serpent's head." Gen. iii., 15. It was also preached by Noah before the flood, but none of that generation gave heed to it, so the waters came and destroyed them all. Noah went into the ark a type of Christ, and was saved, because he had prepared it as God had told him. The apostle says that there is no other name given under heaven whereby men can be saved but by the name of Jesus Christ. The question now arises. How shall we get into Christ? The apostle says, As many of you as have been baptized into Christ have put on Christ; and if ye be Christ's then are ye Abraham's seed and heirs, according to the promise. Gal. iii., 27 29. What was the promise made to Abraham? He told him that he would give him a certain tract of land, Gen. xiii., 14 17—told him to walk through the length and breadth of it; gave him the boundaries of it—Gen. xv., 18—and said: To thee and thy seed will I give this land forever. He said not to seeds, as of many, but of one, which is Christ. Gal. iii., 16. Stephen said that Abraham never had so much as to set foot upon. Acts vii., 5. He reiterated the same promises to Isaac and Jacob; and Paul says that it was for the hope of the promises made to the fathers that he was judged, Acts xxvi., 6. Should a Christian believe in the promises made by God? Should they have the same hope that Paul did, and he says there is one hope, one faith, one baptism. Eph. iv., 4, 5? Paul had faith in them, Abraham had faith in them, and it was accounted to him for righteousness. But is this the faith and hope of the present day? No! They will tell you that man has an immortal soul, (the definition of which I heard a learned D. D. say, a few weeks ago, was an *immaterial substance* which is *nothing at all*) which goes to heaven at death; and this in the face of what Christ tells his disciples, that he should go to the Father, but whither I go ye cannot come. John xiii., 33. But if I go I will come again that where I am ye may be also. John xiv., 3. Paul also says of Christ That He is King of kings and Lord of lords, who only hath immortality dwelling in the light which no man hath seen nor can ee nor can approach unto, 1 Timothy vi., 15, 16. In the face of this testimony they will tell us that they go right to heaven at death; and this is the light we get from them. Christ truly said if the blind lead the blind they will both fall into the ditch. One might ask how can you inherit the promises if we have no immortality? I answer by a resurrection from the dead through Jesus Christ our Lord: for Paul says as in Adam all die, even so in Christ shall all be made alive. But every man in his own order, Christ the first fruits then they that are Christ's at his coming; Cor. xv., 22, 23. Paul further says: Some man will say how are the dead raised up and with what bodies do they come, 1 Cor. xv., 35–44. And goes on to show that there is a natural body and there is a spiritual body. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 1 Corth. xv., 46, 47: "The first man Adam is of the earth earthy; the second man is the Lord from heaven." This shows that our father Adam was of the earth earthy, and therefore the penalty that God put on him for his sin in saying, "dust thou art and unto dust thou shalt return" is a literal fact, for he was not spiritual in any manner. One might ask what is a spiritual body? I answer Christ was after his resurrection, for he was raised from the dead by the Spirit of God; he said himself that he was flesh and bones. Luke xxiv., 39: "For flesh and blood cannot inherit the kingdom of God," John iii., 5, and I Corth. xv., 50: The life of his body was the Spirit of God, the blood was before his death: as it is with us now. And he shed his blood for the redemption of the world for, He was made like unto his brethren in all things, (yet without sin), that he might be a merciful high priest in things pertaining to God"—Hebrews ii., 17. Paul says: "Behold, I show you a mystery, we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed; for this corruptible must put on incorruption and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory" —1 Corth. xv., 51–54. Thus we see that man can get a victory over the curse pronounced on Adam, through Jesus Christ our Lord, by a resurrection from the dead. Nowhere in the Scripture do we find such expressions as "immortal soul," "never-dying spirit." God always speaks to man as an organized and intelligent being, and has given him laws and commands to follow. If God said to Adam he should die, should not the thing that was lost be the thing to be saved? and did not Christ come to redeem man from the power of death? Immortality is always spoken of in the Scriptures in connection with the body, and men can see by searching them how grossly they have been deceived and led astray by the teachers of the day who teach the same doctrine that the serpent taught Eve, in saying "Thou shalt not surely die." Gen. iii., 4. Let men give heed unto the word of God which is able to make them wise unto salvation. And Peter says of it, "We have a sure word of prophecy whereunto ye do well to give heed, as unto a light that shineth in a dark place." 2 Peter i., 19. But I will close, hoping that the inquirer may learn to look for the light at its proper source —that is, the word of God.

IN WHAT SENSE DID CHRIST BECOME POOR?

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty . . . might be rich." —1 Corth. viii., 9.

IN what did the riches of Jesus Christ consist, and how did he become poor? In the first place, I have no faith in the belief of the learned theologians that the riches of Jesus Christ consisted in the inheritance which he possessed in heaven with the Father, before he came into the world. I can find no such doctrine taught in the Old Testament Scriptures. I wish to look at the facts as they present themselves to us in the word of God.

There are two lines of prophecies or promises running through the Scriptures, to which we do well to take heed. The Jews looked at one, and ignored the other, as we find by the language of the disciples, when Jesus met them after his resurrection: "But we hoped that it was he who was about to redeem Israel." Luke xxiv., 21. Jesus replied to them, "O, inconsiderate men, and slow of heart to believe all the prophets have spoken, was it not necessary for the Messiah to have suffered these things, and to enter into his glory?"

Here we have the attention of his disciples called to a fact that they had overlooked, viz., the sufferings of Christ; or, in other words, his poverty. We will look at a few of these prophecies, and see if there is not some excuse for the Jew.

David is promised a seed: "He shall build me an house for my name, and I will establish the throne of his kingdom forever. And thine house and thy kingdom shall be established *forever* before thee: thy throne shall be established for *ever*." 2 Sam'l vii.

All will admit this language is too strong for David's son, Solomon; hence we refer it to the Messiah. Again we call attention to Psalm lxxii.: "He shall judge the poor of the people . . . . and shall break in pieces the oppressor; they shall fear thee as long as the sun and moon endure, throughout all generations. He shall have dominion, also, from sea to sea, and from the river unto the ends of the earth . . . Yea, all kings shall fall down before him, all nations shall serve him . . . And he shall live." No wonder the Jews were astonished when Jesus said to them, "And I, if I be lifted up, will draw all men unto me." The people answered him, "We have heard out of the law that Christ abideth forever: and how sayest thou the Son of man must be lifted up? who is this Son of man?" John xii., 34. No wonder they were astonished to hear such words when they knew such strong language existed, "And he shall live, and to him shall be given of the *gold* of Sheba. His name shall endure forever: his name shall be continued as long as the sun; and men shall be blessed in him, all nations shall call him blessed.

No wonder the Jews, and even the disciples, were astonished when they heard Jesus talking of death. Their Messiah was to be *rich* and powerful; and he was to live and his name was to endure forever. And who is claiming to be David's son, the royal heir in whom all the prophecies centre? and he talking about *death!* Our Christ abideth forever. With their understanding of the prophecies, well might they wag their heads, when they saw the inscription "King of the Jews." "And he shall break in pieces the oppressor. Yea, all kings shall fall down and worship him." And yet find him in the grasp of the oppressor, and nailed to the cross! Are there not some mitigating circumstances for the Jew?

On the other hand, we find a line of prophecies speaking on this wise, "he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows . . . and who shall declare his generation? for he was cut off out of the lands of the living . . . And he made his grave with the wicked, and with the rich in his death." Isaiah liii.

Now how was the Jew to reconcile these conflicting statements? They were looking for the Messiah to come in all his glory; and because he did not so come, they despised him and so fulfilled the second statement.

When Jesus asked the Pharisees, "What think ye of Christ? whose son is he? They say unto him, The Son of David." Matth. xxii., 41, 42. Here the acknowledgment is made that Jesus is the Son of David. Then he was entitled to the throne of David. There was no dispute in the time John came preaching, and the burthen of his message was, Repent, for the kingdom of heaven is at hand. Matth. iii. 2. Jesus came making the same proclamation, saying, "The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel." Mark i., 15. Christ's devil or adversary understood all this when he showed him all the kingdoms of the world, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Matth. iv., 8, 9. The apostle says he was in *all* points tempted like as we are, without sin. Heb. iv., 15. Now Jesus was learned in the Scriptures, and he knew it was written of him, "He shall have dominion from the river to the ends of the earth: yea, all kings shall fall down before me; all nations shall serve me. Yea, I shall live (and not see death), and to me shall be given the gold of Sheba."

We can fancy for a moment the sore trial under which Jesus was placed, and in the moment of his extreme agony all these Scriptures present themselves to his mind—"I am Abraham's seed, and to me belong the promises; I am David's royal Son, and to me belongs the throne, and God did promise to give it me; why then should I be the subject of these strong temptations? Why should I be the subject of death? when God has said by the mouth of the Psalmist I shall live; and when all the people understand this to mean, when the Christ shall come he abideth forever. Am I not rich? Rich in the promise of God to Abraham, rich in the kingdom which I inherit from my father David, and which God has promised to give me? I have the promise that I shall live. No man taketh my life, "I lay down my life for the sheep . . . therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again; this commandment have I received from my Father." John x. Jesus had power and the right to live according to the law and the promise of God. But he resigned his right to live, and his right to all the riches God had in store for him. And what was the sacrifice for? That his sheep might live. God first made the sacrifice: "For God so loved the world that he gave up his only begotten Son (the only one who was ever found to obey him in all things), that whosoever believeth in him might not perish, but have everlasting life." And Jesus, who was rich, for our sakes became poor, that we through his poverty might become rich. Yours, JACOB GRIM.

DEVILS, DEMONS, ETC.

THE following extracts are taken from a sermon of Dr. Lardner's; found in his "Credibility of the Scriptures," *Vol.* 1, *p.* 478.

"We now proceed to the third head of discourse, under which we are to consider what is really the truth, or what idea we ought to form of those unhappy persons, who in the New Testament are spoken of as having 'an unclean spirit.'

"Here I certainly intend to speak my mind freely, and to show plainly what appears to me to be the truth. Nevertheless, I am under little or no apprehension of giving offence; partly, because I think I can rely on the candor of those who hear me; partly, because I do not desire to impose a particular sentiment upon any. All are at liberty to judge for themselves, when they have heard and considered what may be said on one side or another. For no one opinion concerning these cases is like those articles of faith: that Jesus is the Christ, that he lived and died in Judea, and rose again, and ascended into heaven, and will come again to judge men according to their works. . . .

"Whether the indispositions that these persons labored under were owing to the influence of evil spirits or not, the cure of them was miraculous. Nor is the miracle at all lessened, by supposing them to be only grievous and long-continued bodily distempers. The rectifying the human frame, all on a sudden, which had been before greatly disordered, is at least as great a work, as commanding an evil spirit to leave the body, or any other particular place. . . .

"The opinions of modern interpreters, and other Christians, concerning the case of those who are spoken of as having unclean spirits, you may remember were these two; one more generally received, which allows that they were real possessions: the other less common, that they were mere bodily diseases and indispositions; though it was then the prevailing opinion, that those disorders were caused by evil spirits. And those persons, and their friends, attributing these disorders to Satan, and demons under him, our Saviour often adapts his expressions to that opinion, without countenancing or approving of it.

"That this last-mentioned is the more just and probable account of these cases, may appear from several considerations, which I shall now propound to you.

"1. It having been in those times a very common opinion, that there were many evil spirits in the region of the air, it is not at all strange that many people should live under apprehensions of suffering from them.

"And many might be induced to ascribe to such spirits and to their power and influence, several indispositions and other calamities that befel them. Moreover some persons of a speculative and philosophical temper might think it best to cherish this opinion among the people, with a view to subserve divers ends and purposes which they deemed innocent and useful: one of which might be promoting the belief of the existence of spirits or invisible beings. Some there were, as the Sadducees among the Jews, who denied the existence of angels, and the souls of men after death. The Pharisees therefore, and some others, might lay hold of and encourage the notion that many bodily disorders were owing to evil spirits, the better to secure the persuasion of their real existence. For effects cannot be without causes. If such affecting disorders proceeded from spirits, they have a being, though they are not visible.

"This therefore may in some measure help us to account for the prevalence of this opinion, though it had no good foundation.

"2. I observe, secondly, that the chief foundation of the opinion may be called in question.

"By the principal foundation of this opinion, I mean the supposition of the liberty of evil spirits, either bad angels, or others, to rove about near this earth, in the region of the air . . . I perceive not any clear evidence of the permission of such numbers of evil angels to act upon this earth, as the common opinion supposes.

"But if by demons be meant other evil spirits, different from fallen angels, then the supposition of their liberty seems to be altogether without foundation. In Isa. lxiii., 16, the Jewish people are introduced by the prophet owning, that "Abraham was ignorant of them and that Israel did not acknowledge them. If good men are not allowed after death to concern themselves in the affairs of this world, not so much as of their own descendants, how can it be reasonable to think that bad men are permitted after death to concern themselves in our affairs, for injuring and tormenting us?

"3. Allowing evil spirits the liberty just mentioned, and also the power of inflicting some evils on men, it does not follow that ever there were any possessions, in the strict and gross sense of the word; that is, evil spirits actuating and inhabiting the bodies of living men upon this earth.

"4. It does not appear that the common opinion of possessions has any support and countenance in the Old Testament.

"And it is not unreasonable to conclude . . . that the notion of possessions was received by the Jews from the Chaldean or Greek philosophers, after the shutting up of the canon of the Old Testament by the ancient prophets.

"5. We find not any instances of possessions by good angels, or other good spirits. Why then should possessions by evil spirits be allowed of? Can it be reasonable to suppose, that Divine Providence would permit evil spirits to have more powers to do evil, than others have to do good. . . .

"6. Possession by evil spirits is a thing in itself absurd and impossible, at the least unreasonable and improbable, and not to be supposed, unless there be clear and full proof of it, which I think there is not. . . .

"7. Real possessions seem inconsistent with the goodness of God.

"I say, it seems to be inconsistent with the wisdom and goodness of the Divine government to allow of possessions, in the gross meaning of the word. If, indeed, there were any clear and undeniable evidences of such a thing, we should be willing to do our best to reconcile it to wisdom and goodness. But as there is not, that I know of, any clear and undoubted evidence of this fact, and the thing appears to be very strange and shocking, I apprehend we may say it appears to be inconsistent with the wisdom and goodness of God.

"For let any man think with himself, if it be not a strange and hard case, for a man to be put into the power of evil spirits: or for apostate angels, or other impure and wicked spirits, one or more of them, to be allowed to take possession of him, and to tease and torment him as they see fit. Is this suited to that state of trial in which we now are? Such unhappy persons, it is true, are not cast into hell, nor fixed in a state of damnation. But apostate angels, or other infernal spirits, are supposed to be permitted to come to him, seize on him, torment and distress him, and that for many years together.

"Is this a supposition that should be easily made or allowed of? Can we fairly reconcile this to the wisdom and equity of the Divine government?

"Besides, from many things said in the gospel, it appears that divers of the persons there spoken of, as 'having evil spirits,' were not the worst of men. Yea, from anything we can perceive, divers of them were honest, virtuous persons. And some had labored under those distempers, commonly ascribed to evil spirits, from their youth, or from childhood, before they can be supposed to have been guilty of great and heinous transgressions. . . .

"8. Another argument against possessions arises from the manner in which the persons said to have unclean spirits speak of our Lord Jesus Christ.

"For such persons did often bear an honorable testimony to our Lord. . . .

"In like manner it is incredible that any unclean spirits should cheerfully bear testimony to Jesus, as the Christ, the Son of God. Therefore that profession, or declaration, did not proceed from such spirits, but from the unhappy diseased persons, who, under their melancholic affections, thought themselves to have demons, in conformity to the prevailing opinion, though they had not.

"This is a much more reasonable way of accounting for this matter, than to suppose that evil spirits openly professed Jesus to be the Christ, the Son of God.

"Indeed this appears to me a very forcible argument; I have been sometimes apt to think that this consideration has been overlooked by learned and pious men, who have so readily admitted real possessions. . . .

"9. All those persons who are spoken of as having demons, or an unclean spirit, had some bodily indisposition. Nor does it appear clearly from their history that there was anything beside such indisposition.

"That all these people had some bodily indisposition is manifest, and cannot be denied by any. Some labored under distraction, as the men in the country of the Gadarenes; others had other disorders. St. Peter, Acts x., 38, gives this general account of our Lord's miraculous works: 'Who went about doing good, and HEALING all that were oppressed of the devil.' Therefore, they who were supposed to be under the oppression of Satan, had distempers which our Lord healed. Observable are the words of St. Matthew, iv., 24, 'And his fame went throughout all Syria, and they brought unto him all sick people, that were taken with divers diseases, and torments, and those which were possessed of demons,' or demoniacs, and 'those that were lunatic, and those that had the palsy, and he HEALED them.'

"These persons, therefore, are reckoned up among other sick people, and they are said to be 'healed,' or 'cured,' by the Lord Jesus, when brought to him.

"10. There were some in ancient times, who were of opinion, that those called demoniacs were diseased only."

In our next we will quote Dr. Lardner's answers to objections urged against his views.

F. H. BURBANK.

NEW YORK, June, 1869.

GREET MARY.

BY PHEBE PALMER.

MARY was a good housekeeper. At least so we have reason to infer. By general consent Paul has been classed among the bachelors. He did not lead about either wife nor sister, as some of his more highly favored fellow-helpers. Not but that he had a right to, as other of the Apostles, and as Cephas, and the brethren of our Lord. But he waived the right.

He was a bachelor quite beyond life's meridian, and that he had neither wife, sister, or daughter, was not because his affectionate heart did not prize such companionship and help, but because there was a needs be. Christianity was in its infancy and its poverty. And Paul was all-absorbingly in love with Christ and his cause, and it was by the constrainings of this love, that he gave himself up to be a homeless "*single man.*"

And who can tell to how many inconveniences he was subjected? But he had a friend, and her name was Mary. Though not a sister in the flesh, yet having been begotten with him in the bowels of Christ, she was a sister-spirit.

And who was this *Mary?* We know not, only that we may infer that she was a kind-hearted, thoughtful, laborious sister in the

Church, who "*bestowed much labor*" on the devoted, self-sacrificing Paul. She may have bestowed this labor amid much weariness. She might have been surrounded by a large family and had many household cares, making ceaseless exactings on her time and energies. But however that might have been, she was *hospitable*.

How many seem unmindful that to use hospitality without grudging, is a divinely enjoined duty. But Mary was mindful to entertain strangers. And what an angel of love and goodness did she entertain, when she received Paul to her house and bestowed so much willing labor upon him. Paul being a single man of course needed something more done than that a table should be spread for him. During his two years' stay in Rome, he needed that some one should have an eye to his wardrobe, etc.

Well, we do not know just what good Mary did, only that we are quite sure that there must have been many nameless, loving assiduities on the part of this good sister, or Paul, in writing his beautiful, dignified letter to the Church of Rome, would not have said, "*Greet Mary, who bestowed much labor on us.*"

Little did Mary imagine, while engaged in much labor during Paul's visit, that more than an angel pen was taking note of her humble toil. Yet so it was. The book of her life was being written. The humble service performed for Paul was more than a cup of cold water. So God caused it to be written in His Book. And surely as the Word of the Lord endureth forever, so surely will the service Mary performed for Paul be had in everlasting remembrance.

Toiling one; called to the performance of much service, remember that the great Master of the household has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."—*Zion's Herald.*

The Watchers.

The joy felt in heaven for the rescue of a single soul is something higher than we have any conception of. A faint idea of this was conveyed to me by a friend in Scotland, who had witnessed a deeply interesting scene in one of its bays.

In a dark wild night a small fishing-boat was expected back; there was no lighthouse to guard its course; the wind howled, the storm raged, and the surf dashed madly over the bar of the harbor. Gathered round the bay, on every available spot of ground from whence a glimpse of the boat might be obtained, were all the inhabitants of the hamlet. At first they seemed powerless, but quickly beacon fires were kindled on both sides of the harbor, which was very narrow at its entrance. Fresh fuel was placed on these occasionally; those who fed the fires never flagged, those who watched seemed never weary. An intense and almost breathless suspense held the assembled multitude as, out at sea, might be seen at times a little black spot, now seen for a moment, now again hidden from view in the hollow of the waves. The boat approached nearer the dangerous coast; there was little, very little chance of its escape. Expectation was strained to the utmost when the boat appeared on the crest of a wave almost in the harbor. One moment would decide the fate of the brave men who were toiling for life in the midst of the danger, and in the presence of those they loved. It was agony. At last the waves seemed to rise to an immense height, and the boat, which was but a plaything in their giant grasp, was hurled safely into harbor. A woman whose nerves had been strained to the utmost, was standing beside my friend. Now that all was safe, she uttered the cry, "He is saved! he is saved!" and fainted away. It was a wife's cry.

We are but at best as the watchers on that bay; we may indeed light the fires, and give some intimation to those who are in danger of perishing where there is safety for them, even in the love of Jesus the Saviour. When, through our instrumentality a soul is saved, the joy to us ought to be great, but it is far greater in heaven.

Mission Work.

This week I close my labors at the Herald of Life office, to enter once more into mission labors among the poor and needy of Philadelphia. For months past I have earnestly desired to return to that work; in fact, I have been homesick much of the time concerning it. My stay with Bro. Storrs, so far as Christian fellowship is concerned, has been very pleasant, but duty leads me among the afflicted and poor.

Some deprecate the step that I am about to take, but the question of duty must be settled between ourselves and the Lord. The course for me to pursue is plain, and I go forward, trusting in the Lord for wisdom and grace to keep me.

There is work enough for me to do in the garrets and cellars, enough to keep me exceedingly busy until Jesus comes. I hope in that day to see many in his kingdom whom the Lord may have been pleased to make me the instrument of leading to Christ. My richest and happiest experience has been in the abodes of poverty and distress. I would not ask for a better location than a shed or shanty of some poor rich saint, from which to rise to meet my Lord at his coming.

Pray for me, your affectionate brother in Christ,

F. H. Burbank.

P. S. My future address will be 214 Marion St., Philadelphia, Pa.

With patience and time the mulberry leaf becomes a silk gown.

THE HERALD OF LIFE.

NEW YORK, JUNE 2, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Tent Meetings.

The time has arrived when Life Believers should put forth an effort to spread the faith and truth abroad by means of Tent Meetings. Br. E. Wolcott, some two years since, got up one of the finest tents in the country; all at his own expense. For two summers he has pitched it in various places, and borne the chief expense of the meetings himself. His health has failed, and we fear unless something is done by our friends, generally, to sustain this work, the Tent will have to lie idle, and the benefit resulting from its judicious use will be lost.

There has been a noble work done in scattering tracts on the Life theme during the last twelve months: let that work be continued and increased; but to make it still more efficient, let us send out the Tent, with men to preach whose hearts are in the work, and who will use their influence to extend the circulation of the Herald of Life and the tracts furnished from this office. If this work is taken hold of now, and prosecuted with energy, we shall not fail to see a harvest that will surprise even our enemies and gladden the hearts of our friends.

For this purpose *the* men must be found who are willing to give themselves *wholly* to the work; and means must be raised to sustain them in it. Who has money which they wish to dedicate to the Lord for this work? Speak at once and tell us what you will do. The time has come to start these Tent Meetings, and *it must be done.*

Shall we not raise and expend at least one thousand dollars on the Tent and Tract enterprise before our next anniversary in August? We think we can and should. Let us come up to the work at once.

"A Man of Straw."

Our article under the above head, May 12, seems to have been what the orthodox "Advent Herald" of Boston, Mass., "expected;" for he gives us nearly a column in return, headed "As we Expected." Our Br. Editor quotes the following paragraph from our article:

"Now that our Br. Editor, in Boston, has abandoned that anti-scriptural phrase, immortal soul, and found it to be 'like a man of straw,' we hope he may also abandon the fruit of this poisonous deception, and come back to the Christian doctrine of the resurrection of the dead at the last day; and teach his readers and correspondents that, 'Except ye eat the flesh of the Son of Man, and drink his blood, ye have no *life* in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and *I will raise him up at the last day.*' John vi., 53, 54."

On this, our "orthodox" Br. begins his remarks thus:

> We have no intention of being drawn into a newspaper war with this New York editor on "the life and death question," but a few words on the above may not be out of place.
>
> We were taught in our school boy days that "abandon" signifies "to give up, to forsake;" but as one cannot "give up" what he never held, nor "forsake" what he never possessed, and as we have never since we entered the ministry nor before it, to our recollection, been in the habit of using the phrase "immortal soul," of course we have not "abandoned" its use. Brn. Litch and Bliss—the former editors of the *Herald*—though holding with us to the conscious state of the departed, were no more accustomed to write about the "immortal soul," than we are. We would as soon think of using the phrase "mortal soul," or "mortal spirit," neither of which is found in the Bible.

We have no wish to draw our Br. "into a newspaper war." If he never used the phrase "immortal soul," will he say he never does and never did use the phrases "undying soul," or "deathless spirit," and the like? Will he say that himself, "Brn. Bliss and Litch" never used these phrases, and that neither of them used them or similar phrases expressive of the *deathless* nature of what they call the soul or spirit?

If they have, do they not place themselves among what is everywhere understood to be believers in inherent immortality? If so, why is it they have rejected the use of a phrase which all Christendom understands to mean simply unending existence, or deathlessness? All men use and have used the phrase "immortal" to signify, "Not mortal; that can never die; exempt from death; deathless; undying; imperishable," etc.; yet these Brethren Bliss, Litch, and Orrock, who are or have been editors of the "Advent Herald" never use the phrase "immortal soul;" it is "like a man of straw" to them. They all maintain the *thing* which the phrase expresses, but for some reason or other they reject the language. Why is this, when all other "orthodoxists" use it, and the English language warrants such use of the phrase? There must be a reason why the three Brn. above-named have stigmatized the phrase as "like a man of straw." That reason we shall notice presently; but we wish to ask the Br. in Boston a question first: Were you "taught in our [your] school boy days that" the term "immortal" had any other meaning than that now in common use? If so, will you tell us who first introduced its present use? If it had no other sense in your "school boy days," why have Brn. Bliss, Litch, and yourself rejected its use when connected with the soul, seeing they all do and have maintained the *thing* which the phrase is understood to signify in all theological language? We do not know the age of the present editor of the "Advent Herald," Br. Orrock, and never saw him that we know of; but Brn. Bliss and Litch we knew well, and know when and why they "abandoned"—yes, *abandoned*—the phrase "immortal soul;" they were driven to it in our controversy with them on the Life theme as early as 1844. They could not stand in the conflict without such abandonment; and they plunged headlong into a new and unknown definition of the term immortal to escape the conclusions urged against them.

Early in 1844 Br. Litch came out in his "Anti-Annihilationist," with the abandonment of the idea that the wicked are immortal, still maintaining their eternal existence, and we met him in the April issue of our *Bible Examiner* by a Dialogue, which we will reproduce for the information of Br. Orrock and those who have followed in Brn. Bliss' and Litch's new definition of the term immortal.

That dialogue is the following:

The Wicked not Immortal.

BR. LITCH, A CONVERT.

S.—Happy to meet you again, brother L. You seem determined to change the issue on subjects presented in the "Bible Examiner." You give up the old doctrine that "the soul is immortal."

L.—I repudiate the use of the term in this discussion. There is being, and conscious being, without immortality. For instance, all men are mortal, but yet all men living on earth have being, and conscious being.—"Anti," p. 23.

S.—Happy to have you admit so much, brother; we are agreed so far, "all men are mortal;" but to make out what you attempt, from that position, you must prove that "all men living on earth" will have eternal being on earth; if you admit they will cease to live on earth, you will be compelled, in spite of yourself, to admit, at least, the possibility of their ceasing to exist anywhere.

L.—God alone hath immortality. 1 Tim. vi., 16.—"Anti," p. 23.

S.—Very true, brother. I am glad the light shines so clear on your mind. "As God alone hath immortality," no one else can have it unless he is pleased to impart it to them.

L.—Will you say, God has promised immortality to the saints?—"Anti," p. 23.

S.—Certainly—and you believe it is even so, do you not?

L.—True, but has he to the angels?—"Anti," p. 23.

S.—I shall not attempt, now, to determine that question, for I see you are determined every step we go to draw me aside from the point at issue. But suppose I say, "they have it already," as you would have me say?

L.—I reply, then you contradict the apostle, who says God alone hath it.—"Anti," p. 23.

S.—Suppose I should say, I love brother Litch, for he is good—Would you, or any of your friends reply—"You contradict Jesus Christ, who says, Mark x., 17, 'There is none good but one, that is God?'" Would you not say, There is none whose goodness is of themselves, but God—all the good in any created being is derived, not inherent; but, nevertheless, there are men that are good, for "The steps of a good man are ordered of the Lord." Psa. xxxvii., 23. And "Joseph was a good man," etc. Luke xxiii., 50. Also, "Barnabas was a good man, and full of the Holy Ghost." Acts xi., 24. If God can impart goodness to his creatures, can he not also immortality? I do not think angels were immortal at their creation: if they were the devil could never be destroyed; but I think the "angels who kept"—"their first estate" (see Jude 6,) have been, or will be, made immortal—that God "will impart it to them."

L.—Give me the evidence from God's word, and I will believe it.—"Anti," p. 23, 24.

S.—Just as well might you ask me to give you evidence that all the holy angels will not turn devils. Suppose I were to put that question on the same ground you have their immortality? "Give me the evidence from God's word" that they will not all turn rebels.

L.—But, perhaps you will say, eternal life is immortality. Proof. Give us proof. "God only hath immortality."—"Anti," p. 24.

S.—True; but does it therefore follow that no one else will ever be immortal?

L.—When the saints receive God's Spirit, by its indwelling energy they will be God's children, begotten and born of him, and of course they will be partakers of his nature. Then this mortal shall put on immortality. 1 Cor. xv., 53.—"Anti," p. 24.

S.—Then somebody else will have immortality besides God, and your whole argument to avoid the true issue betwen us falls to the ground.

L.—But the Scriptures nowhere intimate that the angels will ever become God's children, and thus partake of his own nature, having God's Spirit in them as a vital medium. Yet they have being, and conscious being. And who doubts they will have it as long as the saints do?—"Anti," p. 24.

S.—"Who doubts" it? You must doubt it if you are consistent. "Give me the evidence from God's word" that angels will have "conscious being as long as saints do?" "Proof. Give us proof," brother? By the way—will you not give also a little proof that "the Scriptures nowhere intimate that the angels will ever become God's children," etc. Is it found in the words of our Lord, Luke xx., 36, where he says, the resurrection saints "are equal unto the angels?" Mark, brother—he does not say they are superior, which your argument requires to make your case good. And will you be kind enough to tell us who those "sons of God" were that "shouted for joy" when God "laid the foundations of the earth?" See Job xxxviii., 4–7. We want just a little "proof," brother—no mere opinion will answer from one who demands "proof" as you do.

L.—"Who only hath immortality." The word rendered immortality here is "athanasia," and exhibits the eternity of God's being. That he is in the most absolute sense and alone eternal. He always was, and always will be. It is the opposite of death, and signifies absolute and eternal being, which God alone has.—"Anti," p. 24.

S.—Happy to agree with you here, brother.

L.—And no other being can have it, except as God imparts himself to them, and dwells in them.—"Anti," p. 24.

S.—Can God impart the "eternity of his being" to created beings, so as to cover the past, and make them "in the most absolute sense eternal?" Perhaps it is because my mind is so dark that I cannot see the light.

L.—Immortality—It is the confusion you introduce by the use of this term which distracts your readers. Why have you never asked, "Have the angels immortality?" It would have at once opened your eyes to the fact that conscious and continued being does not imply immortality."—"Anti," p. 24.

S.—But does not *eternal* being "imply immortality?" That is the point. Just insert eternal for "continued" in your argument, and the charm of your wonderful discovery is broken. "Conscious and continued being" in "*incorruption* [*aphtharsia*,"] must differ marvellously from immortality.

L.—I repeat, then, I repudiate the use of the term in this discussion.—"Anti," p. 24.

S.—I do not wonder at it, brother; it is a self-evident truth that you cannot meet the argument on that ground, hence you must raise a false issue. My inquiry in the "Six Sermons," which you are attempting to review, is, "Are the wicked immortal?" You deny that they are immortal, and close the first number of your "Anti" by saying, "They will neither be raised immortal nor incorruptible!!" Have I not headed this conversation right—"Br. Litch a convert?" You perfectly agree with me on the true point at issue. You have given up the old cry about "immortal souls," so we have no controversy on that point. But I fear you will not settle that question so easily with the believers in endless torments. My time forbids my going much farther, now, into the subject; but I will hear you a moment longer.

L.—Prove to me that Adam had immortality before he fell!—"Anti," p. 24.

S.—I shall not attempt that, brother; nor have I taught it in my "Six Sermons." My position is—that he was a candidate for it—and that by sin he lost all *title* to it—and that it can only be had through Jesus Christ.

L.—If he had not immortality before he fell, then his being must have had an end if he had never sinned, if your argument is good for anything; for it is, that immortality and annihilation are opposites.—"Anti," p. 24.

S.—Is this Br. Litch, "the Adventist?" "His being must have had an end if he never had sinned!" Though he had not immortality before he sinned, could not his Maker have given it him, as well as he can give it to the saints in the resurrection, at the last day? "Do you not err, not knowing . . . . the power of God?"

L.—But your argument is, that annihilations and immortality are opposites.—"Anti," p. 24.

S.—You still insist on a false issue: find such an argument anywhere in my "Six Sermons," as published in "Bible Examiner," No. 10, you if can. My argument is—If the wicked have not immortality they may cease to have conscious being; and I have attempted to prove that such will be the result in their case.

L.—It will not be expected of me that I should go into the arguments which you have predicated on that false position, that there cannot be conscious being without immortality.—"Anti," p. 24.

S.—The pretended "false position" is of your own fabrication: it does not exist in my Six Sermons. You were obliged to coin a new phrase for eternal being, because, if you had used the phrase *eternal being* instead of *conscious being*, your whole argument would have been stripped of its power. Make a man's being eternal, and then deny that he has immortality, would have been quite too barefaced to have passed with common minds. But make the people think that I believe "there cannot be conscious being without immortality," then you can show that I am very absurd in my "position!" Why, Brother Litch, in the name of Christian candor, I ask, Why have you raised this false issue?

Such is the history of the abandonment of the common signification put on the term immortal. Josiah Litch was the father of it, and Sylvester Bliss adopted it. It was invented to combat the doctrine of the liability of men to the extinction of their being, and the Scripture testimony concerning it.

Br. Orrock now says:

> "We would as soon think of using the phrase 'mortal soul,' or 'mortal spirit'—neither of which is found in the Bible," as "immortal soul.'"

Our Br. will find the phrase "*mortal man*" at least once in the Bible; (see Job iv., 17)' and we suppose that embraces the soul; and the phrase is here used of man as a species—"Shall mortal man be more just than God?" and Paul tells us that some "Professing themselves wise became fools, and changed the glory of the incorruptible God into an image made like to corruptible man." Rom. i., 22, 23.

Thus we have divine and positive testimony that *man* is "mortal and corruptible," and no exception is made in relation to any part of him. To this same fact the Bible everywhere bears its testimony in no equivocal language. And even the apostle of repudiators—Josiah Litch—has asserted positively that "*all men are mortal.*" See his first reply in the foregoing dialogue.

Where can the "Advent Herald" theorists find one positive testimony that man or man's soul is in possession of endless being or existence? Nowhere; no such language is found in the Book of God; it is purely a human invention.

Our Br. Editor's criticism on the text we gave him, John vi., 53, 54, may receive attention at another time.

The Popular Hell.

The following description gives a vivid idea of the imaginary hell of Christendom. It is taken from "*La Journée du Chrétien*" by Father Bonhours, a French priest. When will men leave off to blaspheme their Maker by such representations of his administration? We trust real Christians will ere long cease from such shameful work, and teach the truth as it is in Jesus—"God so *loved* the world," etc. Here follows the description of Christendom's ideal hell:

What horror would hell inspire could we hear the lamentable cries of the damned!

They sigh, they groan, they rage like wild beasts in the midst of the flames!

They accuse themselves of their sins, they weep over them, they detest them, but it is too late!

Their tears only make more ardent the flames that scorch without consuming them!

O! penitence of the lost! how terrible, but how useless thou art!

To be miserable as long as God is God—what misery is that! It is not enough that the torture of the lost be extreme, it must also be endless. A pin's prick is only a little pain, and yet if it endured forever it would become insupportable. What, then, will be the torments of hell!

O, eternity! terrible eternity! When a damned soul shall have shed tears enough to fill all the rivers and seas of the world, it will be no more advanced after so many millions of years, than if it had only begun to suffer!

It must commence again, as if it had suffered nothing: and when its tears again number the sands of the sea-shore, the motes in the air, and the leaves of the forests, all this will count as nothing!

The damned not only suffer throughout eternity, but they suffer all of eternity in every minute!

Their eternity is ever present!

Eternity enters into all their torments!

An eternity of fire! An eternity of tears! An eternity of rage!

We sincerely pity the victims of such madness and folly. May the scales soon fall from their eyes, and they learn that "the wages of sin is *death*;" but "the *gift* of God is *eternal life*, through Jesus Christ our Lord."

Small Game.

We clipped the following item from the "Voice of the West," of May 25:

> We learn that Eld. J. T. Walsh contemplates a work entitled A Review of Destructionism; or, The nature of man, the state of the dead, and the destiny of the wicked. The *Advent Herald* thinks that "as he was once on the materialist side of 'the life and death question,' but abandoned it, he ought to be able to handle the subject with fairness and ability"—decidedly a *non-sequitur*. We anticipate more force of language than of argument. Eld. Walsh was really the father of the non-resurrection interest in this country, though some have claimed to divide the honor with him.

As to the "Review" spoken of, if the "Advent Herald" expects anything valuable from the above personage, by all means let it send Dr. Litch to N. C. to help the "travail," lest "the mountain bring forth a—." We know the "History and the Mystery" of the man better, probably, than any one else; and if he had the wisdom which is profitable, to direct he would not seek notoriety in this new field. If the "Advent Herald" anticipates help from that quarter, we suggest that it study Isa. xxxvi., 6, and it may learn a lesson at less expense than to make an experiment.

As to what the "Voice of the West," says of W.'s being "really the father of the non-resurrection interest in this country," that is simply a mistake. That interest was started by Jacob Grim, several years before W. ever heard of it, and we were the first to inform him of that fact, and he soon after seized upon it, for a purpose which soon became manifest; but his skill as a Dr. well nigh strangled the child in its birth, and he abandoned it to its fate; showing that he had no heart of a "father" in him. He was no more "the father of the non resurrection interest in this country" than the *Editor* of the "Voice of the West" was "the father of the" non-immortality "interest in this country."

"The History and the Mystery" of the would-be notorious was written nineteen years ago, but never yet published; and we desire there never may be an occasion to call it out; but it is at hand, if need be. If men *seek* notoriety it may come in an unlooked for way.

"Infant Salvation."

The advocates of the revival into life of the wicked dead having exhausted nearly all their ammunition against those who believe their is "No future life out of Christ," still try to make capital with the ignorant with the cry, that we hold to "infant damnation;" or, that no infants will be saved or made alive from the dead. "Ignorance is the mother of devotion" it used to be said. The "devotion" of some persons, or their hostility to the Life views, is kept alive by the ignorance, or something worse, of those who are glad of any excuse for keeping up prejudice against us.

We have again and again denied the charge that we hold, or that the Life views lead to the idea that infants will be lost. Suppose we should act in like manner toward those Christians who maintain *faith* is essential to salvation, and quote the text, "He that believeth not shall be damned;" and then add, "Those who hold to salvation by faith, teach that all infants will be damned, for they do not believe." Would any man think us honest or just in such a statement? But the conclusion is as correct as for them to charge us with holding to infant damnation, because we say, There is no future life out of Christ. Are they sure that all infants are *out* of Christ? Will they undertake to prove it from Divine testimony? Let them do it if they can. We do not say infants are out of Christ: that is no part of our theory. If any affirm it is a part of it, their statement is untrue, if not malicious. We do not wish to be wise above what is written. The Scriptures do not address themselves to infants, for the obvious reason, they are incapable of understanding such address.

We maintain in regard to all adults, their revival into life, from the dead, depends on their receiving and having the Spirit of God dwelling in them; because it is by the Spirit, *alone*, any of Adam's posterity can have life again after they have lost the life derived from Adam, and have gone to corruption. The resurrection life is a new life, derived from the Head of a new creation—the Second Adam, who is "the resurrection and the life." As He has "power over all flesh," so He "quickeneth whom He will." The adult who believes in Him has "everlasting life, and I will raise *him* up at the last day," saith Jesus. If in addition to this, He "*will* quicken" all infants into life eternal, at the last day, who shall say, He cannot or will not? Whatever a man's *opinion* may be on the question, surely none should have the presumption to say, He will not do it. May He "not do what He will with his own?" Shall it be said that, He who has "all power in heaven and in earth in his hands," cannot, if "He will," put the Spirit of God in infants and raise them up to life eternal? Let who will presume to assume such a position, we will not share the responsibility with them.

If it be said, "There is no promise in the Bible that infants will be raised from the dead," we might answer, There is nothing in the Bible against it; and there certainly are some things in it that may be urged, at least, in favor of the re-living of the infants of be-

lievers, and such as have lost life for the name of Christ, as the infants of Bethlehem did. But it is not our design to argue the subject, *pro* or *con*, but simply to put on record our protest against the ignorant or wilful slander of our opposers as to our position in relation to infants.

We have had communications for and against the idea of the resurrection of infants. For the most part we have excluded all such; believing that the heart that truly loves the Lord Jesus Christ feels perfectly at rest as to His disposal of the little ones we have dedicated to him from their birth, and even before they were born. If unbelievers are troubled as to the final disposition of their infant children, it is not our business to give them comfort while they themselves reject Christ as the LIFE-GIVER. First, let them give *their* hearts to Christ; and then "the promise is to you and to your children." Acts ii., 39. Here is rest, and nowhere else, concerning the little ones "God has given us."

CUMULATION OF HORRORS.

A NEW YORK daily, under caption of the above, publishes the following list of crimes and casualties as having either happened or become known during the preceding twenty-four hours. It is not claimed that the list includes all the events of that character occurring during those hours, but only such as came to the editor's knowledge:

"First—a steamboat sunk in the East River; second—a tugboat exploded at the foot of Wall Street, with loss of three lives; third—suicide of a man at Tarrytown; fourth—murder of a man in the Eleventh ward of this city; fifth—two persons killed by Broadway cars; sixth—an oil refinery burned at Hunter's Point; seventh—explosion of oil works at Bull's Ferry; eighth—explosion of the Cincinnati gas works, with loss of several lives.

The suicide of a merchant in this city;

Embezzlement in the Produce Exchange;

Defalcation in a Brooklyn Bank;

Destruction by fire of a Brooklyn livery stable;

And the drowning of a boy in the East River.

This is assuredly warm work for the season, and if it may be regarded as a prestige of things to come, we must look for a summer of uncommon fruitfulness in the way of havoc.

This at first glance seems a singular "cumulation of horrors," truly, but we doubt not that if all such events were known and chronicled, New York City and immediate surroundings would furnish a much greater number, and many of them more horrible, each successive day. From another daily journal published in the metropolis, we clip the following:

We have supped so full with horrors during the present week that an ordinary murder no longer startles even the most nervous of us, and the burning of half a million's worth of property, the scalding and maiming of a score of men, collisions on the sea, explosions in the harbor, are little incidents of the day upon which we hardly waste a moment's attention. The record of Sunday shows a drunken husband reeling half naked through the streets, covered with the blood of his wife and children, and faint with a self-inflicted wound. The attempt at murder and suicide has possibly failed; but will it be the better for the wretched family to die or to recover? On the next day there was a murder in Sheriff St., the culmination of a long-standing feud. The explosion of an oil factory at Bull's Ferry injured twenty persons, and resulted in a great conflagration. A bank in Brooklyn, supposed to be safe from ordinary accidents, was found to have suffered heavy losses through the mismanagement of a President whom death has removed from the reach of earthly courts. And in yesterday's paper we chronicled such a long array of crimes and disasters that the brain whirls at the mere recital of them. A rich business man is found in his office with his throat cut. The superintendent of the gas works in one of the suburbs is discovered shot in four places by his own hand. Two men are stabbed in a street broil. A sailor makes a murderous assault upon a woman. There is a stabbing affray between boys. Three children are arrested on suspicion of drowning one of their playmates. Another oil factory takes fire, and a million dollars' worth of property is consumed. A steam-tug is blown up, and its crew badly injured. Two vessels are sunk by collisions in the harbor.

This story is full of lessons, in the accidents as well as in the crimes. The feverish blood which courses through the veins of society throws out its unwholesome eruptions in more than one form. Corruption in the public morals, extravagance and unnatural excitement in private life bear fruit in that recklessness of temper which to-day may lead to steamboat explosion, and to-morrow may urge a ruffian on to murder. In every one of the accidents we have placed upon our catalogue we dare say there was somebody to blame; is there much probability that we shall ever know who it is? or, if we learn, that he will ever be punished? Boilers never explode without a reason; steamboats need not run into one another if pilots are reasonably careful, and if there is anything in the nature of oil-tanks which makes it impossible to prevent such awful destruction every now and then as happened on Monday and Tuesday, and has happened so many times before, then for the sake of humanity and common-sense let us put them in some wilderness where they may burn and blow up, and do no harm to a neighbor. It is the crimes, however, that awaken our most serious anxiety, and for which the remedy is hardest to find. When a few bold robbers were sentenced some months ago to long terms of imprisonment, and judges spoke bravely of their resolution to visit criminals with the heaviest penalties of the law, what a chorus of joy went up from the suffering public, who hoped that increasing ruffianism was checked at last, and the reproach of the courts was being wiped away! Meantime, prison associations were reporting that our systems of penal discipline increased the very evils they were instituted to prevent, and prisoners generally came out of jail worse than they went in. Meantime also the very prisons themselves became theatres of murder; the most desperate and dangerous felons were escaping almost as fast as they were convicted; the spasmodic energy of the law died away, and here we are, worse off than ever.

None need be startled by the foregoing, for the difficulty is not a temporary one, but is a marked peculiarity of the times in which we live. "In the last days perilous times shall come," is the language of inspiration, and those days having come upon us, we must needs be subjected also to the perils. A striking feature of these perils is that very many of the crimes are committed by those liberally possessed of the advantages of social and religious culture, and not a few may be foremost in the religious enterprises of the day. One knows not whom to trust, so largely is dishonesty in every form being practised by all classes of society. Men long esteemed eminent for piety and just dealing prove recreant to every trust, and all at once astonish the whole community by wholesale plunders and thefts they can no longer conceal; or too cowardly to face the just indignation of an outraged public, seek refuge from anticipated exposure in the poisonous draught, the rope, the bullet or the knife. The great harvest of the world is about ripe. The wheat and the tares "both grow together," and soon, whether we expect it or not, "the Lord from heaven" will say to the reapers, "gather ye together first the tares, and bind them in bundles to burn them." "So shall it be;" the "angels shall come forth and sever the wicked from among the just." In the meantime all lovers of Jesus should be humble, ambitious only to be faithful, good and true, and ever mindful of the Saviour's injunction to "watch, therefore; for ye know not in what hour your Lord doth come." L. C. T.

BLOOMFIELD, N. J., May, 1869.

THE CAUSE IN ENGLAND.

WE make the following extracts from a letter of "W. Kellaway," England, to Br. Grant, published in the "World's Crisis," of the 26th ult. They will be read with interest.

... I have long been impressed to write you a letter giving you some insight into the state of the professing churches, and more particularly God's cast-out people, in England. ...

England is upheaved, I think I may say, in every sense of the word, except physically. She is upheaved in politics, in a social point of view, and in religion. Commotion is truly among all sections of the professing church. The ministers must observe it. "What is truth?" is an old cry; but it has not yet died out. Ever and anon its reverberations from all quarters fall on the ear. God's people, who endeavor to walk under his eye, and look for the sunshine of his face, being free men, will not be bound to a skeleton theology; and the substance and symmetry of the gospel are eagerly sought after in this day in England. Of course you will understand me that I do not predicate this of the "present evil world" which is so much seen in profession. Of these I may say they have a garb; but not *the* dress. They show fair; but are foul. Their fruits may be seen in *conversaziones*, penny readings from popular authors, and such unseparate and worldly delights. They take the name of the Holy and Just One; but they do not take him in the heart as their hope.

Now let me say also that D. D.'s and B. A.'s count not for much at the present in England; in many cases they are considered but the addition of letters, and unbecoming those who follow the One who never sought such titles himself. How blessed they who working for God seek only the praise of their Master—Christ. I say, beloved, there is one of those inquires in England which threatens to lay bare all creeds, and examine all faiths. O, our God knows that there is a need of an unsettling, that men may be established in Him of whom it is written—"The Lord liveth, and blessed be our Rock."

The world hates disturbance; and so it rests easy and won't inquire. It calls orthodoxy true, without seeing that it is true; and there are so many worldlings to clamor, that their noise is as the sound of many waters; but the Lord knoweth them that are his, and observes those who stand up for his glory. We have watched this inquiry with deep interest, which has been increasing and ever deepening. Think you the emotions of our hearts; and you may conceive how they have been enlarged daily. We were, as it were, in the first small circles in England. When we first saw "the gift of God" to be "eternal life," there seemed to be hardly another in the country; but it seems now there were many as separate from tradition as the unknown three thousand who had not bowed the knee to Baal. Of the ability which God has given we have spoken into every open ear we could command his truth; and who knows how much the word has accomplished the thing for which it was sent, through our instrumentality?

I have just begun to publish in its behalf. But, as you are aware, those who dare to speak the honest convictions of their souls don't got *all* praise; we rather think it to be as Christ promised his followers—all cross in the world; we have found it "tribulation." But we care not for scowls, scorns, mockings, persecutions, trials, crosses, or denials, for we are on "The Winning Side," which is "God's side." The impartial justice that shall be meted out at the bar of God and from the throne of burning splendor, will make all even, and every loss shall be more than made up; every expenditure paid over and over; every cross be annihilated in victory.

There are good men, godly men, eminent men, to-day numbered among those who profess "life only in and by Christ," and death to all outside him. Preaching brethren of the Church of England, such as Messrs. Minton and Ker; men of the Baptist denomination, whose names I may not communicate; men of Congregational bodies, known privately to me; men of the "Plymouth Brethren" fellowship; and Wesleyans. Men are coming out from all persuasions into the truth. Ministers and laymen are awaking from their deep, long lethargy, announcing that "the day is at hand." God's jewels are being seen, and many are emerging from pagan superstition and darkness. And I have private communication speaking of the Chairman of nearly the greatest (if not *the* greatest) body in England, who firmly holds this truth. I am informed that he has a work in the press, but intends keeping it back till the meeting of the "great body" of divines, when, I trust, God will give him the heart of a lion, with the eloquence of his Son, and the disposition of a lamb, to stand for the defence of the gospel.

O, if you will but believe me, England is moved—is moved to the centre; and the days of unscriptural dogmas are numbered. Dr. Leask has come out well in "The Rainbow," and others are ready. I can tell the state of affairs, for I have within sight I should think, at a guess, more than two hundred letters from all parts of England, Ireland, Scotland and Wales; and many of these are from ministering brethren of various denominations,—for the tract "Immortality only in Christ," for circulation among their people. Many towns have their few who speak to each other in the fear of the Lord. I have sent out about four or five thousand tracts in the last few weeks. I take this earnest inquiry as a token of the day dawn; as the harbinger of the coming glory.....

We desire an interchanging of sympathy, and thoughts, and love, between America and England. We would speak "face to face;" for though the broad Atlantic rolls between us, we are near to each other; oh, so near! "members one of another." By faith we can see each other; for we are enabled to look at God's Anointed, the Head, and New Man, in whom are all the church—his body. We can feel fellow-sympathy, for a oneness of life pervades us all; and love alike, because the heart's warm affections flow into us all. We are in the same wilderness; we travel to the same home; we have the same hope. Truly we are "one."

We shall be together soon. We are often together now at the mercy seat; we shall be soon together at the throne. And for so long. Years shall slink away with shame. Exhort all who love Christ to *wait* for him, *desiring* his appearing. Exhort all believers to joy in God, who is the Father of all those who are in Christ Jesus.....

A purse of one hundred guineas has been offered by a brother in London with the advertisement of "Immortality only in Christ," in the leading papers, for one text proving the natural immortality of the soul. An Archbishop has referred us to 1 Cor. xv., 42. "It is sown in corruption; it is raised in corruption." What a proof!

PSALM XLIX.

BR. STORRS: I had placed in my hands this morning a volume of the Bible, a translation by CHARLES THOMPSON, late Secretary to the Congress of the United States, dated Philadelphia, 1808.

In looking over the book I was struck with Psalm xlix, and will give it to show the harmony between it and Judge Halsted.

"Hear these things, all ye nations; listen attentively, all ye inhabitants of the world; both ye of the lowest rank, and heads of families; both rich and poor together. My mouth shall speak wisdom; and the meditations of my heart understanding. I will incline my ear to a parable; with a psaltery I will unfold my problem. *Why am I terrified in an evil day? the iniquity of my heel will surround me.* Some put confidence in their power; and some boast of the abundance of their wealth. A brother is not redeemed. Is a man to redeem himself? We cannot give to God an atonement for himself, and the price for the redemption of his life; though he labored for the age that he may live to the end. Shall he, therefore not see corruption? When he seeth the wise dying, together the foolish and senseless shall perish; and they shall leave their wealth to others. But their graves shall be their houses forever—their dwelling places to all generations. On these parcels of earth they have put their names. When a man, who is in honor, hath not understanding, he hath been compared to the brute beasts, and is like them—this very way of theirs was to them a stumbling block; and after this shall it with their mouths be praised? They are pent up like sheep in the mansion of the dead; death shall feed them and the early watches shall rule over them; and that help of theirs from their glory, shall in the mansion of the dead become obsolete. But God will redeem my soul from the power of that mansion when it receiveth me. Fear not when a man groweth rich, nor when the glory of his house is increased. For when he dieth he can carry nothing away; nor will this glory of his descend with him. Because during this life his soul shall be blessed, let him praise thee when thou doest him a benefit. He shall go to the generation of his fathers; he shall never see light. A man who is in honor, and hath not understanding, hath been compared to the brute beasts, and is like them."

Here we find, sixty-one years ago, a translation that preaches the doctrine of No life to the wicked dead; and redemption from the power of the grave to the righteous only.

JACOB GRIM.

PHILADELPHIA, June 1, 1869.

Letters and Extracts.

FROM ELD. W. S. CAMPBELL.

BR. STORRS: It may be spoken to the praise of God and to the comfort of God's dear children, who believe in "Life only through Christ," that there are now more calls for the preaching of those views than can be well supplied.

It is true that in many places where there is a call for help the friends are still few in number, and weak; but the number of those who believe is increasing, and soon, as a matter of course, means will be improving. I find that the opposition to this conclusion, among Adventists, does not hurt it any. I felt very badly about it for a while, and was sometimes very anxious for the cause, lest we should become so weak that we could not maintain our position; but now I have no fears of that kind. All we, who now preach these views, have to do is to work—work hard; but work as the Lord opens the way, and the Lord will give the harvest. The improved condition of things has been the result of several causes.

1. The direct efforts put forth, in which we have employed our energies as the Lord hath given us ability—in publishing the HERALD OF LIFE, the Campaign Documents, Bro. Wendell's efforts in preaching and publishing—with the labors of other brethren who have, as we believe, "not shunned to declare the whole counsel of God" on the great question of immortality. Brethren who could not preach have given their money, and they will. They have given countenance also, which is an assistance as well as pecuniary aid.

2. The patient waiting which has qualified the action of some of the most devoted in this cause, whether in the ministry or otherwise. They have waited till they have seen the result in the reception of truth by some, at least, around them; and the ministers who have been prudent and careful, in the hope that the seed would take root, have the satisfaction of knowing that their "labors are not in vain in the Lord." I have felt that in a few instances it were best to speak more positively; but often it has been proved that the whole of the truth, especially dwelling on the Advent Plan, has given the opportunity to say that which has moved the hearts of the people to a faithful reception of the complete Word. I have no regrets now that I have been forbearing, and even at times have allowed myself to be beaten and whipped, if the friends have thought so, in private conversation; and heard often speakers who said bitter things, without making any effort to reply. I knew the Lord would justify his own word. To hear men who *know they must be right*, and yet interpret the word contrary to their own principles of interpretation, and then reflect on those who follow out those very principles, is very trying; but it is better to *bear*. The opposition which we have had from any source has never injured the cause at all; and never will. We may not have enough to keep the interest up to what it should be, for there will now be a great change. The change is coming on very much as it did when the doctrine of immortality—the gift of God in Christ—came up.

3. I will notice a fact which has had very much to do with this advancement. It is this: that in the opposition which the friends in the Advent body have made to this, they have been compelled to give the people something to offset the grand truth that "the dead are raised incorruptible;" which in itself shows that the destructible cannot come forth. They have been compelled to concede to the world the old Universalist ground that the dead are all raised in like condition. The Universalists said they were all saved. The Adventists that they were all unsaved, (some Adventists I mean). Neither saved nor *damned*. But the Universalist was the most consistent, for the word does certainly present *that* as a complete state; one thing or another. The doctrine, denying the word of God directly, therefore, that there is a mortal resurrection of the saints, because there must be of the wicked, was introduced to prove the destructibility of some in the resurrection. The whole thing is a denial of the plain statement of the Bible. Many are ashamed of the doctrine of a mortal resurrection of the saints, and wish it back where it came from; but it has done us a service in that it has led many to inquire why such a monstrous perversion of the word of God has been resorted to; and then they believed in the truth.

The apostle not only says, "the dead shall be raised incorruptible," but in his great illustration of the body that shall come, says, "Thou sowest not the body that shall be." Pretty good! Not the mortal, if it was mortal when it went into the ground.

NEW BRITAIN, CONN., May 26, 1869.

FROM ELD. B. MATTHIAS.

LANESFIELD, Kan., May 13, 1869.

BR. STORRS: I am in this new place in this world by itself. After being here four or five days, still admiring. In all places east there are highlands or forests to bound your vision; but here the effect is, as if standing upon the shore of the ocean: you have here in all directions spread out before you the fairest lands, "abounding," like the ocean, in an endless succession of rollers. You must know that one of the peculiar beauties, and, they say, advantages of this country is these uniform rollers. They are seen in Missouri and Illinois, but these surpass all. Such a stretch of beautiful and superior lands, and withal so accessible and available, gives one large ideas of the bounteousness of the Creator. Here he has spread out for his children of this hemisphere a most extensive mine, where the necessity is to dig only "plough deep;" and many are availing themselves of the opportunity.

I am stopping on the Santa Fe road, where there is a pretty steady stream of emigrants and teamsters. Produce is high for a country so remote, owing to the constant influx of new comers. Corn is 75 cts., butter 35, potatoes 50, wheat flour $5 00 per cwt. Many goods necessary for families' use are as low as in the East. Furniture quite as low; lumber also, and other varieties.

As to the healthiness of the country, I cannot say. I have heard of one case of sickness this day; nothing in his case peculiar, however. They say, turning up new ground occasions bilious complaints. These are not peculiar to any country; free livers are liable to them anywhere.

I reached this place, some 1,500 miles from New York, in about 71 hours; six or seven of these I spent in delays at St. Louis and Kansas City. I took the N. Y. Central, changed cars at Pittsburg, again at Cincinnati; third change at St. Louis; last change at Kansas City, taking a new road—not known in books—to Olathe, its present limit. It is intended to reach Fort Scott, some 70 miles further South-west.

Stand where you will, you will see habitations in various distances until you fetch up at the horizon, where the whole circle is dotted with houses and clumps of trees, set out by the enterprising settlers. Reach this circle and the same thing occurs for many miles; so this is very far from being an unsettled country.

A good man with his land once subdued, broken up, (which three horses in a team can do—two yoke of oxen are better) can, after this, live easy; no more work required than is desirable, or than Adam had laid upon him to perform before his fall. He was required to "replenish the earth, and *subdue* it." One man by fair application, working only eight hours a day, can, I would judge, cultivate forty acres. In this country some help would be necessary in the ingathering; if not absolutely necessary, a convenience. No stumps nor stones in the way; no manure necessary; consequently few weeds.

Please the Lord, I intend to do what I can in publishing the glad tidings of the kingdom at the door. If it is your pleasure to send me a package of your Campaign Documents I will use them as best I can. Better send them as freight to OLATHE, Johnson County, Kan., at the same time addressing a line to me at Lanesfield.

Please say in your paper that I am ready to answer invitations to preach the word at convenient distances from this place.

My love to all the Brotherhood. I would like them to know, all of them, for generally I have to mass them, they are in my heart and prayers. There are three petitions rule the hour with me, viz.: That they may be continued in health and life, unto the coming of the Lord; and may prosper up to that time.

May grace, mercy and peace abound toward yourself, and may you be kept at your post in all faithfulness until sentinels are no longer needed, and those lines of one of our hymns shall be *apropos*:

"Watchman, let thy wandering cease,
Hie thee to thy quiet home."

Yours truly.

NOTE BY THE EDITOR.—The foregoing should have appeared sooner, but was overlooked. Eld. Matthias' Post Office address is LANESFIELD, Kansas, and *not* Lanes*ville*, as previously noticed. We shall send some "Campaign Documents," but shall send them by *mail* direct to Lanesfield. Our experience is, the expense is less by mail than express to any of the Western States, unless the quantity is large.

FROM LA FAYETTE NORRIS.

COMPTON, IOWA, May 23, 1869.

BR. STORRS: I have made a visit lately to the person that refused to continue to take the HERALD lest it would make him insane. I find he is much interested in the Life views, and of his own accord gave me fifty cents for Campaign Documents.

I have had a visit from a nephew of mine from Indiana. From him I learn that the Life views are gaining ground there; especially among young men.

Br. D. Ayers, of Manchester, Iowa, is well pleased with the HERALD, and will renew his subscription before long. He is a firm believer in the non-resurrection of the wicked, and in the yearly observance of the Lord's Supper. He is a well to do farmer, and I hope he may feel it his privilege to help spread the Compaign Documents.

I listened to a sermon to-day by a Methodist preacher on the resurrection. The most of it was very good. The text was 1 Cor xv., 14. He said the resurrection was the foundation of the Christian religion; and if Christ was not raised, we had no Saviour; that our Saviour was dead and gone to dust; and that there never would be a resurrection: and that our faith was vain and we were on the road to the *bad place*. A strange mingling of truth and error.

I hope Br. Osborn will come this way. I think with you that we depend too much on preachers. I am beginning to believe that it is not best for a preacher to locate, or preach in one place long at a time, unless there is a fair prospect of having new hearers most of the time. The apostles went from one place to another, and generally stayed but a short time in a place. After the truth is preached in a place, and some have embraced it, there is generally a reaction, as there was in the apostles' days; and I think it would be best to preach somewhere else for a while, and let the people ponder what they have heard; and tracts can be given them to read, and when a good preacher comes around again, the people would be more anxious to hear than ever. But Christians should not forsake the assembling of themselves together in the absence of the preacher, and conclude they have nothing to do while he is away.

It seems to me that some Christians are selfish: when they have a capable preacher among them, they want to retain him; not because sinners are flocking to the cross of Christ, but because they like to hear a smart preacher; as though their salvation depended on having a good preacher among them.

Would it not be better to give their money to the preacher, and tell him to go into other places where people are famishing for the word of Life? and that they meet together and pray for success in his absence. I do not wish a preacher to come here for my benefit, but for the perishing sinners around me. As a general thing, the Adventists that I am acquainted with have no meetings unless their preacher is with them. I hope there is a better state of things in the East. I go to no meeting of Life believers, for the simple reason there are none around here to meet with. But if, there were two or three to meet with, I would meet them regularly, preacher or no preacher, and talk of the love of God and his plan of salvation. My prayer is daily that I may yet have those few to meet. My love to all the dear brethren. Pray for me that my courage fail not.

NOTE BY THE EDITOR.—We would suggest to Br. Norris that he give notice among his neighbors that his house, or some other place, will be open at a given time for any to meet with him who are willing or disposed to look into the Bible to learn what it teaches in relation to a future life. If none come, leave the matter with the Lord. We doubt if he will long be left without "two or three." Try it, and seek the Divine blessing on the effort.

THE DIVINE PLAN.

AN ADDRESS TO THE ADVENT CHRISTIANS OF AMERICA.

THIS address, which has been carefully prepared, is now in the hands of the printer, and will soon be ready for distribution. Breathing the spirit of love throughout, it is designed to remove much of the prejudice existing against the Life views, and also to set men to thinking and investigating on the subject, by presenting the Life views in various phases and in an original manner, backed up by unanswerable arguments. We feel confident that this will do good wherever circulated, and will greatly aid the successful introduction of the "Campaign Documents;" therefore we ask our friends to help us circulate this. It will be issued in beautiful, attractive form, printed from new type, bought especially for this "address." We offer this for distribution at the following rates post paid: Single copies, 5 cts.; per doz. 25 cts.; and $1.25 per hundred.

We expect the work out in about ten days, when all orders will be filled promptly. We should be glad to circulate it *free* among all classes, if we had the funds to do so.

Address all orders to

WM. H. SPENCER,
ROCHESTER, N. Y.

APPOINTMENTS.

HARTFORD, CONN., Talcott & Post's, June 6.
W. MERIDEN, CONN., June 13.
PROVIDENCE, R. I., June 20.

W. N. PILE.

NEW BRITAIN, CONN., June 6.

F. H. BURBANK.

BUSINESS MATTERS.

Parcels sent since last week.

Mrs. L. Johnson............by mail
S. J. Brimhall............" "
Eld. T. T. Jenks............" "
Jas. H. Calhoon............" "
W. H. King............" "
L. Norris............" "
V. Christian............" "
Richard Corbaley............" "
G. Ferris............" "
Mrs. B. E. Hurlbut............" "
Daniel M. Miller............" "
Loyal Cross............" "
H. A. Cross............" "
Miss G. Spencer............" "

Poetry.

Not Forever.

Not forever are we chastened
By the might of sorrow's hand,
Not forever pass we sighing
Through the stranger's weeping land.
There shall come a time for gladness,
When the heart may e'en forget,
In the melody of pleasure,
All the ills that grieve it yet.

Not forever in the valley,
With the yawning gulf below,
Not forever 'mid the briars
Zion's pilgrim bands shall go!
They shall tread with cheerful footsteps
On the pleasant sunny hills!
They shall march with mirth and music,
While their song the sweet air fills.

Not forever shall the darkness
Of the midnight's lonely hour
Overwhelm the timid spirit
With the terrors of its power,
There shall come the light of morning
To the weary, waiting heart,
And, amid the joy of daybreak,
Tears and sorrow shall depart.

Not forever have they left us,
Those for whom we shed our tears;
Not forever shall our mourning
Darken long and weary years,
There shall be a joyous meeting
When the reign of death is o'er—
In the house where all is happy,
In the land of evermore.

And forever shall the tear-drops
Vanish from each face away,
And forever is the darkness
Banished where 'tis endless day;
And forever death and sickness,
Sorrow, pining, pain and woe,
Shall be known no more nor looked for
In the house to which we go.

—*Selected by* Mrs. W. S. Campbell.

Children's Department.

The Red Peppers.

In a basket of seeds and vegetables that had just arrived from the country was a string of bright red peppers, which immediately attracted the attention of James Anthon, a boy of four years, who had come in with his mother, while I was unpacking the basket.

"O mamma," he exclaimed, "what shining red things! How very pretty they are! May I have them to play with, mamma?"

"They are not playthings, my dear," she answered; "neither are they good for little boys. Besides they are very hot."

James opened wide his big black eyes. "Hot, mamma? Why, there is no fire;" and, reaching out a chubby finger, he softly touched one of the peppers, as though he feared it might burn him: exclaiming in a triumphant tone, "There, mamma, the pretty red thing is cold! May I not hold it in my hand one little minute?"

Now I am sorry to say that James, like a great many little girls and boys I know, loved to have his own way; and it was very hard for him to give up anything that he had set his heart upon. So he persisted in begging for the red peppers. "Oh, if you would give me one,—just one little 'teenty, tonty' one, mamma!" he said, in a coaxing tone. On his mother telling him it would burn his fingers, he gave a quick laugh saying, "How can a cold thing like that burn me?" Then she explained to him that they were hot in themselves; and that, if he got any of the pepper on his hands or face, it would smart terribly, and he would quickly find out what she meant when she called them hot.

And so the subject was dropped. I was called from the room, and Mrs. Anthon was busy with her sewing, when all a. once I heard a loud scream from James. He had slyly crept up to the table, and had taken possession of one of the scarlet playthings he had so long been coveting, and was speedily finding out, to his bitter cost, what his mother meant when she called them "hot." His plump little hands were smarting as though they had been plunged into the fire, and big tears were rolling down his cheeks. Suddenly he stuck both fists into his eyes, and then, with a howl of pain, threw himself into his mother's lap, crying out, "O mamma! how it hurts! how it burns! O mamma! can't you do something to take away the naughty pain?"

I got a basin of cold water, and dipped into it a soft linen cloth, which I laid again and again upon his flushed and swollen face and burning hands; his mother telling him that, another time he must remember she knew better than he did what a little boy ought to do, that now he was punished for being disobedient, and for persisting in having his own way.

I did not see James Anthon for several years after that little adventure—nor till he was a tall manly-looking lad. I asked him if he had forgotten the red peppers. He blushed scarlet, and turned toward his mother with a tender smile. She answered for him: "I am happy to say he never has forgotten them; and whenever he has attempted to have his way, and to set up his own will against mine, I have said 'Red peppers, James,' and he has instantly given up."—*Child at Home.*

"'Cos He Sung So!"

Leaning idly over the fence a few days since, we noticed a little four-year-old "lord of creation" amusing himself in the grass by watching the frolicsome flight of birds which were playing around him. At length a bobolink perched himself upon the drooping bough of an apple tree, which extended to within a few yards of the place where the urchin sat, and maintained his position, apparently unconscious of the close proximity to one whom birds usually consider a dangerous neighbor. The boy seemed astonished at his impudence; and after regarding him steadily for a minute or two, obeying the instinct of his baser part, he picked up a stone lying at his feet, and was preparing to throw it, steadying himself carefully for a good aim. The little arm was reached backward without alarming the bird, and Bob was within an ace of danger; when lo, his throat was swelled, and forth came nature's plea: "A link—a link—a link, Bob-o-link, Bob-o-link! a-no-weet, a-no-weet! I know it—I know it! a link—a link, don't throw it! throw it! throw it!"; and he didn't. Slowly the arm subsided to its natural position, and the despised stone dropped. The minstrel charmed the murderer! We heard the songster through, and watched his unharmed flight, as did the boy with a sorrowful countenance. Anxious to hear an expression of the little fellow's feelings, we approached him and. inquired: "Why didn't you stone him, my boy? You might have killed him and carried him home."

The poor little fellow looked up doubtingly as though he suspected our meaning, and with an expression, half shame and half sorrow, he replied: "Couldn't, 'cos he sung so!"

Dear little boys, don't stone the birds!—*Selected.*

"The Day of Judgment."

The following fancy sketch of the Theological Day of Judgment we take from one of our exchanges, "The American Baptist." It is a fair specimen of the "orthodox" view of the subject. We need not add any notes. Our readers can judge for themselves of its real orthodoxy, with their Bibles in their hands. After having read it, however, it may not be amiss to read the tract on "The Judgment," advertised in our list of "Campaign Documents." The contrast will enable the reader to see which is most Scriptural, and most in harmony with the reason God has implanted in the human mind, and to which He appeals when He says, "Come now let us reason together." Isa. i., 18.

The General Judgment.

For we must all appear before the judgment-seat of Christ.—2. Cor. v., 10.

This is a most solemn, awful and momentous subject. I feel my need of special grace to think, write, speak or act upon this important theme. "Day of Judgment, day of wonders!" Yes, to all the world, the universe.

Our civil and criminal courts of justice secure deep interest from all concerned; and why should not the great court of "Assizes" engage paramount attention?

"Things seen are temporal; but the unseen are eternal."

We must die, each and all of us; the time is appointed. We shall be buried, but not to remain in our graves. The archangel's voice and the trump of God will awake the dead, and they shall come forth to their rewards. The resurrection morning precedes the judgment; for all, the righteous and the wicked, must there appear.

The day is fixed, and will soon be known; it will dawn upon us with glory or with gloom. A personal trial we must have before the bar of God; and all will be judged and awarded according to their deeds, either good or bad. Prepared or unprepared, there will be no escape; willing or unwilling we must meet the Judge. "That awful day will surely come;" and will not tarry. "Lo, he comes in robes of judgment!"

We have been duly notified, and faithfully warned, and affectionately exhorted to be ready for the meeting of the coming Bridegroom. Are any of us without the wedding garment? How many of us have already trimmed our lamps? The Lord has often summoned us to make Christian preparation. Soon he will issue the judgment summons, and it must be served.

Christ is our judge. He will come upon his white throne; call forth the living and the dead; assemble the nations, and judge the world.

Behold the scenes of the general judgment day!

The final day is now come; the affairs of earth are run; and time is ended. Our work is done; our characters formed and fixed for eternity; either righteous and holy still, or unjust and filthy still; all fitted and finished for heaven or hell. It is done! all acts and records are complete.

What a surprising day! It comes to the wicked like a thief in the night; and falls upon all unbelievers and reprobates suddenly, as voracious animals pounce upon their careless victims. Sinners not awakened by mercy, are now aroused by wrath and consternation. Dear friends, are we prepared? with new hearts, and new lives, and good hopes to abide the day of Christ's coming?

This is the great and notable day of destruction, "when the heavens shall roll up like a scroll; the earth melt with fervent heat; and the things therein burned up;" yea, and the wicked all destroyed by the breath of the Almighty.

What a terrible day! day of astonishment; day of fright and frenzy; day of conviction and retribution; a day of mourning, anguish and untold misery; when the wicked, overtaken in their sins, "cry out for rocks and mountains to cover them."

Oh, guilty, polluted, ruined sinner! what will be your doom when arraigned at the fearful judgment?

This day includes the resurrection; a day when all in their graves hear and come forth; the living become suddenly changed; the just and unjust, all congregated before the judgment-seat of Christ.

Behold the general assembly of the first-born and all the universe! the great meeting of all intelligent, rational, moral beings of three worlds. God is there, in the centre, sitting on his burning throne. Angels and saints from heaven come before Him in bright array, and sit at his right hand. Satan and all the sons of perdition muster before the august judge, and appear in gloomy silence at God's left hand. Oh, the myriads of millions, that "no man can number," gathered from all quarters and classes of creation, to be judged! We have seen enormous mass meetings in Washington, London, Paris and elsewhere, which made us feel solemn; but how utterly insignificant are all these, and all the thirteen hundred millions on the globe compared with the monster meeting at the judgment.

Awful day, tremendous sight! The great panorama of heaven, earth and hell, of time and eternity; all comes before us. Oh, how do you appear? Now is the time to make the soul's best preparation. Oh, be wise!

The day of reckoning is come. Can *you* "stand the trial?" The books are laid wide open, and another book is opened. Memory lives; conscience speaks, and the secrets of all hearts are revealed. God's witnesses from without testify; the king reviews the multitudes; the light of eternity breaks in upon every soul, and we see ourselves before the Bible mirror. The all-wise judge sums up the facts and evidences, and proclaims to all a just and final decision! How many ears must tingle, and hearts swell with anguish, while others rejoice.

A solemn day is before us. Each and all destinies are now fixed and declared, irrevocably and forever. Oh, what short space of time shapes our different fortunes and our l o:nes, for endless weal or woe!

What a heart-rending day of separation! Here parents and children, husbands and wives, brothers and sisters, friends and neighbors, part to meet no more. Notice the grief of parting with our dear friends for a month, a year, or for life; how inexpressible! The scenes at some death-beds and funerals, how distressing to the bereft! But to be rent asunder from loved ones, and without any hope of reunion, how intolerably bitter for the wicked! What torment to the soul, beyond all imagination! What excruciating reflection upon their convictions in youth, under devoted parents, and in revival days! While others chose the "good part and the things needful," they wickedly neglected their own souls, till the Spirit was quenched, and the day of grace all gone forever! Memory and conscience echo: "Son, remember how you sold your birthright." Oh, the wicked of all classes and degrees, from Satan down to the basest rebel, have their sentence "depart ye cursed," and are doomed to hell for eternity.

This is a day of exultation for the righteous! The battles all fought, and the victories won! They "shout, grace, grace, from foundation to top-stone; not by might or power, but by grace and the Spirit of the Lord! Glory in the highest!" Hark now, hear what Christ, the judge, proclaims to the righteous of all classes: "Well done, good and faithful, enter ye into the joys of your Lord." Behold now the Lamb's wife, robed in white, with a starry crown, singing the new song to God and the Lamb forever! Behold the redeemed and the holy angels casting their crowns at Jehovah's feet, shouting:

"Crown him lord of all!"

What a day of consummation! The righteous who were regenerated and sanctified, "glorying only in the cross," with but a foretaste of heaven, now share their full fruition around the throne of God. But the wicked, "having all their good things here," and only some forebodings of their future woes, now and forever drink their full cup of misery in hell. Dear souls repent and look to Jesus, and prepare to meet God!

Let us sing:

When thou, my righteous judge, shalt come
To call thy ransomed people home,
Shall I among them stand? etc.

Emerson Andrews.

A Real Picture.

The following article we also take from "The American Baptist" of the same week as the foregoing one on "The General Judgment." Here is an earthly "hell" described, but its torments had an end; but the theological hell has no end, no mitigation of its tortures—no such thing as death is ever to come to the relief of those who go there! The following description of an earthly hell—whose tortures have ceased, filled the mind of the "*Rev.* J. H. Pettingell" with horror: yet this was a paradise compared with theological hell of "Emerson Andrews," the "Orthodoxite." Compare the two together. In one the sufferings are horrible, but soon over. In the other they are horrible, but never, no *never*, end: How long shall the God of love be thus dishonored? Ans. Till the falsehood of inherent immortality is exploded.

The Iron Virgin.

Rev. J. H. Pettingell gives us, in the Sabbath at Home, an account of his visit to the old city of Nuremberg, with the ancient appearance and its antique churches on which a vast amount of labor has been bestowed, "sculpture, carving, painting, gilding, and mosaic." His visit to an old castle, in which he saw the Yungfrau, or iron virgin, he describes as follows:

After waiting some time, a woman came to me from an adjoining house; to whom I again uttered the significant words, Die eiserne Yungfrau; and she at once brought a key and a lighted candle. I followed her down, down, through a long, dark, winding stairway, hewn in the solid rock. At every turn, she lighted a tallow candle that was stuck in the wall, till we came, at last, to a series of large cells. Here I found, in horrid array, every sort of instrument of human torture of which I had ever heard or conceived; rude, rough, and rusty, most of them, but grim and ghostly. Here were goads and knotted lashes, thumb-screws and gags, yokes and pokes, and every sort of gear for every part of the body; and chains and manacles, and stocks of various patterns, vying with each other in their power to twist and wrench and confine the body in the most unendurable positions. Here were limb-stretchers and bone-breakers and flesh-crushers, and a great variety of nameless and nondescript instruments and machines, adapted to produce exquisite pain and prolonged agony in every conceivable way. In the corner of one cell was a high chair, the seat of which was filled, like a hatchel, with blunt iron spikes; at the top was an iron collar to fit around the neck of the victim, who was placed in it with manacled hands; and there were two iron weights, of about fifty pounds, to be attached to his feet as they hung dangling some eighteen inches from the floor. In another room was a rough roomy cradle, filled with the same sort of spikes, in which the sufferer was rocked till his flesh was pierced and torn to tatters.

In another room was a hoisting-machine, with rings in the floor below, to which the feet were secured; and rings in the wall above, through which went cords to be attached to the hands; and a windlass, around which these cords were carried; and then the unhappy victim was drawn upward till all his bones were dislocated and his muscles stretched to their utmost limit of endurance, or till his limbs were torn away one by one.

In an other place, there was a horizontal table, with a windlass attached, for the same purpose, with other devices for inflicting various other tortures upon him as he lay stretched on his back. My guide attempted to tell me in her broken English how many hundreds had met death by this instrument and how many by that: but I made no note of these details.

I surveyed the hellish engines of torture till my heart was sick and my curiosity was satisfied; and then I was led through a narrow, crooked passage, into the last cell of all. It was some ten or twelve feet square, hewn out of the rock, and utterly dark, excepting as it was lighted by two or three bits of tallow candles stuck in the wall around, and so far beneath the ground, that no noise within could reach the world outside. Here, by the dim light of these tapers, I found myself in the presence of the monster I had come to see. This Yungfrau is an image of a woman with a fair face, hooded and ruffled, and from the neck downward, apparently enveloped in a long cloak. The image is about seven feet high, and seems to be constructed of wood, but incased in iron. On either side is a pair of hinges, and in front two doors open by a spring, revealing a space within large enough to hold a full-sized man, and all bristling with rusty spikes several inches in length. Two of them at the top are so placed as to penetrate the eyes of the victim confined within, and others along down to meet and pierce other parts of the body. Opposite the mouth is a small orifice for introducing cordial to strengthen him, or through which, perhaps, he might also utter his confession. On closing the doors, a screw, braced against the opposite walls was applied to bring them very gradually together; and at the bottom, underneath the feet, is a trap-door through which he is finally dropped into a cavern below, filled with water, "unknelled, uncoffined, and unknown."

I have seen many dark and doleful dungeons, and many instruments of cruelty; I have been down into damp dismal dungeons beyond the Bridge of Sighs in Venice, and surveyed their narrow walls reeking with moisture, and have seen the hole through which those who perished there were thrown out into the sea; I have mounted up into the torture-chamber of the archbishop's castle at Saltzburg, and have seen the rings and pulleys by which the human form was stretched to its utmost limit, and the great stone of nearly two hundred pounds weight, which was attached to the feet of the victim as he hung in mid-air suspended by his hands; I have been through the underground cells of the Inquisition at Antwerp, and surveyed the arrangements for torture there, and looked into the dark cavern, into which, half filled with mud and water, the heretics, after having been tortured, were cast, and left to die by slow degrees; I have been through the Tower of London, and have seen the instruments of flagellation, tipped with iron burrs, the gags, the manacles and heavy collars for the neck, with projecting angles and points for galling the neck and shoulders, the screw for the thumbs, and bodkins for running under the finger-nails; I have seen in this and other museums of antiquities beheading blocks and broad-axes and guillotines, and all manner of contrivances for inflicting death and torture; but I never was more impressed than by this array of the engines of cruelty and destruction, culminating in the monstrous eiserne Yungfrau, at Nuremberg.

What is all this compared with the theological hell? Only as a drop to the ocean! The man who can complacently look at the woes of the theological hell, and tell us, the day in which the wicked are sent there, "Is a day of exultation for the righteous!" and yet is filled with horror at the sight of "The Iron Woman," must be composed of strange materials. But we forbear to give full expression to the thoughts that are in our minds when we see the blinding influences of the theory which makes men deathless, however full of sin, and though under tortures worse than those which have now ceased "at Nuremberg."

The Words of an Ass for a Text.

I heard a preacher take for his text, "Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee?" Num. xxii., 30. I wondered what he would make thereof, fearing he would starve his auditors for want of matter. But hence he observed:

1. The silliest and simplest, being wronged, may justly speak in their own defence.

2. Worst men have a good title to their own goods. Balaam was a sorcerer; yet the ass confesseth twice he was his.

3. They who have done many good offices, and fail in one, are often not only unrewarded for former service, but punished for that one offence.

4. When the creatures formerly officious to serve us, start from their wonted obedience (as the earth to become barren, and the air pestilential), man ought to reflect on his own sin as the sole cause thereof.

How fruitful are the seeming barren places of Scripture. Bad ploughmen, which make balks of such ground. Wheresoever the surface of God's word doth not laugh and sing with corn, there the heart thereof within is merry with mines, affording, where not plain matter, hidden mysteries.—*Thomas Fuller.*

Religion Exemplified.

I would not give much for your religion unless it can be seen. Lamps do not talk but they shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by your conduct, and it shall not fail to be illustrious.

Kings and Priests.

Alike on human lips and in the events of history are these two names associated; sometimes with honor, sometimes with dishonor. In the early ages they were united often in the same person. The king was also priest. He ruled in peace, he headed the army in war, he stood between the people and God at the altar. This was a lingering relic of the patriarchal state. As civilization made progress, it was found that kingship and priesthood represented realms too distinct and too broad to be under one head. So the two offices went apart, and the only glimpse we have of their union is in the all-comprehending functions of the Messiah, and in the promised glories of that state in which, in some sense, Christ will make his followers "kings and priests unto God."

To modern ears, in lands which possess or long for political and religious freedom, few words are more hateful than kings and priests. Nor is this fact either strange or unreasonable. Fearful things reflect their character and dread upon the associated words. Kings represent to the oppressed masses of the Old World, the sufferings of all the past ages under despotic government. Every Greek scholar knows that tyrant meant originally only ruler. But how woful the word has sounded to men for weary generations! And so king is fast coming into evil use. Crushed subjects hate it. Republican citizens despise it. As the area of freedom extends, and the hopes of the lower classes rise, the word becomes more and more odious. They think not of its abstract meaning, nor of what it might stand for, but only of the terrible past which it represents. Thus the moment revolution bursts forth, the people cry, Down with the monarchy! Death to kings!

Scarcely different is the experience of the word priest. It had honor when it had a function, and stood for religion and piety. But when it persisted in surviving its office, which was absorbed in Him who was both priest and victim, and who, upon the altar of his cross, offered the world's needed and only real sacrifice, it became a sham and imposture. Perverting from its true ideal and work the Christian ministry, and usurping a place to which it had no right, it was compelled to foster superstition, and create fear in the minds of the people, and to ally itself to the despotisms of the state. And so it has burned itself into the memory of mankind. Pronounce the word priest, and it calls up the idea of the dark ages, of cunning, intrigue, corruption, papal bulls against improvement, inquisitions, bloody persecutions, ghostly terrors, and undying hostility to free thought and free speech. Thus men who have had experience of the extravagant pretensions of the priesthood and the dire calamities in their train, loathe the very name. Hence the wild outcry of nations when they burst open their prison doors, Down with the king! is accompanied by, Down with the priests!

This were not so evil, did men always distinguish between priests and ministers of religion. But they do not; partly because their ideas are not clear as to what the Scriptures teach on this subject, and partly because the clergy of the Romish and Episcopal churches cling to the word priest as their official designation, and claim sacerdotal functions. So long as they do this, they must not complain that the masses shrink from them, and dread above all things the idea of being priest-ridden. The burnt child dreads the fire. The danger is, in the rebound from superstition to skepticism. In hating the priest many learn to hate the minister of Christ. Romanism and infidelity are the extremes between which unbalanced minds swing.

There is mischief brewing among the godless pleasure-loving masses in our large cities, who have brought from the Old World a hatred of priests which they easily extend to all ministers of the gospel. Naturally suspicious of attacks upon liberty from priestly quarters, they mistakenly associate all churches and religious teachers with the hierarchies which have cursed the world, and they fear every faithful exhortation and warning as but the echoes of denunciations from the altar. One who visits often among these classes tells us that a bitter feeling is on the increase toward all the clergy, and that a very popular cry ere long will be, Down with the priests!

What shall we do? Rail at them in return? Not at all; but disabuse their minds. To do this we must plainly tell them, that we also dislike a priesthood; that priestly claims are a usurpation, and always prove unfriendly to popular rights; that Christ neither instituted nor continued a priesthood in his church, apart from the holy character and divine work of the entire membership; that true ministers are no priests, but the simple teachers of the people and pastors of the spiritual flocks, their friends and helpers, the promoters of knowledge and of all needed reform; and that hostility to such is as absurd as hostility to physicians or school teachers. They must be made acquainted with our national history, and thus with the close connection which the ministers of the gospel have always had with the progress of education and the maintenance of freedom. We must learn to be patient with their Old World ideas of things, and trust to argument and persuasion rather than to denunciation or legal coercion. Thus doing we shall teach them to discriminate, and shall separate ourselves from all advocates of a priesthood, leaving the latter to bear their own burdens and meet their own fate! Kings and priests are both of the past, and are out of place in the nineteenth century and on republican soil. Down with them! But in dethroning kings we will not destroy civil government, or try to do without rulers; neither in abjuring priests will we reject religion, or think that society can prosper without helpers in the things of religion.—*Selected.*

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. | NEW YORK, WEDNESDAY, JUNE 9, 1869. | VOLUME VI.---NUMBER 34. WHOLE NUMBER 272.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

THE PASSOVER SUPPER.

AN INQUIRY BY JOHN X. WILSON.

BLOOMINGTON, Ill., May 10, 1869.

BR. STORRS: In reading your sermon on the Lord's Supper I was greatly instructed, and my mind turned to the study of the subject more fully. I think, however, that by searching the record in regard to the time in which Christ instituted his supper that it will be found to have occurred about twenty hours previous to what is properly termed the passover supper. The following are my reasons for so thinking:

John, in the 13th chapter of his gospel, writes, "Now *before* the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father; and supper being ended, he riseth from supper and took a towel and girded himself." This language seems to be very positive that this supper occurred before the feast of the passover, and in perfect agreement with this, in the 29th verse we find when Judas had been told "That thou doest, do quickly," some of the disciples "thought because Judas had the bag that Jesus had said unto him, buy those things that we have need of against the feast." Would the disciples have so construed Christ's instruction to Judas if they had just finished eating the Jewish passover?

The priests, scribes, and elders of the people were responsible for the arrest of Christ. Judas received a band of men and officers from these high functionaries, who, a short time before, when plotting the death of Christ decided that it should "not be done on the feast day, lest there should be an uproar of the people." Matt. xxvi., 5.

Early in the morning of his arrest the Jews took Jesus to the hall of judgment "and they themselves went not into the judgment-hall lest they should be defiled; but that they might eat the passover." John xviii., 28. The Jews were too strict in the performance of all their required rites and ceremonies to omit at the proper time the keeping of that one which to them marked the beginning of their national existence; and at this time the passover is spoken of as yet in the future. Pilate brought Jesus forth and sat down in the judgment seat, in a place called the Pavement. "And it was the preparation of the passover, and about the sixth hour." John xix., 14. This preparation included the killing of the lambs and the disposal of the blood, as directed in Exodus xii., but not the eating of the flesh of these lambs; that was to be done in the night, which would be on the 15th of the month, the 14th ending at evening, or sundown.

It could not have been over twenty hours from the time that Jesus and his disciples finished that last supper that he was hanging dead upon the cross. These two events took place on the same day; it was the day of the preparation of the passover, as stated in John xix., 14. In the 31st verse, same chapter, the account is given how the Jews came to Pilate, before they knew that Jesus was dead, and besought him that the legs of Jesus and the two malefactors might be broken and that they might be taken away, "because it was the preparation that their bodies should not remain upon the cross on the Sabbath, for that Sabbath day was a *high* day." This high day was the day of the passover. Some may say that that high day was the first day of the feast of unleavened bread. Luke xxii., 1, makes no distinction between the two. "Now the feast of unleavened bread drew nigh, which is called the passover." In the Old Testament the feast of the passover and the feast of unleavened bread date from the same event. "Observe the month of Abib and keep the *passover* unto the Lord thy God; for in the month of Abib the Lord thy God brought thee forth out of Egypt by *night*." Deut. xvi., 1. "And ye shall observe the *feast of unleavened bread*; for in this *selfsame day* have I brought your armies out of the land of Egypt." Ex. xii., 17. Will not the careful reader find these to be the facts? That on the 14th of Abib the paschal lamb was to be killed and its blood struck upon the door-posts of the house wherein it was to be eaten; that the lamb was not to be eaten till in the night, with unleavened bread, making it the first meal of the feast of unleavened bread, and as the 14th ended about sunset this first meal would happen on the 15th; that in that night Pharaoh rose up and urged Moses and Aaron to get out of the land, and as the Israelites were to eat the passover in haste with their loins girded, their shoes on their feet, and their staffs in their hands, they were prepared to leave the land of the Egyptians and they did so in that self same night; and this day that they left Egypt is truly the day of the passover, the first day of the feast of unleavenen bread, the day of the holy convocation, and the high day of John xix., 31.

Once more, if the above views are the correct ones, we then have the chief priests and Pharisees coming to Pilate on the day of the passover, see Matthew xxvii., 62, requesting a guard to be placed over the sepulchre of Jesus, lest his disciples should steal him away during the night. This was in the beginning of the Jewish Sabbath, soon after Joseph had laid the body of Jesus in his own new tomb, immediately after, to what would correspond with our time, six o'clock Friday evening. Our "LIFE-GIVER" was arrested, appeared before Pilate, died upon the cross, and was buried, all within a Jewish day. These events followed immediately after the institution of the Lord's supper and before the passover; making the first to occur, therefore, on Thursday night about twenty-four hours previous to the latter.

JOHN X. WILSON.

RESPONSE BY THE EDITOR.

Br. Wilson's suggestions are difficulties as to the "Lord's Supper," so called, being instituted at the precise time of the Passover Supper; yet the testimony of our Lord himself must be allowed to overrule them all, if it does not fully explain them. Luke's account is more particular than the other Evangelists in this matter. See chap. xxii. It opens thus—"Now the feast of unleavened bread drew nigh, which is called the Passover." . . . Verse 7: "Then came the day of unleavened bread, when the passover must be killed: and He sent Peter and John, saying, Go and prepare us the passover, that we may eat." Jesus then tells them they should meet a certain man with a pitcher of water, and they should follow him into his house and say unto him, "The Master saith unto thee, where is the guest-chamber, where *I shall eat the passover* with my disciples?" They found accordingly, and "made ready the passover." Thus far there can be no mistake: it is the passover that He is about to "eat." Let us follow the account:

"When the *hour was come* [to eat the passover, surely], He sat down and the twelve apostles with him; and He said unto them, With desire have I desired to eat *this passover* with you before I suffer; for I say unto you, I will not *any more eat* thereof, until it be fulfilled in the kingdom of God." Then follows the account of the institution of what we call "*The Christian Passover*," and others call "The Lord's Supper."

Is not the account of the whole transaction sufficiently minute to make it certain that our Lord did eat "*this* passover" at the proper time, whatever seeming difficulties stand in the way? We cannot suppose he would have deceived his disciples in these explicit directions to prepare the passover, and the declaration that He was actually eating it with them, and that hereafter He would not eat it "any more," etc., if He was not then and there eating it, and at the proper time. It would be much easier to suppose the whole nation had lost the true time than that Jesus had.

But there is another way, perhaps, to remove the difficulties Br. Wilson labors under. It will be found in the following explanation:

"The word PASSOVER has three general acceptations in Scripture: 1. It denotes the yearly solemnity celebrated on the 14th day of Nisan or Abib, which was strictly the *Passover of the Lamb*, for on that day the Israelites were commanded to roast the lamb and eat it in their own houses [just as Jesus and his disciples did]; 2. It signifies that yearly festivity, celebrated on the 15th of Nisan, which may be called the *Feast of the Passover* (Deut. xvi., 2; Num. xxviii., 16, 17); 3. It denotes the whole solemnity, commencing on the 14th, and ending on the 21st of Nisan, (Luke xxii., 1), though in strictness of speech, the Passover and the *feast of unfermented things*, are distinct institutions. The Passover was to be kept on the eve of the 14th of the first month (Abib), in which, although unfermented things were enjoined to be eaten with the lamb, yet the feast of unleavened bread did not commence until the following morning, continuing seven days, of which the first and last only were Sabbaths (Lev. xxiii., 5–8), the first probably in commemoration of the commencement of their march out of Egypt, the last of their passage through the Red Sea."—*Kitto's Cyclopaedia of Biblical Literature; Art. "Passover."*

If these statements are correct—and we think they are—it removes all the difficulties of which our Br. speaks; and to our mind settles the point that our Lord ate the passover of *the lamb* at the true time with his disciples. The *feast* of the passover followed the day after. This makes all plain.

"THAT man," said Sidney Smith, "is not the discoverer of art who first says the thing; but he who says it so long, so loud and so clearly, that he compels mankind to hear him."

DEVILS, DEMONS, ETC.

THIS week I give extracts from Dr. Lardner's fourth discourse on demons, etc., wherein he answers various objections that are urged against his view of the matter:

"Howbeit, Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." MARK v., 19.

"I have distinctly explained and improved the great cure, and miraculous work, here referred to. And the last time it was observed that some are inclined to think that the afflictions which they labored under who are spoken of as having evil spirits, were mere bodily diseases and indispositions; though it was then the prevailing opinion that they were under the power and influence of some evil spirit. And those persons themselves, and their friends, attributing their distempers to Satan, and demons under him, our Saviour sometimes adapts his expressions to that opinion, without countenancing or approving it.

"In favor of that sentiment diverse arguments and considerations were proposed, taken from the reason of things, from the Old Testament, and from the history and description of these very persons, and their cases, as recorded in the New Testament.

"IV. What now remains to be spoken to is the fourth and last head relating to this subject, the objections against the fore-mentioned opinion, or the arguments in favor of real possessions.

"I shall take notice of and consider these four.

"1. There might be such cases in former times, though there are now none.

"2. There are divers things said of those persons, who were called demoniacs, which are very difficult, or even impossible, to be accounted for, but by the supposition of real possessions, or the operation and interposition of evil spirits.

"3. The evangelists appear to have believed that these persons had really one or more unclean spirits.

"4. Our Lord himself does not oppose the opinion of real possessions, as he would have done, it is likely, if not true.

"Of these in order,

"1. Obj. There might be such cases in former times, though there are none now.

"Possibly such things may not be allowed of in the common and ordinary course of Divine Providence, but yet might be permitted at the time of our Saviour's appearance, when there was an uncommon and effectual remedy at hand. Bad angels, or other evil spirits, might be then suffered to leave their confinements, and come abroad, and inflict grievous distempers upon men, especially in the land of Judea and near it, that the power of Jesus might be rendered more conspicuous, by showing his authority over them, and removing by a word those evils which they had inflicted, and causing those malignant spirits to leave those persons of whom they had taken possession:

"To which I answer, that this supposition does not suit the histories related in the gospel, for these cases do not there appear to be extraordinary, but are looked upon by everybody as ordinary and usual things. No one expresseth a surprise that such people are brought to Jesus. His enemies never mention it as a reproach and dishonor to him that their country was then infested with evil spirits. If people had been now all on a sudden seized with disorders, never heard of among them before, and if such cases had been numerous, would it not have occasioned the utmost astonishment? Would it not have raised a loud and general clamor? Would they not have thought they had good reason to say, when they saw the cures performed by Jesus and his disciples, that there was a combination between them and some malignant powers? They first brought them in among them into the country, and then they cast them out and drove them away again. But there was no ground for such a charge: it was never mentioned: it was impossible to be made: for such cases were well known, and are spoken of by other writers cotemporary with the evangelists, by Josephus and others, as common in Judea and elsewhere, not only at that time, but also before and afterward, as was observed by us in a preceding discourse.

"The Jews had among them methods of exorcising spirits, or curing the diseases which they were supposed to inflict: though possibly with but little success, any farther than they were assisted by the art of medicine. However, as exorcisms had been in use among them, they afford proof that such cases, and the opinion concerning them, were known before our Saviour's appearance in the world.

"2. Obj. It is said that divers things appear in the history of these persons which are very difficult, if not impossible to be accounted for, but upon the supposition of real possessions, or at least the interposition and operations of evil spirits.

"(1.) First of all it may be said: if there was no agency of evil spirits, how came it to pass that this opinion prevailed as it did; and how came it that many persons thought themselves to be possessed by evil spirits? The man at the tombs, when asked by Jesus what was his name, answered, 'Legion, for we are many.' And divers brought their children or other friends to Christ, desiring him to have mercy on them, because an evil spirit afflicted and tormented them.

"To which I answer, It is no uncommon thing for opinions to prevail in the world which have no solid foundation. How many have been disposed to ascribe the diseases of the human body, and other disastrous events in the world, to the planets, or other stars! It was for a long time a very common opinion that spirits of inferior orders, in a manner, filled the region of the air, and many distempers were ascribed to their influence. When such an opinion prevailed, it was very likely that some who fell under grievous distempers should think themselves harassed and tormented by evil spirits, and upon some occasions speak in conformity to their inward apprehensions. This, particularly, was the case with the man called Legion, and perhaps of many others who were under a deep melancholy.

"(2.) It is urged, how came these persons who are said to have evil spirits, to know Jesus to be the Christ, if they were not under the influence of evil spirits, of great knowledge, as well as much power? 'And there was in their synagogue a man with an unclean spirit, and he cried out, saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee, who art the holy one of God.' And the two men in the country of the Gadarenes 'cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?'

"To which I beg leave to answer, it seems to me that these persons knew Jesus to be the Christ, the Son of God, in the same way that others did. The expectation of the coming of the Messiah had been for some while very common, and even universal, founded upon just interpretations of the ancient prophets, which were publicly read in the synagogues, and were in the hands of all men. These people, before they were seized with the disorders which they now labored under, were well apprized of the common notions concerning the greatness of the Messiah, which were allowed by the Jews in general.

"We ought likewise to recollect that none of the miracles recorded by the first three evangelists were performed by our Lord till after the commencement of his public ministry, that is, the most public and open part of it. This is evident from St. John's gospel, compared with the rest. The first three evangelists say but little of our Lord's ministry, till after John was cast into prison; but before that, as St. John assures us, he had wrought divers miracles, and had begun to gather disciples. Moreover, some of the miracles recorded by the first three evangelists might be wrought, and some of our Lord's excellent discourses spoken by him, before any of those persons said to have an unclean spirit made acknowledgments of our Lord's great character.

"The expectation of the Messiah being general, and John the Baptist having preached in the most public manner, and declared to all that the great person whom they looked for was at hand, and would soon appear among them; and our Lord beginning to speak as no man ever spake before, and doing many great and miraculous works, showing forth his glory, and many believing on him, and his fame being very great in Judea, and in neighboring places, no man could be altogether ignorant of him. It is therefore not at all strange that these diseased persons should, in their way, bear testimony to him. All those said to have evil spirits, as we readily perceive, were not discomposed in mind; many of them were epileptical or paralytical. These undoubtedly enjoyed, at some seasons, the free uses of their senses and understandings, and might discern the evidences of our Lord's great character; and being sincere and honest, might be disposed to own it, and declare the sense of their minds. But thinking their distempers to be owing to the operation and influence of evil spirits they affect to speak in their name.

"As for the men in the country of the Gadarenes, who were disordered in their minds, and yet acknowledged Jesus to be the Christ, the thing may be thought more difficult. But, as just said, before they were seized with that distemper, they were acquainted with the expectation of the Messiah; and before now, they had heard of Jesus. Many who labor under that indisposition are honest and acute; they have also some intervals of ease; nor are they unreasonable in every respect; but setting aside some particular fancy, can reason and argue consistently enough. It therefore is not impossible, or improbable, that some laboring under this affliction, having heard of the fame of Jesus, who was much talked of everywhere, should think, and then be disposed to speak honorably of him.

"(3.) The escape of the man called Legion from his confinement, it is argued, is a proof of the interposition of evil spirits of more than human power, and not to be otherwise accounted for. For the evangelist Mark says 'that no man could bind him, no, not with chains. For he had been often bound with fetters and chains, and the chains had been plucked asunder, and the fetters broken in pieces. Neither could any man tame him.'

"But, as seems to me, the escape of such a person from his confinement, needs not to be reckoned so very extraordinary a thing, when it is well known that persons in the like disorders have, at some seasons, uncommon strength.

"Moreover, I apprehend that many do imprudently magnify the security with which that man had been confined. We are too apt, inconsiderately, to judge of former times by our own. It is likely that great improvements have been made in late ages in the method of treating people in that unhappy circumstance.

"Hospitals for the relief and cure of such as labor under this and other grievous distempers may be said to be a Christian institution . . . . Supposing there was, for some short season, a want of attention to this person, the bands with which he was fastened, whether of metal or cord, with his continual and violent motion, would fret and wear, and then break and burst asunder; and when he felt himself at liberty his melancholic apprehensions would carry him to the desolate and solitary place where our Lord found him. . . .

"3. Obj. The third objection to be considered by us is, that the evangelists seemed to have believed real possessions, and to have thought that divers of the afflicted persons, whose cures they relate, had evil spirits.

"To which I answer, that I think this cannot be denied, and that it needs not to be contested. Nor ought this to be thought strange, even supposing that there was no agency or interposition of evil spirits; for the opinion of possessions being common at that time, and generally admitted by the knowing, as well as by the others, it is no wonder that the evangelist should be of the same sentiment. The twelve apostles of Christ were unlearned men: our Lord chose to have such for apostles, and he did not teach them philosophy, but religion, And, indeed, if the evangelists had appeared to know more than others, in this and other points of a philosophical nature, it might have diminished the credibility of their history. If they had been wiser and more knowing than others, and even than the learned and knowing of that time, some would have been apt to charge them with art and contrivance in the main parts of their history. But now there is no room for such charge or suspicion."

The fourth objection, with its solution, is reserved for another issue of the paper.

—*Selected by* F. H. BURBANK.

"GENERAL ATONEMENT."

BY WM. H. SPENCER.

WE were much amused, in a recent issue of the "Voice of the West," to find the following, offered as a conclusive reason for believing that the wicked dead will live again. A good brother, whose mind appears to have been much agitated regarding the resurrection of the wicked, offers the following as his conclusion, after much study on the subject. He says:

"If there is any *general atonement*, so that Christ is in *any sense* the Saviour of ALL MEN, all must rise from the dead at the last day."

If this assumption, so strongly relied upon by many, was true, then the conclusion drawn therefrom would be valid. But we know of no passage in the Bible that positively states that Christ is the Saviour of all men. If He really saves all men from the grave, then is Universalism true, for Christ distinctly affirms, that those who shall be "accounted worthy," to "obtain that world, and a resurrection from the dead . . . are as the angels of God, being the children of the resurrection." The force of this passage cannot be easily evaded. If all are "accounted worthy" of a resurrection from the dead," then Christ's own words for it, they "are as the angels of God, *being the children of the resurrection*." Will some one so kindly favor us as to harmonize this point with the above assumption, which is based upon the theory of a "general atonement?"

The proof text which is adduced to prove that Christ is the Saviour of all men, is 1 Tim. iv., 10. But this passage makes no reference to Christ, but clearly affirms that "the living God" is "the Saviour of all men, specially of those that believe." John iii., 17, shows in *what sense* God is the Saviour of all men. "God sent not His Son into the world to condemn the world; but that the world through Him *might* be saved." God has opened a way that makes it possible for all men to be saved, by submission to the Captain of our Salvation. "He that believeth on Him is not condemned; but he that believeth not is *condemned already*." "He that believeth not the Son SHALL NOT SEE LIFE, but the wrath of God abideth on him." (John iii., 36.) Thus, in "*any sense*" in which we may consider Christ the Saviour of all men, his emphatic testimony stands unimpeached, that "he that believeth not is condemned already," and "shall not see life." Therefore, can we consistently maintain a doctrine of a "general atonement" which is in direct conflict with the words of Christ?

In this connection we should like to offer a few thoughts, embodying our conclusion after a careful study, regarding the atonement.

1. The term ATONEMENT. This means, to be made *one*, or *at one*, and therefore implies an offence committed by one party against another, and that mutual agreement is restored between the opposing parties, so that they are *at one*. Man is the offending party, and God the aggrieved one. Man is in controversy with his Maker; the harmony that once existed being destroyed by man's aggravated crime, he stands under the fearful sentence of Jehovah, even the forfeiture of life—natural, or blood life, without the pledge of another, and while in this condition no future life is possible. In this condition man has nothing to offer the aggrieved party as an equivalent for the injury which He has sustained.

2. The RECONCILIATION proposed. To restore harmony between the opposing parties, a third party—Christ—offers his life as an expiation for the offending; and therefore proposes a reconciliation. *Arbitary conditions*, however, are made by the offending party, to which the offending party must comply, to make the offer of atonement an equivalent for the offence committed. The reader cannot fail to see that none are embraced in this atonement—or reconciliation to God—but those who comply with the *conditions* by which they become heirs with Christ to the promise made to the fathers, and become the children of God; i. e., they receive "the spirit of adoption" into their hearts, the actual adoption taking place by a resurrection from the dead. Therefore, the wicked, —by *rejecting* the *conditions* of the atonement, offered to the whole world,—stand in the, *same* relation to an offended Deity, as though no atonement had been offered, and lose or forfeit their life without any pledge or hope of another. I can see no way, in the nature of things, in which a "general atonement" can be put into operation, without establishing *restorationism*; and to this its advocates must inevitably drift.

3. The PROCESS OF RECONCILIATION. The conditions upon which the atonement was predicted are denominated "The word of reconciliation." This is promulgated through the gospel, and messengers are commissioned to preach it "into *all* the world," and to "every creature;" and "he that believeth and is baptized shall be saved; but he that believeth not shall be damned."—(Mark xvi., 15, 16.) The fact that the gospel age is the time when the conditions of the atonement, or the offer of salvation is promulgated to the world, shows that the accomplishment of the reconciliation, by the "new birth," or adoption of children, by God, takes place at the coming of Christ, when his Priesthood shall cease. This process of reconciliation is also seen in the declaration that "God is in Christ *reconciling* the world unto himself." How clearly we see, therefore, that the atonement was not made at the crucifixion, as theologians teach, but the offer was made, and the conditions upon which salvation, or a union with God can be obtained, were promulgated to the world, and every one who should comply with those conditions should be sealed as candidates for an eternal union with Jehovah.

4. The CONSUMMATION. As we have before said the atonement cannot be consummated while its conditions are being promulgated to the world, but will take place at the coming of Christ. This may be argued from the fact that at the resurrection we shall be glorified together. "If we suffer with him in the present life, we shall be also glorified together; for I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." This is the same event "when he shall come to be glorified in his saints, and to be admired in all them that believe." "When Christ who is our life shall appear, *then* shall ye appear with him *in glory*." Thus the completion of the atonement takes place at the return of our Saviour from heaven, to claim us as his own, having *purchased* us "with his own blood." He hath bought us from the claims of death. He laid down his life, "the just for the unjust," that we might be brought into a gracious relation to God, and receive the *gift* of God, which is ETERNAL LIFE. Therefore we shall be brought into that condition of *one-ness*, or *at-one-ment* with Deity by virtue of our spiritual relation to Christ. "For both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren."

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Like the Israelites of old we are waiting and looking anxiously for the High Priest to come out of the Holy Place, and make the reconciliation or atonement. Within the veil he has been interceding in behalf of the people; and when he leaves the mercy-seat, and appears to bless the waiting congregation the saints of all ages will be brought into perfect *one-ness* with heaven itself: "To them that look for Him shall he appear the second time without sin (or a sin-offering), unto salvation." Thus will the grand scheme of salvation be completed, when the Son of God shall present the resurrection harvest, blooming in immortal glory, to the Father, as the purchase of His blood. Then shall he "behold the travail of his soul and be satisfied."

Again, in Revelation we behold that *time of perfection*, when the atonement shall be consummated. John says: "I saw the seven angels which stood before God; . . . and another angel came and stood at the altar having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand."—Rev. viii., 3, 4. Here is the grand atonement completed, and acceptable to God; for the incense offered with the prayers *of all* the saints ascends up before Him as an offering of sweet incense. And thus the world's drama closes.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the lamb forever and ever."

"'Tis finished, 'tis done;
The saints all made glorious shine forth as the sun;
The blood of the Lamb hath a toned, now they cry,
And raise the deep anthem of glory on high."

ROCHESTER, N. Y., June, 1869.

TENT MEETINGS.

BRETHREN: The season for Tent work is upon us. Calls for the light of Life come from every quarter, and yet we are doing comparatively nothing.

Some isolated efforts are sometimes made; and we thank the Lord that some good is accomplished; but, my brethren, we are engaged in a great work. We hold precious truth in trust, for which the race is languishing, and without which they will soon be lost in death. Should we not remember the command of our Master, "Work while the day last?" Work for the accumulation of stamps? No. Work for the accumulation of houses and lands? No. To lay up something for a rainy day? No, No. "Sell that ye have, and give alms." Work for the advancement of Christ's cause and truth.

You cannot preach, you say. Well, is there nothing else that you can do? Can you not give a dollar to the man who can? Can you not pay his car-fare, at least, one way? or, must he not only leave his business and sacrifice one or two days in each week upon the altar of truth, but be compelled to rob his family of a portion of his scanty earnings in order to pay his travelling expenses? Brethren is this right? you who pray for the prosperity of Zion, for the spread of the truth, for laborers to be sent into the harvest—you who sit quietly in your lovely mansions, with no rent to pay, with every temporal want supplied, think of this. Think, also, of that time when Jesus shall say, "WELL DONE."

A PROPOSITION.

That a united and systematic effort be made to spead the truth. To this end we suggest that the Board of Directors of the "Life and Advent Union" take the work in hand; procure a Tent; man and send it forth; not to the districts which have been burnt over for the last twenty-five years? but to new places, where there are many that are thirsting for the water of life. A little money judiciously expended in this way would be a good investment in more ways than one. The children of this world are wiser in their generation than the children of light. Take a case. Here is a merchant with plenty of goods, but few customers. What will he do? Well, if he is a live man, he will employ what they call drummers, and send them through the country to obtain customers. Well, Brethren Directors, you can take the hint if you choose. If you wish to plant our excellent paper on a paying basis, this is one of the best means to accomplish it. Go forward, brethren; cut out the work, state the case through the HERALD, and call upon all who have means to help. There will be no lack. "The night cometh in which no man can work."

W. H. HANFORD.

NEW YORK, June, 1869.

FROM S. S. CALL.

TO THE MEMBERS OF THE BODY OF CHRIST, SCATTERED OVER THE WORLD:

IF ye are the "body of Christ," or members thereof, take upon you your proper *name*, the only name under heaven *given* among men whereby you can be saved. These other names, such as Adventists, Methodists, Baptists, Seventh-day Baptists, Episcopalians, Sabbatarians, all such like names, "cause divisions and offences contrary to the doctrine which ye have learned" of Christ, our Head, who prayed that "all which shall believe on" Him "may be one, as thou, Father, art in me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me." Wherefore, come out from all sectarian names, and "be ye separate, saith the LORD, and I will receive you."

WILLIAMSTOWN, IOWA, May 28, 1869.

THE HERALD OF LIFE.

NEW YORK, JUNE 9, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

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AN OFFER TO NEW SUBSCRIBERS.

THERE are fourteen numbers more to complete this volume. Those we will give to new subscribers for fifty cents; to which we will add the present and previous numbers till they are exhausted, thus giving you sixteen numbers for fifty cents. Friends, will you not send us one hundred new names immediately? No money can be made by this operation, but information on the Life views will be scattered, and thus much good may be accomplished at little expense.

CAMPAIGN DOCUMENTS.

IT will be seen, by looking on the last page, that we have added to these the "Bible Examiner" tracts—"The Soul Saved or Lost," and "Earth, not Heaven, the Inheritance of the Saints." Let all who love the truths contained in these works continue to scatter them more and more. We know they have already wrought a good and mighty work; but it is only just the beginning of the good work Life believers are called to push onward.

ZION'S HERALD STILL IN THE FIELD.

ITS issue of last week contains an article headed, "Hell in the Light of the Cross." Whether editorial or not we do not know. It was probably aimed at Universalists; but as it takes occasion to speak of "annihilate" as a thing impossible with God, we give our readers the article entire, adding notes. It is the following:

HELL IN THE LIGHT OF THE CROSS.

Nowhere do we see the truth of the doctrine of eternal punishment more clearly than from Calvary's blood stained summit (1). Christ died "that the world through him might be saved." Saved from what? Nothing less than an eternity of impending woe could make it necessary that the Son of God should descend, forsaken of the Father, through the "valley of the shadow of death" (2). For if punishment for our transgressions could fit us for heaven, far better would it be that we endure the keenest of torments, even though our sufferings be prolonged through many millions of weary ages, provided only that at last we enter a blissful eternity; far better than that this most dreadful scene in the history of the world should have been written with the warm blood of "The Only Begotten" (3). Or if God could, by one stroke of His power, annihilate the sinner and sweep sin from His universe, He must exercise His power rather than to permit His dearly Beloved to expire upon the shameful cross (4). Or if by any act of His love He could bring us all into the eternal joy of His presence, irrespective of our moral condition, He would reach forth His hand and gather us in, rather than sit upon the throne of His power and look down, without any attempt at rescue, or even the cheer of a Father's sympathy, upon the death-agonies of the Son of His heart (5). An eternal hell impending over the guilty sinner demanded the atoning blood, and the dreadful sacrifice was made (6.)

O, sinner! look to the cross of Jesus, and see that it alone stands between you and a yawning hell (7.)

"See His body, mangled, rent,
Stained and covered with his blood,"

and remember that were it not for His love for you your doom would be forever sealed. Will you slight His offered mercy? (8) Will you choose eternal punishment, while Christ freely took upon Himself the "chastisement of your peace," rather than you should experience that woe? (9)

NOTES BY THE EDITOR OF HERALD OF LIFE.

1. In this statement we have no controversy with "Zion's Herald." We have no doubt of the truth of the doctrine of "eternal punishment," and never have had. Eternal *torment* is entirely another matter.

2. This statement we consider a pure assumption, without a shadow of Bible authority. No such language as is here employed is found in the Book of God. "An eternity of impending woe" for sinners for whom Christ died! And then Christ's death was "made necessary" by this "eternity of woe." Our Br. leaves the primary cause of this "necessary" death, and contents himself with a secondary cause. Who appointed this "eternity of woe?" Who constituted man so as to make it "necessary" that he should endure an "eternity of woe," if he failed in his trial? Did his Creator do it? Was He obliged to create man so as to run this awful hazard for one transgression? or did He do it of His own free will? If the latter, was He not bound to let this eternity of woe fall on the first transgressor, and not allow him to propagate a race who must inevitably share in that eternal woe, or else provide a remedy against such an inevitable result? Then where is the cause of this "necessary" humiliation and "death of the Son of God?" Is it not a self-evident truth, that justice and righteousness demanded that the Creator should in some way remedy or remove the necessity of Adam's posterity suffering an "eternity of woe?" and if to do that it was "necessary that the Son of God should descend, forsaken of the Father, through the 'valley of the shadow of death,'" the true *cause* of it was not the fault of Adam's posterity, but it lies back of their birth in the act of creation.

This suggestion may be shocking to our Br. of "Zion's Herald;" but we believe it to be the legitimate and inevitable conclusion from his premises of an inherent immortal soul and an "eternity of woe." His premises are as shocking to us, as our conclusion from them can possibly be to him. We reject both as unscriptural, unreasonable, and as a reproach on God and His government; yes, and stripping our Lord's humiliation and death of all its glory and grandeur; contrived to cover or remedy a defect in creating man. If "an eternity of impending woe" was the *birth* inheritance of Adam's posterity, God, their Maker, was *obliged* to provide a way for them to escape it; and that provision is no act of mercy, but was "demanded" by every principle of righteousness and fair dealing; and the Creator could not have been *just* unless He had made a provision to enable His creatures to escape the "eternity of woe," which our Br. says was "impending" over Adam's race.

Thus "the Cross," with all its attendant and antecedent horrors, dwindles down into a *necessity* on the part of the Creator; and the theological "hell" annihilates all the glory of the undertaking of Jesus, and casts a dark shade over the wisdom, knowledge, justice, and goodness of God. Such, we repeat it, is the result of the doctrine of inherent immortality and an eternity of woe. From such a position, "Good Lord deliver" those who have fallen into it.

3. We have no controversy with our Br. on this point; for we do not believe, and never have believed, that any "sufferings," however protracted, could take away our sins, or that any "punishment," of whatever character, "could fit us for heaven." Here we are agreed.

4. Here is a grand assumption. It is, that it is utterly impossible for "God to annihilate the sinner;" for "if He could . . . He *must* exercise His power rather than to permit His dearly Beloved to expire upon the shameful cross."

Thus, according to the theology of "Zion's Herald," God created men, but it is a thing impossible for Him to annihilate them! He had almighty power in creating: yes, even "out of nothing," says theology; but when He had created man, He has no *power* to reduce him to "nothing;" and thus God ceases to be God; for a being whose power is so limited that he cannot reduce to the original elements anything he has created, is no God. "Zion's Herald" denies this power to God, the Maker of all things; for it says, "If God could, by a stroke of His power, annihilate the sinner . . . He *must exercise* His power," etc.; plainly affirming that He lacks power!

Here, it is not "the fool that saith in his heart, There is no God;" it is the wise, the intelligent, the pious "Zion's Herald" that saith it; for a God not almighty is no God at all, in the sense in which we call the Creator God. What has led our beloved and highly esteemed Br. of "Zion's Herald" into this labyrinth of atheism? His heart abhors the result as much as ours does; but his theory "drives" him there. His school has long charged us with "infidelity;" but hitherto, through grace, we have been preserved from the shoals and rocks of atheism; and we believe in that God who created the heavens, and the earth, with man upon it, and who is *able* to "annihilate" anything He has made, if He wills to do it, not excepting "the souls He has made." It is a self-evident truth that,

"He can create and He destroy."

Poor finite mortals, who fancy God has made them, but has not *power* to unmake or annihilate them, must have the opinion that they are themselves more than a match for their Creator. It is not strange, however, that such should be their conclusion, seeing they have been taught from the cradle that they are inherently immortal.

Let us see if the logic of "Zion's Herald" does not annihilate the theological hell, or the Almighty himself. It stands thus:

If God could annihilate the sinner by His power, He *must exercise* that power rather than permit His Son to expire on the cross:

But He did permit His Son thus to expire:

Therefore, He had not power to annihilate a creature He had made; and hence is not almighty. He is not the God of the Bible.

Again:

God brought Adam's posterity into existence under an "eternity of impending woe," which was for no personal sins of their own. He constituted them so that His power was not sufficient to annihilate them:

Then they must suffer "an eternity of woe," or God *must*, of necessity, provide a way to shift the responsibility of such an awful state from Himself on to His creatures: no other way could be devised but for God "to permit His dearly Beloved to expire on the shameful cross:"

Therefore, that "shameful" transaction was a *necessity* in which the theological God involved himself by the work of creation; or else the theological hell notion is a fable.

Till such a remedy was provided, Adam's posterity were blameless, because they could not possibly save themselves from the "impending woe" under which, by no volition of their own, they came into the world. Without a remedy provided, by availing themselves of which they could avoid "an eternity of woe," the whole blame lies on their Creator, if there is blame at all, and *such* a "hell" exists as "Zion's Herald" affirms.

Thus the article on which we comment makes it "necessary" for God to inflict on His Son "the shameful cross." The whole responsibility of "an eternity of impending woe," for Adam's children, must rest on their Creator till He has provided a way for them to avoid it, if they will; but no such way was opened till the Son of God—"the Lamb of God"—dies "on the shameful cross." Till that was done, the stain of inflicting "eternal woe" on the helpless creatures He had caused to come into existence, must rest on the theological God himself for giving them "immortal souls," which of necessity must exist eternally, with no possible method provided to escape the "orthodox hell;" and orthodoxy itself will not pretend that Adam's posterity could by any possible means have escaped from "an eternity of woe" unless their Creator had provided just such a remedy as He has.

Thus by their theory the *Almighty* is "annihilated" or is made powerless to vindicate His work of creation without subjecting His Son to just such horrors and death as the article in "Zion's Herald" speaks of.

We come to the conclusion that the God *described* by that article and the hell of it, are alike a fiction: an invention of ignorance and superstition, unknown to prophets, Jesus Christ, or His apostles; serving only the purpose of evil to the world and to the character of the true God.

5. To the sentiments of this sentence we respond a hearty approval.

6. Change the word "hell," in this sentence, to *death*—for "the wages of sin is death," Rom. vi., 23—and we agree with this, also, so far as the necessities of the perishing children of Adam are concerned; not because "an eternity of impending woe" was hanging over them; but because men were going out of life without hope of a future life—their whole nature was perishable; no element of deathlessness existed in it. It was not "eternal woe" that "demanded the atoning blood;" it was God's *love* for a perishing world that provided a way of future and eternal life, by means of the humiliation, death, and resurrection of His Son; and strange to tell, theologians have so magnified hell and its torments that they seem to place no importance on the resurrection of Christ. Not a word does "Zion's Herald's" article say of the resurrection of Christ—the great crowning work to open the way for man's redemption; without which His death itself would have been of no avail for our renemption from sin and death. Why this overlooking of the great event on which Apostles dwelt so much, while not one of them ever mention "an eternity of woe," or make use of any like expressions? The great Apostle to the Gentiles, in all his preaching and epistles, never uses the term hell, nor the term *hades* but once, and then in no such sense as theologians now employ it, and our translators made it *grave* in that place. 1 Cor. xv., 55.

7. We rather "think there is more poetry than truth" (as Dr. Bagnall, of the M. E. Church, once said of "one of our hymns") in this sentence. Christ raised from the dead, and standing in the Holy of Holies—even in heaven itself as our Mediator—"stands between" sinners and the execution of the death penalty; and from thence offers them eternal life; and remonstrates against their neglect by saying, "Why will ye die?" "Ye will not come unto me that ye might have life." Life—eternal life—(is the great motive) made sure, to those who believe, by the promise and resurrection of Jesus Christ from the dead. It is not "a yawning hell," or "an eternity of woe," on which apostles dwelt; but a resurrection from the dead to immortality, incorruptibility by Christ, at the last trump.

8. We heartily join in this earnest appeal to the sinner.

9. Does this writer believe "Christ took upon Himself an eternity of woe, rather than" men "should experience that woe?" If so, will he tell us when that "eternity" ended, or is Christ still in it?

We believe that we have read in an old Book, somewhere, that "His soul was not left in hell." If so, He did not get into "an eternity of woe," unless eternity means "three days and three nights!" and if He escaped from hell after He was in it, it is certain there is a way out; and as "He took upon Himself the 'chastisement of our peace' rather than the sinner should experience that woe," it is certain the "chastisement" is not "an *eternity* of woe," whatever else it may be; i. e., using the word eternity in the popular sense. "Christ died for our sins according to the Scriptures;" and "He was raised again from the dead," the third day, "for our justification;" Rom. iv., 25, and 1 Cor. xv., 3: so that those who believe in Him are to be delivered from the "hell" of death's dominion; not "an eternity of woe." Those who reject Christ, will remain in death's dominion, or "the congregation of the dead," endlessly. Prov. xxi., 16. Such is the doom of those who "will not come to Christ thatt hey may have life." God's love provided a way out of death's dominion, and Christ opened that way by His own death and resurrection; and has "the keys of death and *hades*." He only can open those gates; there is no other way out; there is no immortality short of a resurrection from the dead "at the last day."

"A MAN OF STRAW."

HAVING shown, last week, that the disuse or abandonment of the phrase "immortal soul" by the previous and present editors of the "Advent Herald," of Boston, is a mere *ruse* to cover a defeat, while they held to, or still hold to the *thing* which the phrase signifies, we will now proceed to show how they attempt to escape the plain sense of the text "Except ye eat the flesh of the Son of man, and drink his blood, ye have no *life* in you." John vi., 53, 54. Our readers will see that our respected friend, the present editor of the "Advent Herald" follows in the strain of Br. Litch in the dialogue we gave last week, in talking about "existence," as if we had ever held that the phrase "eternal life" meant "*mere* existence." That idea is "a man of straw," manufactured by the *trio* of editors of that paper to cover the nakedness of the *thing* they refuse to call by its right name. Says the present editor of the "Advent Herald," whom we will call Br. O., to save words:

We do not confound the "life" here spoken of with mere existence. Some of those who first heard Christ utter these words did not eat his flesh and drink his blood, yet they had existence. Wicked men before the flood existed on earth many centuries, yet they had "no life" in them in the sense of the text.

The first sentence is an insinuation that we, of the HERALD OF LIFE, *do* confound the "life" here spoken of with *mere* existence. If Br. O. has such a thought, we shall take pleasure in helping him out of his mistake. Did he ever think that life, whatever else it may include, necessarily, and first of all, includes, existence, *living* existence? "Life," then, in the text, includes such existence: but it includes something more—it includes *unending* existence, or life that is eternal.

That the term life is sometimes used in an accommodated or figurative sense is true, and so are all other terms; but when that is the case it is manifest that no other sense is consistent with the intent of the speaker. That wicked men in Christ's day and before the flood had existence, is true; but that they had *eternal* existence, even Br. O. may not find it so easy to prove; for the Saviour saith of those sinners in Noah's day, "The flood came and destroyed them all." Luke xvii., 27. It will not be so easy to prove they had eternal existence in the face of this testimony.

That our Lord, in John vi., 53, 54, was not talking of life in a figurative sense, the whole context proves; and there is no necessity for understanding his language in that sense unless it can be proved that natural men are now endowed with unending existence. That is a point never yet proved and never can be unless men are wiser than the revealing Spirit of God, and know more of a life hereafter than the Bible reveals. Will Br. O. pretend that the term dead, in this chapter, is used in a figurative sense? Jesus said to the Jews, ver. 49, "Your fathers did eat manna in the wilderness and *are dead*." Can any candid man put any other construction on this language than that which appears on its face? That of a literal state of death, cessation of conscious existence? And, in fact, does it not exclude them from a revival into life? Dr. Adam Clarke, in his comments on this text, says:

"It was an opinion of the Jews themselves, that their fathers who perished in the wilderness should never have a resurrection." On verse 39, Dr. C. says: "The Jews believed that the wicked should have no resurrection; and that the principle that led to the resurrection of the body in the righteous was the indwelling Spirit of God. This is positively asserted in the *Shir Hashirim*. See *Schoetgen*."

When our Lord addressed the Jews and said, "Your fathers," etc., "*are dead*," did he not plainly confirm their belief that those who died in the wilderness, under the judgment of God for their sins, were literally dead past a resurrection? He then adds: "This is the bread [I am that bread of life, ver. 48,] which came down from heaven, that a man may eat thereof and *not die*:" not die as their fathers had done, but "I will raise *him* up at the last day." That is surely giving him literal life, and not a figurative one.

The use Br. O. has made of the term "life" in the text under consideration, necessitates a corresponding meaning to the terms "dead" and "not die;" and as he maintains all men are by nature in a figurative dead state (i. e., dead in sin), our Lord's words to the Jews amount to a declaration that if they eat of him they shall not die in a moral sense, when in fact they were already dead in that sense. Thus we have "confusion worse confounded."

Our Lord adds, "If any man eat of this bread he shall *live forever*," which shows in what sense he uses the term "life" in the text under consideration: it is clearly a life that is unending, or eternal life, which no man has without becoming a partaker of Christ, set forth by the figure of speech, "eat my flesh and drink my blood," which he after explains by saying, "The flesh profiteth nothing"—"It is the Spirit that quickeneth," etc.; and Peter responds, "Thou hast the words of *eternal life*."

That eternal life involves spiritual life, or the "life of God," is true; for no created being has eternal life, or an unending existence, without the "life of God" in him; that life only constitutes any man incorruptible, or undying-deathless; so that the man who is not "joined unto the Lord," having not the Spirit of God in him, is only mortal; and continuing in that condition will, sooner or later, return to the dust from which he was taken; his life or breath will be withdrawn by Him who gave it, and he "utterly perish in his own corruption"—"he has no life in him," no power to perpetuate life; "he is like the beasts that perish." 2 Pet. ii., 12; Psa. xlix., 12, 14, 20.

This "is so plainly taught, that all the sophistry of the synagogue of" editors, and other "erring good men, cannot overthrow it." This may seem strong language, but we have only quoted Br. O.'s words, where, speaking of those who have not "the life of God," he says:

The wicked have neither "salvation," "redemption," nor "life," nor have they a promise of being raised up "at the last day" of this dispensation, as the righteous have John vi., 39, 40, 44.; 1 Cor. xv., 23; 1 Thess iv., 16. But that they will be raised (though at a later period) is so plainly taught, that all the sophistry of the synagogue of Satan, and of erring good men cannot overthrow it.

We let this strong assumption pass for what it is worth, remarking that Br. O. and the rest of his school have to find a day *after* the "last day," and so *add* to, or "make void the words of God to establish their own traditions." Not one text in the Bible states that the wicked dead shall be "raised at a later period" than the righteous; not even the famous one so relied on in Rev. xx.; and that is the only one out of which even a pretence can be be made of a "later period" resurrection of the wicked dead. Truly, that must be a desperate cause which is founded on one text, and that saying not a word of the *wicked* dead.

If the wicked dead are raised into a living existence at all, they are raised in the same hour—"*the* hour"—in which the righteous are; and this "is so plainly taught, that all the sophistry of the synagogue of" editors in Christendom "cannot overthrow it." But Br. O. admits, only the righteous are to be raised "at the last day," yet adds, "of this dispensation."

Throughout the entire discourse, in John vi., Jesus speaks of the resurrection of none but those who believe in him; and says of such, "I will raise him up at the *last* day." Where will Br. O. get in "of this dispensation?" Jesus gives no hint of that kind. It is the resurrection of which he speaks, and says, it is "*at the last day:*" no qualification, as if there was another day, "*time* or *season*," for another revival of dead ones; that is a gratuitous assumption of wicked resurrectionists. Paul tells us it is "at the *last* trump . . . the dead are raised," and that "they are raised in glory." Is there another trump *after* "the last" in which somebody is to be raised otherwise than in glory?

But we do not wish to press Br. O. too much, lest his "intention" not "to be drawn into a newspaper war with this New York editor," might be changed so as to cause him to enter the conflict too soon for his amunition.

Now, Br. O., we assure you, though we have spoken somewhat plainly, we entertain only love and esteem for yourself, personally.

QUESTIONS AND ANSWERS.

1. "WHAT was the penality of the law from which Christ delivers us?"

ANS.—Death. Rom. vi., 23; John iii., 15.

2. "If Christ had not died, would the whole human race have been obliged to suffer the penalty eternally?"

ANS.—"As in Adam all die, so in Christ shall be made alive." 1 Cor. xv., 32. Hence we conclude that without Christ none of Adam's posterity would ever have seen life after dying: but now, by him, every child of Adam will have a resurrection—the character of which will depend upon the character of the individual himself.

We take the forgoing from the "Voice of the West," of June 1st. In the answer to the first question, we see no cause for dissent. In answering the second question, the text is imperfectly quoted; not intentionally, we presume. The conclusion of the "Voice" is two fold: 1, "Without Christ none of Adam's posterity would ever have seen life after dying." That conclusion is an undoubted truth

with us. If so, who shall "see life after dying" *now* that Christ did come? 2, The "Voice" says, "every child of Adam will have a resurrection," etc. This is an inference from the text defectively quoted. The text is 1 Corth. xv., 22, and reads, "For as in Adam all die, even so in Christ shall all be made alive."

Two or three suggestions naturally arise. *All* men by natural *generation* are *in* Adam: by that paternal relation death follows as a natural result. Are *all* men by *re*-generation in Christ? or does He stand in a paternal relation to all men, so that the resurrection life in Him flows through them as Adam's life flowed in his posterity? If Christ does not stand in the paternal, or re-generating relation to all men, as Adam did as a generator, then how does the "*even so*" affect the question at issue? We think the answer is simple and plain. Death and perish, in their primary sense, are synonymous terms. The "Voice" admits death would have been eternal but for Christ, and that none would ever have seen life after dying. Now that Christ has come, how is the case changed? Let the Son of God answer: "God so loved the world, that he gave his only begotten Son, that whosoever *believeth* in him should not *perish*," etc. John iii., 16.

Clearly, Christ does not change, or alter the condition of those who believe not: they "perish," or "death" abides on them as if no provision had ever been made for their redemption from death. A man must be in Christ by re-generation as he was in Adam by generation, or else he has no resurrection life in him; and the expression "even so" requires this construction, and will not admit of any other.

Paul is talking of those who have "fallen asleep *in* Christ"—having the new life principle in them. He is not talking of the other men who have only the life derived by natural generation. He distinguishes himself and fellow believers from them by saying, "If in *this life* only we have hope in Christ, we are of *all* men most miserable;" verse 19: and in the previous verses had said, "if there is *no* resurrection . . . then they *also* which are fallen asleep in Christ are perished." But Christ's resurrection had changed the prospects of those *in* Him; "for as in Adam all die, *even so* in Christ shall all be made alive." What *all?* Clearly those "all" who had or should "fall asleep in Christ:" none others. The whole chapter shows the apostle was speaking of the reliving of such only; for he goes on to tell us how they shall be made alive (we follow the Syriac and Wakefield): "They are sown in corruption; they are raised in incorruption. They are sown in dishonor; they are raised in glory. There is a body of the animal life, and there is a body of the spirit" . . . "the dead shall be raised incorruptible," etc.

Thus it is seen, that whatever may be said of the resurrection of the wicked dead elsewhere, not a word of it is found in 1 Corth. xv.; and the construction attempted to be forced upon the language of verse 22, by the advocates of such resurrection, conflicts with the apostle's entire argument and conclusions.

We have noticed the questions and answers, at the head of these remarks, in no spirit of hostility to any one, personally; but in love for the truth and a desire to vindicate the gospel from the idea, which inevitably results from the answer to the second question above, that the gospel brings in a hopeless state of horror and woe, second only to the notion of "eternal woe." Without Christ, according to the theory we oppose, the wicked would have enjoyed what there is of this life, and gone to a quiet and unbroken sleep in death. With Him, horrors untold are to follow, by a resurrection, and after an unknown period of hopeless sufferings they must die again.

P. S.—Eighteen years ago, before we embraced the doctrine of the non-resurrection of the wicked dead, we wrote, and published in the "Bible Examiner," as follows:

Certain it is, that the resurrection of the wicked is not the subject of this chapter. It is the resurrection of those who have "fallen asleep in Christ" that Paul is speaking of throughout the chapter. The resurrection of the wicked is no part of his argument. He is speaking of those *in* Christ in distinction from "all" other "men:" see verse 19. He first shows the certainty of Christ's resurrection from many and infallible witnesses. This point settled, it follows inevitably that all the members of Christ's body will also come up from the dead, their union with Christ, or being *in* him, as certainly drawing after it life—eternal life—as their union with Adam the first inevitably draws after it death, or dissolution. Hence he says—"For since [or, by means of] man [viz: Adam the first] came death [upon all who were in him, viz: all men], by man [Adam the second, or Christ, shall come] also [or in like manner] the resurrection of the dead [who have "fallen asleep in Christ:" verse 18;] for [*gar—for example*] as in Adam [by being *in* union with Adam] all die, *even so* [in like manner, those] *in* Christ shall all be made alive."

This 22d verse is purely explanatory of the preceding; and as the preceding is entirely an argument relating to the resurrection of Christ and those who have "fallen asleep in him," we have no right to construe the Apostle's words to include the whole human family. It was not the Apostle's method, in any of his epistles, to illustrate any subject by a reference to the resurrection of the wicked, but the reverse. In 1 Thess. iv., 14, he speaks of the same subject thus: "If we believe that Jesus *died* and rose again, *even so* them also that sleep in Jesus will God bring with him." Where did God bring Jesus from? Paul answers, Heb. xiii., 20, "Now the God of peace, that brought again from *the dead* our Lord Jesus Christ," etc.

The subject then is clear God brought up Christ from the dead, and will just as certain bring up all that sleep in him. It is no more certain that we all die by being in Adam than it is that all who are in Christ will be made alive by that union, and die no more—"death" will have "no more dominion over" *them*, than it hath over the head of the body—viz: Christ. As "he dieth no more," so his members will die no more. How important and precious is Christ; and how indispensible is union with him to secure a resurrection to life eternal.

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NOTE.—Since the foregoing was in type the "Prophetic Times" has come to hand, and we find in it an extract from remarks of "Rev. J. T. Berg, D. D.," on the text 1 Cor. xv., 22, in which he says:

"The phrase (*en Christo*), in Christ, is a *technical* term in Paul's writings, and *always* denotes the state of a believer." "I am justified in saying that Paul, in the course of his Epistles, uses these expressions not less than one hundred and twenty-three times; and in not a *single* passage, in which *en Christo* is used by him, does it mean anything but that which Paul indicates, when he says: 'If any man be *in Christ*, he is a new creature.' This is the *key-text* which opens the meaning in every instance."

Dr. Berg's testimony on this text is all the more valuable because a believer in the resurrection of the wicked. But *this* text can never by any impartial criticism be made to support the idea of their revival into life.

"THEY MAKE NO CONVERTS."

IT is often urged as a reason why the peculiar view advocated by believers in no future life to the impenitent is not true, that men are not converted to Christianity under the labors of those who hold that sentiment.

There may be an apparent reason for the above charge. If so, it arises from the following misapprehensions. First, it is possible that those who prefer this charge may be laboring under a misunderstanding as to what constitutes a genuine Christian conversion. While we have not the slightest objection to the bringing to our assistance, in the all-important work of saving men from death, any helps that will really push forward this work, still we do object to substituting anything, be that thing what it may, for the divine arrangement. If God has devised, and published to the world, a definite plan by which he designs to save lost men, no system or arrangement that ignores that plan can be successful in the accomplishment of the desired work.

No one thing is more clearly revealed in the holy Scriptures than this, that all genuine conversions are brought about through the direct instrumentality of divine truth.

Illustrative of this principle, we cite a few texts of holy writ. "Of his own will begat he us *with the word of truth.*" James i., 18. "For in Christ Jesus I have begotten you *through the gospel.*" 1 Cor. iv., 15. "Being born (begotten) again . . . *by the word of God.*" 1 Peter i., 23. "Sanctify them *through thy truth.*" John xvii., 17. "Now ye are clean *through the word* which I have spoken unto you." John xv., 3.

We have in these few quotations the direct and positive testimony of James, Peter, Paul, and Jesus, that genuine Christian conversion can never be reached except through the agency of truth.

No matter, then, how great an excitement may be got up through our efforts, if men are not brought to a knowledge of the truth there is not the slightest real evidence of genuine conversion. No matter how great may be our ecstacies, under the influence of that excitement, our happy feelings are no good evidence that we are Christians, unless we "rejoice in the truth." Now, we have known of an Advent preacher, who is a "noted revivalist," who in the work of "making converts," presents the anxious seats, invites people forward to take them and "get religion," and in that invitation uses language similar to the following: "We don't want to make Adventists of you; we don't want to make you believe as we do; but we want to make Christians of you." This amounts to saying that the truth of God, which he professes to believe, is of no importance whatever in the work of making men Christians. Here lies the misconception with our accusers. Did they see as we see, and as the Bible plainly teaches, that in the absence of truth there can be no such thing as gospel conversion, they would then know the reason why some men choose to "preach the word" rather than descend to the use of mere human machinery in an endeavor to add men to "our party." They would also learn the reason why so many of the converts they "make" endure for so short a time.

It is better to persuade one man to receive the truth of God in his heart, written there by the eternal Spirit, and thereby he become a genuine Christian, than by a system of hot-house sensationalism get forty men into a religious paroxysm who will forget it in a day, and like the sow that was washed, return to her wallowing in the mire.

A second cause for misapprehension on the part of our reprovers is this: our preachers, as a general thing, prefer to use their motive power in a legitimate effort in pushing forward the car of truth, rather than in blowing the trumpet of their own well doing. We choose not to load our paper down with the great achievements we have made at the expense of a commendable Christian modesty. And when we see a paper filled with what "*I* have done" in this place or that, whether it comes from the pen of the editor or any one else, *we* never mistake egotism for holy zeal in the cause of God.

When we read from one to three columns in a religious paper from the pen of one man, telling what mighty works do show forth themselves in him, and find a portion of those same "notes by the way" made up of bitter invectives, couched in coarse, vulgar language, against those who barely differ from him on this one point, to wit, the wicked dead will not be made alive from the dead for the sole purpose of making them dead, we conclude that if their converts are possessed of the same spirit that actuates the converter, they will need something of a more thorough nature, or at least of a better quality, done for them in order to fit them for a future life.

There are some among us who have labored in the gospel ministry for years in the past, and have seen very clear and hopeful conversions, and that, too, not a few, whose names have never once been seen appended to any article, written for any paper, telling what they had done.

A fair proportion of these conversions to God have been through the direct agency of preaching the great truth "future life only to them that believe," to be given at the second appearing of the great LIFE-GIVER.

If others choose to sound the trumpet of their own great and good doings, in order that it "may be seen of men" that they "make converts," we shall let them do so, and "have their reward." But our object shall be to so preach and practice the glorious truth, the gospel of Christ, that we may find favor with God in this present time, and an endless life in the earth made new.

S. W. BISHOP.

WALKING IN CHRIST.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him."—Col. ii., 6.

WHEN in the course of our investigations we have become convinced that certain tenets held by the different denominations of which we have been members are untrue, being out of harmony with the Bible, the only true standard by which we are to try all questions of a theological character, and have abandoned those positions or tenets for the truth as it is in Jesus, the text we have quoted above has often been urged as a reason why we should remain in the old position.

The intent for which it is quoted amounts to this, You having received Christ Jesus as a Methodist, Baptist, Presbyterian, or what not, it is binding on you, according to this injunction of the apostle, to walk in Christ Jesus in the particular sectarian denomination of which you are a member.

There would be some plausibility in this application of the text if it could be proved that we have received Christ Jesus as Methodists, Baptists, etc. The most that can be claimed for these different organizations is, that each of them is only a part of a great whole, and that great whole, in the aggregate, is the church, or body of Christ. This being conceded, it legitimately follows that making a man a Baptist or any other *ist*, does not of necessity make him a Christian. In other words, if an individual can be a Christian and be a member of either of the so called evangelical churches, becoming a member of any particular theological organization does nothing whatever toward making men Christians. But we claim more than this, to wit, that no individual by getting into Christ was ever made a sectarian. We have in our younger days watched the progress of many religious excitements in different denominations, and where different denominations were united in a union effort, and we do not exaggerate when we say that in every case of real conversion to God, the subjects of that change, without one exception, had just as good fellowship for, loved Christians just as well, whether they were of one denomination or another, or whether they belonged to none at all. We have seen a large company of converts meet day after day, and week after week, and manifest, in all their religious intercourse with each other, that perfect oneness which the great Head of the church prayed might always exist among his followers. And at that time not one of them had connected him or herself with any religious sect or party.

We have watched this company until, under the lead of the recruiting agents from different sectarian encampments, the union has been broken, and this loving band separated into two, three, four, or more parties, as the case might be. How was it after this work of dividing had been consummated? We answer, if the whole thing did not generate into sectarian hate, which sometimes it did, the union was effectually broken, and Methodists loved Methodists, Baptists loved Baptists, Congregationalists loved Congregationalists; and just in proportion as this sectarian love increased, sectarian hatred and envy grew apace. We have seen more than one genuine revival brought to a sudden terminus by the bitter contention that arose about dividing the spoils of war.

The question arises, "Is Christ divided?" Is not this really saying, "I am of Paul, and I of Cephas, and I of Apollos?" Paul says all such people are carnal. God, then, has never chosen us to be members of any sectarian organization, be that organization simple or complex. The legitimate fruit of all ecclesiastical organizations upon its members is *carnality*. Some may escape this necessary consequence, but if there be spiritual members in any sectarian organization under heaven, their spirituality is not the result of holding that connection, but in spite of it, with a vast odds against them.

Another legitimate fruit of sectarian organism is to dwarf men in their faith. If we become a member of such a compact, everything beyond what "our creed" reads is, of course, heresy. Being heresy, any who transcend the limits of "our creed" must have visited on their heads all the horrors of ecclesiastical ostracism. No matter what name the organization has taken, there never yet was brought into ecclesiastical existence a single religious organized party, but has exercised intolerance to the extent of excluding from their particular fellowship all who in their estimation held heretical views, and would make those views public by talking them in their different assemblies.

This statement applies as strictly to Advent organizations as to any other. When this course is pursued, it is virtually claiming infallibility in matters pertaining to Christian faith.

With all these evidences before us, we remark that if, with respect to organized sectarian churches, we walk in Christ as we received him, we shall never accept a membership in any of them. We shall never bind our conscience with sectarian cords, but occupy a position where, unrestrained by any man or body of men, we can believe God for ourselves, and freely speak the truth we believe, with none to say to us, Thus far shalt thou talk and no more. We shall be ever found in the open field of investigation, obeying that positive injunction of the New Testament which commands us to "Grow in grace and in the *knowledge* of the truth." We shall be found in the path of the just, which "shineth more and more, even to the perfect day;" instead of graduating under the leading of sectarian apron-strings, though the apron *be* worn by "the youngest daughter;" we shall remain in the school of Christ until the day of immortality, when we shall no longer "see through a glass darkly," but enter on the maturity of perfected knowledge in a world where all the imperfections of this present age will be exchanged for the completed work of an immortal, glorified restitution. May we be ready.

S. W. BISHOP.

ACTS XXI., 15.

"After three days we took up our carriages, and went up to Jerusalem."

UPON this verse Dean Trench remarks that "CARRIAGE is a constant word in the English of the sixteenth and seventeenth centuries for baggage, being that which men carry, and not, as now, that which carries them."

—*Selected by* F. H. B.

AN EXTRACT.

Luke x., 17, 18. "And the seventy returned with joy, saying, Lord, even the demons are subject to us through thy name. And he said unto them, I beheld Satan as lightning falls from heaven."

UPON these words Dr. Lardner writes that they "cannot be taken literally: for by 'heaven' understand the supreme heaven, the place of the blessed: and it is allowed by all, that Satan, with his angels, was long before driven thence, and could have no access there. Nor can it be hereby intended, that Christ saw Satan fall like lightning from the upper region of the air: for that is a thing of no moment. The words therefore figuratively represent the speedy overthrow of error, falsehood, idolatry, and sin, by the preaching of the gospel, accompanied with mighty signs and wonders, done by the Apostles, and others, in the name of Jesus Christ."

Selected by F. H. BURBANK.

PREPARATION FOR DEATH.

ON a day set apart for the celebration of some great event, how anxious are the people to get in time to the place appointed; and what earnestness may be traced in every countenance? And should not Christians watch, with at least equal solicitude, for the hour in which their Lord shall come, that they may not be ashamed before him? A heart deceived by sin may suggest many arguments against this holy earnestness, but they are the reasonings of folly. The language of Christ is express and continually urgent, "What I say unto you I say unto all, Watch." Almost every day affords an instance of some one hurried into eternity on a sudden. "You know not what hour our Lord doth come." Give me grace, O Lord, to live always as if I heard that solemn voice sounding continually in my ears, "Awake, ye dead, and come to judgment!" That so at length when the Bridegroom cometh, I may be found with my lamp burning, ready to go in with Him to the feast. Holy Spirit make and keep me ready for my Lord's glorious appearing! O Jesus, may I meet Thee with joy and holy triumph at Thy coming!—*Bogatsky.*

The above is but an illustration of an alarmingly wide spread tendency to make meaningless the teachings of the holy Scriptures. If death and the coming of Christ are equivalent terms, how unmeaning the language of Mary to Jesus: "Lord, if *thou had'st been here* my brother *had not died*." John xi., 32.

By what just law of interpretation can the warning of Jesus to "watchfulness, be applied to death? If the coming of the Bridegroom can be made to mean the event of death, then the first coming of Christ has the same meaning, and the record of his passion, may mean his coming; and thus the mind is confused in the use of Bible language, and we are left to conjecture what the sacred writers mean in their communications to us.

Why will not religious teachers imitate Paul, in "renouncing the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending themselves to every man's conscience in the sight of God?" 2 Cor. iv, 2. Then they could truthfully say, as he did: "For we are not as many which deal deceitfully with the word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ." 2 Cor. ii., 17.

L. OSLER.

—*Advent Herald.*

FROM L. F. MOORE.

SOMERSVILLE, CONN., June 4, 1869.

BR. STORRS: I have for some time been investigating the question of "No Life out of Christ," and have finally come to the conclusion that there is none. I am *now* ready to defend the position and to stand to it.

In the fore part of last January, I wrote an article for the "Crisis," entitled "Truth." In it I said that I had failed to see some certain points discussed or met. The principal point in the article is made from Gal. iii., 13. "Christ hath redeemed us from the curse of the law," etc. I endeavored to maintain that the law spoken of was the law of sin and death separate and distinct from the law in the Garden; but, upon consulting with some, I am informed that the apostle simply means, that Christ hath redeemed us from keeping the law of Moses, because by that we could not be justified. So this, my last stronghold, was completely destroyed, and I am left to the inevitable conclusion that there is No Life out of Christ. More anon. In hope of Life.

H. A. CROSS, Kalamazoo, Mich., writes: I am living so happy in the belief that I am to receive a future life through Christ, by a resurrection from the dead, and I feel so thankful that I ever investigated this blessed truth for myself, and that God has aided me by His blessed Spirit in searching for the truth, that I am very anxious to have this glorious gospel taught to all willing minds. I have many friends who are yet burdened with "immortal-soul-ism" and its associated errors, and I feel at times as if I could not bear to have them live under such delusions, and I am striving in one way and another to lead them to the truth as taught in the Scriptures. I would be glad to help you more by the aid of money, and shall do all I can. My prayer is that God may enable you to work on in spreading the truth, "There remaineth a rest for the people of God."

"I WILL SEE YOU AGAIN."

"I WILL see you again," says a dear friend, as he presses the hand of one in deep trial. "I will see you again, when it will be in my power to help you. Should I remain with you now it would not be so well for you, but in a little while I will see you again, and will relieve you from all this deep distress."

Thus said the great Bridegroom of the Church as he was about to leave her, "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." "I will see you again and your heart shall rejoice, and your joy no man taketh from you."

These words, "I will see you again," are the hope of the sorrowing spouse of Christ in his "her hour" of "sorrow." They come with thrilling joy to her heart as she yearns for rest beyond this state of travail. "I will see you again;" how she dwells upon them and longs for their fulfilment. Your sister in the holy longing,

E. S. WILLARD.

HADDONFIELD, N. J.—*The Crisis.*

TENDERNESS.

WE may talk, says Nettleton, of the best means of doing good, but, after all, the greatest difficulty lies in doing it in a proper spirit. Speaking the truth in love, in meekness instructing those that oppose themselves, with the meekness and gentleness of Christ.

I have known anxious sinners drop the subject of religion in consequence of a preacher addressing them in an angry tone. I never was fit, says Payson, to say a word to a sinner except I had a broken heart myself, when I was subdued and melted into tenderness, and felt as though I had just received pardon to my own soul, and when my heart was full of tenderness and pity.

THE INFLUENCES OF SLEEP.

IN Dr. Bushnell's volume on the "Moral Influences of Dark Things," we find this truthful and suggestive passage: "After some years prejudices begin to be tired of being slept over. Jealousies rankle as long as they stay, but they get tired of staying; when we do not stay with them, but go to sleep over them. We cannot hate an enemy, save intermittently, but have to begin again every morning, which we have less and less appetite for and finally come to like that morning best that does not begin at all. Were it not for this arrangement our malignities might burn us up. But the taking away our consciousness is a kind of compulsory Sabbath or truce of God. No hatred burns in the unconscious man; no revenge or jealousy hovers on his face in that soft hour of oblivion. If he went to bed heated by an ugly conversation, if he was severe and bitter in his judgments, if all charities were scorched away by his fierce denunciations, he will rise cool and sweet as the morning, and the gentle cheer of his voice will show that he is clear of his bad humor and likes to have it known. A man must be next to a devil who wakes angry. After his unconscious Sabbath, he begins another day, and every day is Monday. How beautifully thus are we drawn by this kind economy of sleep to the exercise of all good dispositions. The acrid and sour ingredients of evil, the grudges, the wounds of feeling, the hypochondriac suspicions, the black torments of misanthropy, the morose fault-findings, are so far tempered and sweetened by God's gentle discipline of sleep, that we probably do not even conceive how demoniacally bitter they would be if no such kind interruptions broke their spell."

NOTICE.

THE Adventists of Providence, R. I., who desire a free gospel, have hired Wabossett Hall, No. 62 Wabossett st., where we invite all of God's servants who travel this way to give us a call and preach the gospel of the kingdom without regard to sect or party. Appointments may be sent to either of the committee, and brethren coming to the city from abroad can call upon either of the committee and find a home while they stay in the place.

We are poor, but will do what we can to help brethren on their way. The brethren who formerly worshipped at New Market Hall, meet with us, and we invite all who desire a free meeting to come in with us to worship the Lord of Hosts in spirit and in truth, and get ready for the coming of Christ in his kingdom.

Committee.

J. C. MOULTON, 117 South St.
S. C. LORD, 46 Warren St.
J. FRENCH, 58 High St.

WARSAW, N. Y.

A COURSE of lectures on the Immortality question will be given by me at the Court House in this village, commencing on Wednesday evening, June 9th., and continuing over the following Sunday.

F. H. BURBANK.

GRACE GREENWOOD has sold her "*Little Pilgrim*" to Alfred L. Sewell & Co., Publishers of the "*The Little Corporal*," of Chicago. *The Pilgrim* has been published as a children's magazine for over fifteen years, and has been a popular juvenile, but will now stop "pilgrimaging" on his own account, and hereafter be an "aide" to the conquering Western Napoleon, *The Little Corporal*, the well deserved circulation of which was even before this addition larger than that of any other juvenile magazine in the world. Grace Greenwood still writes for it. The July number begins a new volume, and we advise our friends to send on to the publishers *at once*, one dollar, which is the price for one year, and give their children this unique, original magazine, which has no superior anywhere. Those who subscribe during June, will receive the June number extra.

APPOINTMENTS.

NEW HAVEN, CONN, Sunday, June 13th.
WAREHOUSE POINT, CONN., Sunday, June 20th.
HARTFORD, CONN., Sunday, June 27th.
FORRESTVILLE, CONN., Sunday, July 4th.
WEST MERIDEN, CONN., Sunday July 11th.

S. W. BISHOP.

NEW BRITAIN, CONN., Sunday, June 20th.

L. F. MOORE.

BUSINESS MATTERS.

One Dollar each from—Esther Lewis, Mrs. B. E. Hurlbut, G. H. Fisher (pays to No. 287), H. S Hough, Eldridge Hill.

Two Dollars each from—J. P. Patterson, Isaac Young (pays to the close of this volume), Oliver Treaver.

Various sums—J. Batterby, $3 50; Mrs. M. A. Battersby, $3 50; L. M. Moore, $5; Robert Scott, $5; Wm. H. Cheetham, 50 cts.

For Tract Fund.

D. B. Salter	$20 00
Mrs. Z. C. Crane	5 00

PLEDGES TO SUSTAIN THE TENT ENTERPRISE.

D. B. Salter	$25 00
A. Powell	10 00

Parcels sent since last week.

B. Matthias	by mail
C. Kelly	" "
Mrs. Z. C. Crane	" "
E. W. Surdam	" "
C. W. Morse	" "
Clarendon Kelly	" "
Jos. Rockfellow	" "
Wm. H. Cheetham	" "
S. E. Hoffman	" "
A. Peckell	" "

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Poetry.

LINES:

WRITTEN ON THE RECEPTION OF A PHOTOGRAPH OF "OUR EDITOR."

BY MRS. L. R. K. BISHOP.

[Published by request.]

God bless him, aged, venerable saint!
  And hedge him round with truth, as hitherto.
Yea, and he *shall be blessed*, e'en to old age;
  Thy hand hath guided him, 'twill lead him through.

God of the patriarchs! deal gently now,
  Oh, smooth the path his aged feet must tread;
Let flowers of richest fragrance strew the way,
  And softest sunlight crown his reverend head.

Not yet, unclasp the helmet from his brow;
  Still let his sword *first* in the conflict be;
Only permit his gladdened heart to say,
  "I, and the children thou hast given me!"

Alone, in tears, he soweth the precious seed;
  Broadcast he scattered it in manhood's prime:
Now let him see the fields of golden grain,
  That promise countless sheaves at harvest time.

And when truth's honored champion is crowned,
  And the glad harvest shouting shall begin,
Unworthy now his sandals to unloose,
  Yet *'mong his sheaves let me be gathered in!*

OCEANPORT, N. J.

Children's Department.

BOYS, YOU ARE WATCHED.

A GROUP of men, at the opening of the State legislature, were talking of the applicants for position in the various offices in the gift of the Senate and House of Representatives.

Of course, there were a good many applying, and there must be some disappointment falling somewhere; and they were canvassing the matter to make it as nearly right all around as possible.

There were two desiring the same place in the Senate chamber, both boys, verging into manhood—one the son of a high State official, the other the son of an officer who had died in the army in the late civil war. He had already performed the duties of the place he sought again.

This is the substance of remarks made, showing the truth of the assertion at the head of this article.

"Well, gentlemen, I think J—— ought to have this place, or a better one, if we can give it. He isn't a governor's son, and he hasn't any great friends to push him; but a boy who will do as he did at the last session—not spending his earnings on himself, never seen with a cigar in his mouth, or strutting along the street in dandy clothes, but quiet, and well-behaved, saving all his money and carrying it home and giving it to his mother—that boy, I say, deserves as good a place as we con give him." And so, though he had not that place he did get one as good, and probably better.

Now, boys, these words are for you. Nothing is more certain than, if this boy had given way to the temptation assailing those who are on the boundary line or the deba table ground between boyhood and manhood—if he had learned to smoke and been seen smoking, if he had strutted in stunning and flashy clothes, if he had been all that is so well understood as comprehended in the term "fast," if he had not honored his mother—a precious, praying mother at home—and been a quiet, modest, pure-minded, gentlemanly boy, he never could have secured the appointment that now enables him to help this mother again.

He did not know that he was watched particularly. Probably he was not. But men are unconsciously observing; if not with the purpose of influencing future conduct, yet future conduct is influenced, as in this case. The character earned by him by his simple, unaffected ways and dress, by his filial affection and faithfulness, stood him in good stead; and because those who had watched him approved of what they saw in him they help him all they can.—*Selected.*

THE GOLDEN KEY.

IT was a stormy December day, and Lucy's aunt was seated by the table at work. Lucy was perched in her favorite seat by the window, watching the soft white snow-flakes as they fluttered gracefully to the ground, covering with their fleecy mantle every rough, unsightly thing, and making the broad earth a scene of purity and beauty. She was so very quiet that her aunt at length looked up anxiously, and said, "What are you thinking of, my darling?" The thoughtful look passed from her bright face, and the sunny smile came back again as she threw herself in her aunt's arms and exclaimed, "I was thinking, aunty, that I have found a *golden key* that unlocks everybody's heart to me. Can you guess what it is, aunty?"

Her aunt smiled and shook her head.

"It is only one little word—'Please.' If I say, 'Please give me a piece of bread and butter, Nora,' she says, 'Yes, Miss,' and takes her hands out of the suds and goes and gets it at once. John says she is cross. But she is never cross to me. I think one reason is because I try not to vex her.

"Sometimes John says to her, 'Get my slippers instantly,' no matter what she is doing; and she answers back in loud and angry words; and John says she is the crossest person he ever saw. Don't you think, aunty, if John used the golden key she would be kind and pleasant to him, too?"

"Yes, my love, and if they would both remember that a 'soft answer turneth away wrath,' and act accordingly, I think there would very soon cease to be harsh words between them. There are few persons so thoroughly bad that they cannot be won by kindness. Even dumb animals are not insensible to its influence. If you should beat Fido, or speak sharply to him, do you think he would show the same affection for you that he now does? If my little girl will always keep in her possession the precious *golden key* which she has been so fortunate as to find thus early, she will never want friends, and, in trying to make those around her happy, will insure a never-failing source of happiness herself."

Dear young reader, do you not desire to secure this beautiful golden key which Lucy so prized, and whose magic influence made her happy and beloved?—*Selected.*

HOW ARE THE DEAD RAISED?

BY ELD. W. S. CAMPBELL.

"With what body do they come?" 1 Cor. xv., 35,

THE apostle accepts the position of teacher, and proposes for the man who learns a question—a very important one indeed—if the heathen ignorance of the divine plan is to be allowed to occupy a position in the discussion; but altogether, if the intelligent Christian idea of a resurrection through Christ, as the divine force, is to be taken into the account, that is the reason why the inspired man speaks so earnestly, and with seeming impatience, at least, with professional authority, when he replies, "Thou fool, that which thou sowest is not quickened except it die."

The question, in the first place, refers to power and manner: "How are the dead raised up?" In this, there could be no disagreement with Christians who were disposed to follow the Word. The heathen could, of course, see no power to do it. But it would not be thought a thing incredible with Christian men, that "God should raise the dead." Then the manner would be plainly a living of *the man* after he had been dead; and, consequently, a bodily form—a tangible existence. The force of this question will be seen if we consider that some disputed a literal resurrection in Paul's day. Some said it was all past. And if at the same time we remember that some now say that the resurrection is a spiritual thing; some again that a man is raised when he dies, and the many vagaries which befog the subject in the hands of worldly theologians, a learner might inquire, "How are they raised up?" and well might a professor, like the apostle, exclaim at the folly of such. Will they be the same class of beings then as now? and will they be properly referred to the same elements? "That which thou sowest is not quickened except it die." Mark that the being must be dead to be quickened; and hence the resurrection of the dead is the living again of those who are dead. Then as the wheat is really dead in the ground before its future life in the blade and the ear, so the man is really dead before his future life; and that life must show him in his own identity.

All this being clear, the apostle cuts off all idea of germination, of atomic preservation—all keeping of an indestructible part—by answering the second question, as well as forever to give the *quietus* to the doctrine of the *mortal* resurrection of man. "With what body do they come?"

1. This presents, in the strongest possible light, the reality of their coming, and so, as one of old said, he will "see for himself, and not another." It will be the same man. They will come. As the apostle proceeds on this principle, with a certain class, this part of the argument is quite necessary; and with cavillers it may be important.

2. Now, with what *body* do they come? "That which thou sowest, thou sowest not the body that shall be," and is—is the illustration employed by the great apostle to the Gentiles when presenting an answer to the great objection to his position. Well, we take it that there is no truth in the assertion that the body will be the same; that the man who was sown mortal will be raised mortal; Now, what could be plainer, "Thou sowest not the body that shall be." So you are out, or you will deny Paul the second time; for you denied him once when you said the dead should be raised corruptible, for he said they should be raised incorruptible. Now you deny what he says again by saying that they will have *mortal* bodies, for he says they will not.

It is a monstrous absurdity to hold that God will raise men from the dead in a mortal condition. I would ask how a man who holds such a view could complain of the "Immortal soul" theory!

THE PROMISED RETURN.

"I WILL come again, and receive you unto myself; that where I am, there ye may be also." John xiv., 3: the words of Jesus.

Another "word of promise" concerning the Church's "blessed hope." Orphaned pilgrims, dry your tears! Soon the morning hour will strike, and the sighs of a groaning and burthened creation be heard no more.

Earth's six thousand years of toil and sorrow are waning; the Millennial Sabbath is at hand. Jesus will soon be heard to repeat concerning all his sleeping saints, what he said of old regarding one of them: "I go to awake them out of sleep!"

Your beloved Lord's first coming was in humiliation and woe. His name was the "Man of Sorrows." He had to travel on, amid darkness and desertion, His blood-stained path. A chaplet of thorns was the only crown He bore. But soon He will come "the second time without sin unto salvation;" never again to leave His church, but to receive those who follow him in His cross, to be everlasting partakers with him in His crown. He may seem to tarry. External nature, in her unvarying and undeviating sequences, gives no indication of His approach. Centuries have elapsed since He uttered the promise, and still He lingers. The everlasting hills wear no streak of approaching dawn; we seem to listen in vain for the noise of His chariot wheels. "But the Lord is not slack concerning His promise." He gives you "this word" in addition to many others, as a keepsake—a pledge and guarantee for the certainty of His return. "I will come again."

Who can conceive all the surpassing blessedness connected with that advent? The Elder Brother's arrival to fetch the younger brethren home! The true Joseph revealing himself in unutterable tenderness to the brethren who were once estranged from him—"receiving them unto himself"—not satisfied with apportioning a kingdom for them, but as if all his own joys and bliss were intermingled with theirs. "Where I am," says He, "there *you* must be also." "Him that overcometh," says He again, "will I grant to sit with me on my throne."

Believer, can you *now* say with some of the holy transport of the apostle, "Whom having not seen, we love?" What must it be when you come to see Him "face to face," and that forever and ever? If you can tell of precious hours of communion in a sin-stricken, woe-begone world, with a treacherous heart and an imperfect or divided love, what must it be when you come, in a sinless, sorrowless state, with purified and renewed affections, to see the King in His beauty!

The letter of an absent brother, cheering and consolatory as it is, is a poor compensation for the joys of personal and visible communion. The absent Elder Brother on the throne speaks to you *now* only by His word and Spirit; soon you shall be admitted to his immediate fellowship, seeing Him "as He is"—He himself unfolding the wondrous chart of His providence and grace—leading you about from fountain to fountain among the living waters, and with his own gentle hand wiping the last lingering tear-drop from your eye.

Heaven an everlasting home with Jesus! "Where I am, there ye shall be also." He has appended a cheering postscript to this word, in which He has caused us to hope: "He which testifieth these things saith, surely I come quickly."—*Selected by* A. POWELL.

HE IS FAITHFUL THAT PROMISED.

"GOD is able to make all grace abound toward you; that ye, always having all-sufficiency in all things, may abound to every good word and work." 2 Cor. ix., 8.

"All-sufficiency in all things!" Believer! surely thou art thoroughly furnished! Grace is no scanty thing, doled out in pittances. It is a glorious treasury, which the key of prayer can always unlock; but never empty. A fountain full, flowing *ever* flowing, *over*flowing. Mark these three alls in this precious promise. It is threefold link in a golden chain, let down from a throne of grace by a God of grace. *All grace!* all sufficiency! in all things!" and these to "abound." Oh, precious thought! My thoughts cannot impoverish that inexhaustible treasury of grace! Myriads are hourly hanging on it and drawing from it, and yet there is no diminution. Out of that fulness all we too may receive, and grace for grace! My soul, dost thou not love to dwell on that all-abounding grace? Thine own insufficiency in everything, met with an all-sufficiency in all things. Grace in all circumstances and situations, in all vicissitudes and changes, in all the varied phases of the Christian being. Grace in sunshine and storm—in health and in sickness—in life and in death. Grace for the old believer and the young believer—the tried believer and the weak believer.

Grace *for* duty, and grace *in* duty; grace to carry the joyous cup with a steady hand; grace to drink the bitter cup with an unmurmuring spirit; grace to have prosperity sanctified; grace to say, through tears, "Thy will be done!"

"Remember this word unto thy servant, upon which Thou hast caused me to hope."—*Selected by* A. POWELL.

FROM J. S. POTTER.

EAST BOSTON, MASS., May 20, 1869.

BR. STORRS: It has been sometime since I returned home from my campaign to Nova Scotia; but I have not been altogether idle, and the battle grows hotter and hotter along our lines; the enemy thinking to turn our *right flank*, but we expect victory.

The Campaign Documents keep moving, and they make quite an "uproar" in certain quarters; for they have nothing to meet the question with, unless they get hold of that "New discovery," your "Sound argument;" and without that, they do nothing but throw *dust.*

Now as to my mission to Nova-Scotia, I wish to make a note of some of the places that I was in, and spoke on the subject of a future life to the righteous alone, and that by a resurrection from the dead.

Shelburn and Birchtown, Shelburn Co. Spoke several times, and gave away some "Documents;" the truth has taken *root*, sprung up and gone to *seed;* and if any one wishes to *beat* the *bush* and scatter the seed, they can, until they fill the garden full. Praise the Lord.

Liverpool and Brookline, Queens Co.; New Dublin, New Germany, Lunenburg Co.; Port George, Port Williams, Phinny Cove, Bridgetown, Annapolis, Clement's Port, all in Annapolis Co.; Hillsborough, Smith's Cove, Digby Co. Besides the above-named places, in quite a number of way stations and other neighborhoods that I have not named, I sowed the seed of "No future life out of Christ;" and, with a few exceptions, the people treated me well, came out and listened attentively to the truths presented. I did not obtain many subscribers to the HERALD OF LIFE on account of the scarcity of money among the people: but I trust the truth will yet spring up and bring forth fruit to the glory of God.

I travelled from ten to eleven hundred miles, going and coming; and as Br. Swanesburg says, "Compassed sea and land;" scattered a large trunk full of the "Campaign Documents"—paid my own fare; for I had no "gentleman" to climb up the pulpit stairs, as at the Lowell Street chapel, (to be seen of men) and display a twenty dollar bill, and say the "Lord told him to give it to me," as was done when a certain man went to Shelburn and broke up the Baptist Church to form another *sect*, and sail under the banner of a paper which advocates a part of the eternal torment dogma, i. e., *temporary* torment, a *mortal* resurrection, and *two* deaths for the wages of sin, in contridaction to the word of God, which says, "The wages of sin is death," and it is "appointed unto man *once* to die."

I wish to put in here an extract of a letter from Br. Swanesburg to the "World's Crisis." It will tell which way the wind blows. Dated Shelburn, March 22d. He says:

"While looking over a number of what are called religious papers, and which are being sent out broadcast in the world, and while I see so many making such mighty efforts, compassing sea and land to get subscribers for the same; and not only so, but trying to promulgate doctrines which are not in accordance with the Bible, philosophy, or common sense, those things awaken me to a sense of my duty; and while I feel, and not only feel but know, that the Crisis is the best printed weekly in the world, and the best setter forth of good, sound Bible doctrines, and has but one exception in the world, and that is the blessed word of God itself, the question comes home to me, what are you doing to advance those truths it sets forth?"

1. The "religious papers" above spoken of, are the "HERALD OF LIFE," the Bible Examiner, and Campaign Documents, that I gave Br. S. Dear Br., there is none so *blind* as those that *will not see.*

2. "Compassing sea and land:" Why did you not quote the whole text, Matth. xiii., 15? or did your conscience smite you; Have any of the good brethren and sisters in Shelburn or Birchtown been made" the children of hell," because they have got hold of the true doctrine of the resurrection?

3. "Trying to promulgate doctrines which are not in accordance with the Bible, philosophy, or common sense; those things awaken me to a sense of my duty." Let me try your "philosophy." "Except a man is born again, he cannot see the kingdom of God." According to the Saviour's language the man had been born once. Do you think he was *begotten first*, before he was born? "Yes," say you. Very well; when he is born again, do you think he will be born without *first being begotten?* Let Peter answer: "Hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." When is a man born again? You say at the resurrection. Have the wicked a *lively hope* of the resurrection? "No—but"—but, what, We will let Paul put the "*buts*" and *ifs* in: "*But* if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

Now, Br. S., do you *really* think that the *wicked* will be *born again?* If you do, it must be "vain philosophy;" for the philosophy of the Bible don't teach it. Don't you think those brethren and sisters that have received the doctrine of "No future life out of Christ," have got common sense?" And why did you not, with your "Bible philosophy, or common sense" overthrow the doctrine that I advocated the night we had a meeting at Br. Daggot's?

4. "Those things awaken me to a sense of my duty." I suppose after the Baptist church was broken up and you were making *inroads* in the Methodist church by preaching the "doctrines set forth by the Crisis," those things awakened the Methodists and Baptists to a sense of their duty, to cry, "mad dog." Now if you think it your "duty" to do the same thing, let me first tell you a little parable:

There was a mustard plant came up in a garden, and as soon as the old man saw it, he told his wife he was going to pull it up, but the wife opposed him, so there was nothing more said about it for some time: and as time ran on, the plant became quite a *tree;* then the old man made another move to have the plant pulled up; the wife opposed him again, giving as a reason, she wanted the mustard for table use. Meanwhile the tree kept growing until the blossoms appeared; then the old man got mad, but the old lady carried the day the third time. Soon it went to *seed* and got *ripe.* The old man went into the house in a great rage, and said, "Wife, I am going to pull up that plant, I won't have it in the garden, it will spread all over the lot." But the old woman would not yield. So the old man went out of the house in a rage, took his cane, and struck the mustard tree a heavy blow, and away went the *seed* all over the garden.

INTERPRETATION.—The good seed of the SECOND BIRTH, the dead being "raised incorruptible," and no future life to the wicked, has been sown in Nova Scotia; and although it may have been sown in weakness, God is able to raise it up in power.

Now, if any one wishes to give the tree a good thump, we are not afraid of the result for there will be friends raised up in every place to defend the truth; and if any *mortal* resurrectionist would like to go over the same ground, please call at Sister McRay's, "Birch town." She will be able to take care of any that might travel that way.

5. "What are you doing to advance those truths it (the "Crisis,") sets forth?" To this last point, I would say to you, as the apostle Paul said to his "dearly beloved *son* Timothy"—"Preach the word;" and after you have gone all through the Old Testament, then come to the New, and read Paul's fourteen epistles, and if he has said nothing about wicked dead men living again, then give it up, and preach as he did, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. vi., 23. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v., 12. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John the Baptist.

Since writing the above I have been attacked in public by a man with Saul's harness on; it was too large for him. I would advise all such men to "tarry at Jericho until their beard grows" before they undertake to fire upon old soldiers.

FROM S. J. BRIMHALL.

MAPLETON, KANSAS, May 17, 1869.

BR. STORRS: Who among our Life preachers, who preach a whole gospel, including the sublime theme of "No Life out of Christ," with the glorious Restitution, can come to Kansas this summer and preach in this new field? Appeal after appeal comes to me, "Why don't you get some of your preachers out here; I want to hear on that subject?" Men of intellect and judgment say, they "can't believe the eternal torment doctrine, and I am about persuaded to believe nothing." Orthodoxy is at a low ebb. Such is the state of things here.

Kansas in regard to the Life views is one vast field of raw prairie; the ground has never been broken on that subject. But for a minister to come and preach a half dozen sermons, and return, would be to tear down what is already trying to live and leave nothing in its place. Even that would be better than nothing; but we want a man to preach and evangelize the State. He would be sustained; and we want one of whom the truth would not be ashamed. Kansas is settled with men who in the troubles of '56 cared for right regardless of life, and now they want a chance to care for Life eternal. *Who will come?* My address is, MAPLETON, Bourbon Co., Kansas.

WESLEY ON SCREAMING.

JOHN WESLEY, the father of Methodism, deprecated all straining of the voice in preaching. He wrote to the Rev. John King the following characteristic letter, so often quoted, dated July 28, 1775:

My Dear Brother: Always take advice or reproof as a favor; it is surest mark of love. I advised you once, and you took it as an affront; nevertheless, I will do it once more.

Scream no more, at the peril of your soul. God now warns you by me, whom he has set over you. Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice. It was said of our Lord, "He shall not cry." The word properly means, "He shall not scream." Herein be a follower of me, as I am of Christ. I often speak loud, often vehemently, but I never scream. I never strain myself; I dare not. I know it would be a sin against God and my own soul. Perhaps one reason why that good man, Thomas Walsh, yea, and John Manners, too, were in such grievous darkness before they died, was because they shortened their own lives.

O John, pray for an advisable and tractable temper. By nature you are far from it You are stubborn and headstrong. Your last letter was written in a very wrong spirit. If you cannot take advice from others, surely you might take it from your affectionate brother,

JOHN WESLEY.

ADVICE OF AN ACTRESS.

I WAS seated in the parlor of the hotel at B——, reading, when a lady hastily entered, and, addressing me, said, "What time shall you start for the theatre?" Then, glancing at my face, added "Excuse me, sir, I thought you were one of our company."

It was Miss ——, a celebrated actress, who was at the time an inmate of the house, and I said, pleasantly, "I never went to the theatre."

"What," she exclaimed, "have you even not heard Forrest, the great tragedian?"

"No," I replied, "I was taught by my parents to shun the drama. Some, however, whom I respect, say that I was wrongly educated in this matter, and that if I should once visit the theatre, I should see my error. You certainly know all about it, and I would like to ask your opinion. Would you advise me to attend?"

The tragedienne's countenance grew pale and haggard, as she answered, with an expression whose mournful seriousness haunted me long after, "Sir, if you have never been to the theatre, I advise you never to go!" and without another word she left the room.

I have thought since, in connection with her sad, weary look, of the touching wail of the English actor Robinson, uttered throughout his last illness, "O, my wasted and unprofitable life!" and I have wondered if the patrons of the stage ever consider that their amusement is purchased at the terrible cost of the peace of mind, and perhaps the eternal happiness of the performers they applaud; and if the young, when for the first time they go to the play-house, know how many famous actors and actresses have uttered earnest and heart-broken protests against the theatre.—*Messenger.*

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

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Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

" They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JUNE 16, 1869. VOLUME VI.---NUMBER 35. WHOLE NUMBER 273.

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THE VALUE OF BRIANS.

WORKING as an ordinary hand in a Philadelphia ship-yard, until within a few years, was a man named John L. Knowlton. His peculiarity was that, while others of his class were at the ale-houses, or indulging in jollification, he was incessantly engaged in studying upon mechanical combinations. One of his companions secured a poodle-dog, and spent six months in teaching the quadruped to execute a jig upon his hind legs. Knowlton spent the same period in discovering some method by which he could saw out ship timber in a bevelled form.

The first man taught his dog to dance—Knowlton, in the same time, discovered a mechanical combination that enabled him to do in two hours the work that would occupy a dozen men, by slow and laborious process an entire day. That saw is now in use in all the ship-yards of the country. It cuts a beam to a curved shape as quickly as an ordinary saw-mill saw rips up a straight plank.

Knowlton continued his experiments. He took no part in parades or target-shootings, and in a short time afterward he secured a patent for a machine that turns any material whatever into a perfectly spherical form. He sold a portion of his patent for a sum that is equivalent to a fortune. The machine was used for cleaning off cannon balls for the Government.

When the ball comes from the mould the surface is encrusted, and the rdinary process of smoothing it was slow and wearisome. This machine almost in an instant, and with mathematical accuracy, peels it to the surface of the metal, at the same time smoothing out any deviations from the perfect spheroidal form.

The same unassuming man has invented a boring-machine, that was tested in the presence of a number of scientific gentlemen. It bored at the rate of twenty-two inches an hour, through a block of granite, with a pressure of but three hundred pounds upon the drill. A gentleman present offered him ten thousand dollars upon the spot for a part interest in the invention, in Europe, and the offer was then accepted.

The moral of all this is that people who keep on studying are sure to achieve something. Mr. Knowlton does not consider himself by any means brilliant, but if once inspired with an idea, he pursues it until he forces it into tangible shape. If everybody would follow copy the world would be less filled with idlers and the streets with grumblers and malcontents.—*Scientific American.*

We copy the foregoing, second-hand, from "The Methodist." A short time since we commented on an article in "Zion's Herald," which scouted the idea that there could not be "thought without a brain." "The Methodist," by copying the foregoing article, seems to think "brains" are "valuable;" and as we have no evidence that they can be dispensed with in thinking, any other position is only a matter of speculation; a theory without proof, and incapable of proof. Revelation has made no such disclosure, and all experience is against such an assumption. We like the "moral" of the above article, and think if all men would use their own "brains" in studying the revelation God has given us, and not allow professional theologians to make them their workshop for the manufacture of traditions and immaterialisms, they would grow wise unto salvation faster than they do. Use your brain, and not let brainless speculators steal them away under the pretence that you can think "without a brain." Let the speculators teach "poodle-dogs to dance."

DEVILS, DEMONS, ETC.

AT this time we give Dr. Lardner's reply to the fourth objection.

"4. Obj. The fourth and last objection is, that our blessed Lord, if he did not countenance the common and prevailing opinion upon this head, does not appear to have opposed or dis ouraged it; which we may think he would have done if it was not right. For it might have been an useful work, and a benefit to mankind, to deliver them from wrong apprehensions upon this point.

"To which I answer: undoubtedly our blessed Lord knew the truth of the case, for he knew all things. But it does not follow that he was therefore obliged to speak his mind, or to correct every false and mistaken notion among the people whom he taught. Our Lord was concerned in the most important design; teaching the principles of true religion, and recommending them by works of mighty power and great goodness. When any afflicted cases were brought to him, it was sufficient to heal them, to whatever cause they were ascribed. It was expedient not to enter into any debate on that head; it might have diverted him from his main work.

"We do not observe, in the Old Testament, that it was customary for any prophet to instruct men in the things of nature. The people of the Jews, in the time of our Saviour, were generally free from idolatry; and as they considered the spirits, which they supposed sometimes to inflict distempers on men, to be 'evil and unclean,' there was no danger of their honoring and worshipping them. There was therefore no urgent necessity that he should interpose for correcting any misapprehensions concerning the causes of some indispositions and distempers.

"That our Lord studiuosly declined to concern himself with things foreign to the office of a prophet, or extraordinary messenger from heaven, may appear from two particular instances.

"One is at the beginning of the ninth chapter of St. John's gospel. 'And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him.' Here the disciples give the Lord a fair occasion to say something about the philosophical notion of the pre-existence of the human soul; but our Lord declines that point, and only says that the blindness of this man was not owing to any sin of his own, or his parents.

"The other instance is in Luke xii., 13, 14: 'And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge and a divider over you? And he said unto them, Take heed, and beware of covetousness,' and what follows. Here one comes to our Lord with a petition, and it may be thought to be very reasonable: for it cannot but be a good work to decide a cause truly, and with a just sentence, and to reconcile brethren. Nevertheless, our Lord absolutely rejects the proposal, as improper to be hearkened to by him. His work was to teach religion, to mortify earthly affections, to deliver men from covetousness, and to raise men's thoughts to things above. For such ends as these, he embraced the present, and all other occasions. But to interpose in particular differences among men, was not in his province.

"I take this to be a sufficient answer to the difficulty under consideration.

"But then here ariseth an objection against all that has been said in this and the two preceding discourses. For it may be said, if Christ confined his doctrine to the important truths and duties of religion, should not a preacher of the gospel do the same, and decline everything not expressly taught by Christ or his apostles?

"To which I answer, that in the course of this argument I have intimated over and over, that no particular sentiment concerning this point ought to be reckoned an article of religion. It is left undetermined by Christ and his apostles; and men may think of it as they find best, if they do but take care to maintain the supremacy of the divine government, and guard against undue fears and apprehensions of evil spirits. And having inculcated such observations and cautions as these, I nope no harm has been done in setting before you the different sentiments of learned, judicious, and pious interpreters of Scripture, concerning the case of those who, in the New Testament, are spoken of as having evil spirits.

"And having now finished the argument, I again declare (what no one can doubt the truth of), that it is more satisfactory to promote good works among men than to bring them over to any particular opinion. There is more pleasure in advancing the happiness of others than in raising a man's own reputation for skill in any branch of science. Humility is better than knowledge: a right disposition of heart is more valuable than right sentiments. At the same time it is a reasonable ambition to promote both knowledge and piety: the character of Christians then becomes complete. A love of truth, a thirst after knowledge, an inquisitive temper, seem to be inseparable concomitants of integrity. Such dispositions, therefore, may be fitly cherished and encouraged.

"Solomon says, that 'wisdom excelleth folly as far as light excelleth darkness.' 'That the soul be without knowledge, it is not good.' 'The heart of the prudent getteth knowledge, and the ear of the wise seeketh knowledge.' I, therefore take the liberty to conclude with that exhortation to you, which St. Paul gave to the Christians at Corinth, 'Brethren, be not children in understanding; howbeit, in malice be ye children, but in understanding be men.'"

—*Sel. by* F. H. BURBANK.

A REMARK of Professor Shepard, of Bangor, Me., needs often to be heeded in the Orient. "Young men," said he, "preach the duties. Often recur to the tables of the law, and dwell upon 'Thou shalt, and thou shalt not,' lest you fill the churches with converted scoundrels."

QUITE TOO WISE.

"Such are they that are heavenly."

A WRITER who insists on the word being so very plain upon the re-living of the wicked, and the importance of implicit faith, *without question*, where it is so plain, puts into this passage (1. Cor. xv., 48), in brackets,—"in the resurrection," which he assumes is the word, and asks, "Why not believe it."

Answer: It is not the word of God; that is impossible, for it takes the ground that neither Christ nor his saints are heavenly till the resurrection; also, that the saints of God (see verse 49) must bear the image of the earthy, after being raised from the dead, which shows it to be the gospel of "*another*," about A. D. 1860, rather than that of Jesus Christ, A. D. 30. Moreover, we might declare, if the above inference from the word (instead of the word itself) be correct, the resurrection is necessary to the image of the "earthly;" for it does not at all appear that they bare the image of the earthly before them, if they had it at that time. They certainly are spoken of as having it *but once.* If, then, they have it in the resurrection, they have it twice if they ever had it before; and they have it that they may die again, as we are told. So to die twice they must live twice, and bear the same image each time; for they have an image to correspond with their fate. But the word distinctly gives them the image of the earthly once, and (literally) death once. To say that men bear the image of the earthly in the resurrection is to deny that they are earthly now, and also to assume that Christ is *earthly* in the resurrection; for he declares that he is the resurrection. To assume that the sinner lives after he has died (and all agree that some millions of sinners have died as the penalty of sin), is to say that one representative man can give to the race the image of another representative man; for the race of Adam, the earthly man, are brought into existence by the laws of being established in him by the Almighty, who "hath life in himself;" and he is called a living soul. But the other man, who is the "*heavenly*," must have another race; and being a *quickening* spirit he must secure existence under direction of the Almighty by other laws ("law of the spirit of life"); therefore he cannot take the place of Adam; in fact, there is an impossibility of doing so. He cannot stand as the head of a mortal race! How should the *heavenly* give the image of the *earthly?* To say that Jesus raised some to mortal life does not touch this question, since, in this case, he did not assume to be the power or the author of the life (he only performed a miracle of power such as the prophets had done before him); but in the other case he does, and gives the truth to the world as a reason why the dead shall hear his voice; and that those who hear shall live, that the "Father hath given to the Son to have life in himself." He does not refer it to his power to do, but to the divine appointment in regard to a future life. Now, is that appointment for the life of a man, as a mortal being? A mortal life? Adamic life? An earthly image? Twice to displace The Christ from the gospel, and make the recovery from sin and death Adamic and earthly. To take away the resurrection of the dead as a saving work in God's economy is to take away the virtue of the atonement, and remove Christ as the necessary corner-stone in the plan of God. Christ, while on the earth, did some things that we may not fully fathom; yet they do not interfere with the process of the great purpose of the Almighty to save man from sin and death by Jesus Christ; much less do they conspire to take the victory from Christ's hands. If Christ should raise sinners to life, would he not revive sin? Would not he work against victory? Would he not revive the last enemy to kill him again?

One of the things Christ did which were incompatible with mortality, that would be as wonderful as the raising of a dead man to die again, or restoring him to life in a mortal state was going right out of sight, passing through the midst of them, when he was still a man' capable of being killed: also, he was forty days and forty nights without food, and lived; is this exhibition of his powers to interfere with his true position in the future world? Nay, verily!

A few words will suffice to show that the "earthy" is to be referred to this world; and that we are to expect nothing earthy in the world to come. The word of God to Adam, "Dust thou art, and to dust shalt thou return." "Adam begat a son in his own likeness." "That which is born of the flesh is flesh." "That which is born of the Spirit is spirit." "It is sown a natural body: it is raised a spiritual body."

Now to show that men belong to the Christ, who believe, and that he is *heavenly*, we have only to show what he says of the state, and of its result.

John ix., 28: "Ye know me, and know whence I am." "I am not come of myself, but he that sent me is true." 29. "But I know him, for I am from him, and he hath sent me." Chap. viii., 23. "Ye are from beneath; I am from above. Ye are of this world; I am not of this world."

"Ye (the disciples) are not of this world, as I am not of this world." Because, as he is, so are we in this world." Now, if they have the spirit which makes them heavenly, transforming them to the divine image, they have a promise of a resurrection—a quickening of the vile body, to be fashioned like his glorious body: (is that earthly?) and eating of him, the promise is that they will be "raised up at the last day." Now, if there is a promise of a raising, at the last day, for wicked men, shall we be shown it? If there is a *threat* to that effect in the word ("at the last day"), our mortal resurrectionists have failed to show it.

But Jesus says that—"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

The reason now appears why we said that it is not the word of God. It contradicts the plain testimony of the Holy Record, and we have hereby shown that contradiction. How much more glorious the gospel appears as revealing Christ as the author of all life in the future, and hence all that life is Christ-like—Divine.

W. S. CAMPBELL.

MATTHEW XXIV., 29, 30.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven."

IF you take this language literally, it refers to physical commotions in the natural world. If you take it in a figurative sense, then it refers to political disturbances among the nations of the earth, which are to precede the coming of Christ. It may be taken in either or in both senses. The two most important points to settle, in interpreting this verse are: What is meant by "the tribulation" here spoken of? and when is this tribulation to end?

Some persons, supposing that "the tribulation" of which our Saviour here speaks refers only to the horrors which attended and followed the destruction of Jerusalem, have looked for the fulfilment of the signs here mentioned in the calamities which then came upon the Jewish people.

That was undoubtedly the *beginning* of this tribulation, but not the *end* of it. How long that tribulation was to continue, we learn from the parallel passage in St. Luke xxi., 24, where we read: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." But the tribulation which began with Jerusalem's overthrow has run on, with the downtreading of that city and country by Gentile power, and will continue while Gentile power has sway there. Whenever Palestine, with its glorious capital, shall pass from under Gentile rule, and come in possession of the Jews again, then the event of which Jesus here speaks will have taken place. Then this long tribulation will have come to an end, and "*immediately after* this tribulation," the signs here spoken of will take place in rapid development.

Our Saviour then adds the parable of the figtree, in the 32d and 33d verses, in order to show that as the swelling buds of the trees are an infallible harbinger of the approach of summer, so his people, when they see these things *begin* to come to pass, may know that his kingdom is nigh at hand.

And then, in verse 34th, he adds: "Verily, I say unto you, *this generation* shall not pass till all these things be fulfilled." A misapprehension in regard to this verse has done more to throw confusion over all attempts to interpret this chapter than anything else. For if you take it, as many do, to mean the generation living at the time when Jesus was speaking, you are obliged to explain the whole chapter as referring to the destruction of Jerusalem. Then there is nothing in it that bears on Christ's second coming; and this grand and sublime prophecy, whose stupendous developments have been solemnly unfolding through more than eighteen centuries, has all to be compressed within the narrow limits of about forty years. This carries absurdity on the face of it.

To avoid this difficulty, some would substitute the word *nation* for generation in this verse. This would make our Saviour declare that the Jews, as a distinct race or nation, should not cease to exist till the events here spoken of had taken place. The Greek word here used, *gennea*, would undoubtedly bear this construction, and the statement so made would be *a* truth, but I think not *the* truth intended to be taught here. For, if the Jewish nation, after being miraculously preserved until this period, were then to cease its existence as a distinct people, there would be great force in such a statement; but if they are never to pass away as a distinct nation—a peculiar people—if through the millennial age, and the everlasting age beyond it, as Isaiah says, "their seed and their name" are to "remain," and they are to continue "an eternal excellency, a joy of many generations," then there would be, to say the least of it, a feebleness about such a statement hardly in keeping with the character of the speaker, and the grandeur of the themes he is handling.

The only thoroughly satisfactory rendering of this verse I have yet seen is one which I first met with, more than twenty years ago, in a little book written by an eminent English clergyman, Rev. Alexander Dallas. It gave me intense delight then, because it did so much to remove the difficulty I had always before felt in attempting to interpret this chapter. And that feeling continues still. This writer states that the Greek word *autee*, the demonstrative pronoun, in our version translated "this," may, with equal propriety, be rendered *that*, or *the same*, and gives examples of places in which it is so rendered in the New Testament. Thus in Luke xvii., 34, we read: "And I tell you, in *that* night," etc., where in the original we have the very word which is here rendered "*this.*" And in Matt. iii., 4, when describing the way in which John the Baptist began his mission, it says: "*The same* John had his raiment of camel's hair," etc. Here again the demonstrative pronoun rendered "*this* generation," in the passage before us is translated "the *same* John" in the other passage. Now just make this simple alteration in the rendering of this 34th verse; put "*that* generation," or "*the same* generation," instead of "*this* generation;" and consider our Saviour as speaking, not of the generation that *was* living when he delivered this prophecy, but of the generation that *shall be* living when the great sign of which he is speaking shall take place, and it is all plain enough. And thus, the solemn truth here taught is, that when Jerusalem shall cease to be trodden down of the Gentiles, and Israel's great tribulation be brought to a close, the stupendous events here spoken of, with the return of Christ from heaven, the raising of his dead people from their graves, the change and translation of those living, with the overthrow of his enemies, and the setting up of his kingdom in the earth, will all transpire within the ordinary limits assigned to human life. The *same* generation which witnessed the *first* act in this drama—so rapidly will the successive scenes follow each other—will witness the closing act also. Such, then, is the teaching of this solemn and instructive chapter.—*Richard Newton, D. D.*

ROMISH DESIGNS IN AMERICA.

BY WILLIAM H. SPENCER.

VERY many suppose that the increase of light in the past few centuries has essentially changed the character of Popery; that the ignorance and persecuting spirit which characterized the dark ages have given way to a purer faith, through the influence of Bible truth, and the increase of knowledge in the arts and sciences. But the truth is, we give so little attention to what Catholics say in this country, that we are in ignorance of their present character; and we are likely to remain so if we do not collect facts and carefully study history.

Any amount of testimony might be adduced to show that the character of Romanism is unchanged. Yet if any for a moment suppose that the Church of Rome is not in the nineteenth century what she was in the dark ages; that she is not opposed to the word of God, and will not persecute those who cherish it, if she had the power, I refer them to facts now published to the civilized world, and is part of history, in proof of their error:

On the 11th of January, 1837, the Emperor of Austria gave orders to five hundred of his subjects, living in the valley of Zellerthat—who had, by reading the Bible, become Protestants and thrown off the Papal yoke—that "they must return to the Church of Rome, or leave their fatherland. He would not tolerate any Protestant community on the Tyrol." They had been born and reared there. That was the place of their residence, where they pursued their peaceful vocation. The very year in which he gave the order, all of this devoted band were compelled to leave the homes of their youth, and the graves of their ancestors; and all because they had read the Scriptures, and had, by the teachings of the Spirit, renounced Antichrist, and broken the fetters of an oppressive hierarchy. If in this portion of authentic history we have not an evidence of the unchanged character of Romanism, of her hatred to the Bible, and her cruel, persecuting spirit, I ask, what kind of evidence you would deem sufficient to convince?

Romanism compelled by motives of policy, ceased a little from her work of blood; but she did not yield *a principle;* and what is more, all the wiles of the past ages have been quietly put in requisition to heal the wounds, which the beast has received. Every ingenuity that satan can invent is being put into force to render the system more powerful and terrific. Silently and incessantly she is laboring to accomplish ends of her own. Romanism is in earnest, desperate and wily. Being no part of catholic Christianity, it works for and by itself. An observing writer remarks: "Its meat would prove another's poison; another's victory would prove its death." Romanism is a system where science and ignorance, refinement and barbarism, wisdom and stupidity, taste and animalism, mistaken zeal and malignant enmity, sanctimoniously pour out their virulence against the gospel. Therefore, to be morally at peace with Rome would be a truce with sin and satan.

With these facts before us, we solicit the reader to look carefuly at the designs of Romanism in America.

In approaching this subject we do it not hastily. We have weighed this matter well, and approach it in the fear of God. From a close observation of Romanism for some time, we are forced to these conclusions; the spread of Romanism is one of the most alarming evils that threaten the religious liberties of our country. Romanism has assumed a position, and acquired an eminance in America, giving it a prominence and influence to which we can no longer be indifferent. In the results thus far gained, it has already surpassed the hopes of its friends, and far more than realized the fears of its opponents. What it designs, ought no longer to be a question among intelligent and honest men. There are but few who deny or even doubt that its extension is the most formidable peril by which our religious freedom is beset. The day cannot be far distant when the question will be brought forward to be decided, whether Christ or Antichrist shall be worshipped. The mass of our countrymen are no doubt thoroughly Protestant; but the danger is that, coming in unawares, and creeping toward supremacy with stealthy steps, it will crush our liberties, and do its work of death before resistence is made.

It is not necessary to stop here and point out the facts, that Romanism is persistently aiming at political power in this land; indeed it already possesses a large share of that power. Any one who does not recognize this fact, and the danger with which it threatens our institutions, is wilfully ignorant, or indifferent. Nor will I pause to show that the imported Romish vote is the element that gives it power. Romanism is kept strong by immigration. This immigration has been large in the past, and promises to be even larger in the future. Look at the facts. There are over four millions of Roman Catholics in America today—the subjects of a foreign prince, who can array on his side wealth, power, learning and numbers, that no other potentate can command. He can call to his aid the untold terrors of superstition, and persuade his followers that it is his prerogative to secure to them, on condition of their faithfulness and devotion to his service, all the joys of heaven, or all the terrors of perdition. Already, in large cities, it holds the balance of power; and who can tell but it may, whenever there comes an equal division of the great parties, hold it all over the country? All careful watchers of the signs of the times agree, and facts show, that the Papal Church is cunningly laying plans to eventually hold the controlling political power in America. No observant man can doubt this when he carefully studies the character and attitude of the Romish power in this land, or listens to its demands, or notices its expectations as they find utterance occasionally on the other side of the ocean.

[Concluded next week.]

FAITH.

ALTHOUGH repentance, grace, and a holy life are necessary, as well as faith, to salvation, yet it is by faith alone that we lay hold on Christ—appropriate him and accept him as our Saviour. It is by faith we enter into *the way.*

From the age of ten to twenty-four, I thought I was seeking God. At length I was ready to sink down in despair. What should I do? My trouble, I thought, was, that I had not repented so deeply as my sins required. My convictions were not pungent. I thought God never could have mercy on one whose heart was as hard as mine. Oh how I wanted to pour out a flood of tears at the Saviour's feet! At length I started to go away to the woods to pray to God for deeper convictions. I wanted to have conviction for a month, that would almost take my life. But as I was going, this thought came suddenly and very forcibly into my mind: "You are wishing to atone for your sins by your convictions, whereas Christ has already atoned for them; and what you have to do is to believe it."

What darkness I had been groping through for fourteen years, for the want of proper instructions! The Bible simply says, "*Look* unto me, and be saved." "*Trust*," "*Rest*," "*Wait* on the Lord." Oh listen; "Abraham *believed* God, and it was counted unto him for righteousness." "Go thou, and do likewise."

Sectarianism.

A very apt writer on the subject of sectarianism once said—"I learned long ago that it is not with men we are at war, but with doctrines and sentiments. I do not therefore see any reason why we should act like the sons of Ishmael toward each other." A man embraces a false sentiment—what then? Is he therefore a hypocrite, a scoundrel, or a liar? Who of us do not hold some sentiments which may be wrong? Shall we therefore all fall on each other with words and acts of cruelty? What little Pope amongst us will start up and say, "I am right—you are all wrong?" Is not every man entitled to respect, love, kindness, and consideration? Will it reform any man to look at him with a countenance fraught with wrath and thunder? But the man is in a fatal error—what then? What will save him from his error? Will it make him see his error and our truth by appearing toward him unkind, vinegar-faced, and cloudy? Will turning him out of doors by treating him with such cold contempt that he cannot remain in our company, draw him any nearer to the truth and to Christ? This was not the policy of the Galilean. The enemies of Christ said before him, "This man receiveth sinners and eateth with them." Hear the reply of the Son of God to this charge: "They that are whole need no physician; but they that are sick."

One of the primary laws of reformation, both in doctrine and in practice, is association. Jesus came down from heaven that he might associate with men and reform them. It does not make us sinners to talk with, walk with, eat with, worship with sinners, of necessity. It does not make them saints to let them see us all shun them, and treat them with contempt. When will men learn that bigotry, sectarianism, coldness, contempt, stiffness, and reserve, are not attractive elements? When will men learn that they cannot scold, drive, frighten, or repulse human beings into truth? When shall we learn, if men are brought into truth at all, it will be done by association, love, plainness, frankness, kindness and argument?

Select a family of eight or ten members: one of the family embraces a fatal sentiment—fatal to the interests of the whole—what is to be done? When the hour of worship arrives, shall we, with cold contempt, show him he is unwelcome in the worshipping circle? Will that make him love our truth and our spirit more? Shall we refuse to walk with him to the place of true worship on Sunday, because he sometimes goes to a place of false worship? Will that make him love true or false worship more? Shall we treat him with haughty and scornful reserve when he wishes to take part in the worship? Will that incline him to go with us? Shall we not rather help him in all he does attempt right? Shall we not rather say "Amen!" when he does say the truth? And when we do say "Nay! Nay!" say it like Christians, and not like savages.

But I know well the sentiments of the community on these points. Here is the creed of the sectarian community: "Go with us, or we go against you." "Help build my church, or I want nothing to do with you." "Be somebody, or nobody." This creed is not universal—there are many honorable exceptions to it. May we not hope the exceptions will multiply.

—*Pithy Letter-Leaflets. Published by W. Kellaway,* Weymouth, Eng.

Feeding on Husks.

The church may retain all orthodox doctrines—yet reject Christ as fully as the Papacy has, which indeed holds the doctrine of salvation by Christ in its creed as tenaciously as any Protestant organization does. We have come to give little prominence to the new birth. An intellectual belief attended with labor and sacrifice pecuniarily is what is desired by all; add proselytes; outward prosperity; forsake those sins that are not conducive to respectability; do not steal, but drive close bargains; do not fight, but contend for our creed and sect to the bitter end; do not make poisonous drinks, but raise barley and hops expressly for them; do not add spirituous liquors, but keep popular bitters, and put your property into some one else's hands to rent it more profitably for saloons and drinking-houses; do not take usury for your ill-gotten gains, but manage to get full as much as the law will allow; although Christ said: Lend—*not expecting to receive again.*

Faith works by *love* and *purifies* the heart. Fountains flow, you do not have to pump them. A *Christian*—cannot help working, and he loves every man; his enemies are his friends—he *will* have it so—he is like Christ, or has made a mistake in taking his name. There is no power in the gospel when God's people deny its teachings, *in their lives.* We mock the poor sinner, he sees nothing in us to desire, no remedy, as we call it, for the malady of the soul. The church are in trouble, seeking after pleasure in the world, wanting its emoluments and striving as much after them as any worldling—we are indeed captives in a strange land, trying to fill our belly with the husks that the swinish worldlings eat.

Shall we return to our father's house where there is bread enough and to spare. I. T.

—*The Advance.*

A Welsh clergyman applied to his diocesan for a living. The Bishop promised him one, but as the clergyman was taking his leave, he expressed hopes that his lordship would out send him into the interior of the principality, as his wife could not speak Welsh. "Your wife, sir!" said the bishop, "what has your wife to do with it? She does not preach, does she?" "No, my lord," said the parson, "but she lectures."

THE HERALD OF LIFE.

NEW YORK, JUNE 16, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Romanism and Protestantism.

Some persons are alarmed at the apparent gain of Romanism in this country, while many Protestants seem to think there is no great cause of alarm from it. Some of our Methodist friends treat the idea of its gaining the ascendency here as an impossibility.

We do not sympathize with either view from their standpoint. Protestantism is a power against Romanism in its support of free institutions; but it is weak against it in its theology. Both parties are based on theological notions so exactly alike that their antagonism may be overcome by the strong professions of Romanism for free institutions, so that the popular current may turn toward it; especially as formality increases among Protestants, and the people become impregnated with the idea of Romanism's superior exterior, and a less regard for spirituality.

The danger lies in their oneness in what both bodies regard as essentials in their theology, and the evident effort by Protestants to keep up with Romanists in fine churches and outward pomp and show, instead of relying on the simple faith and power of the gospel. It has come to be much a contest for the most brilliant and attractive outside appearances.

Both parties, however, have a rival which they have begotten by their common theology of an inherent spiritual nature in man, that is deathless. That doctrine, after having been promulgated by them for centuries, has at length culminated in "Spiritism," which is sweeping like a flood over Christendom, and neither Romanism or Protestantism perceives that this is the viper they have nourished and brought up, and which bids fair to overtop them both.

Here lies the real danger in this country and throughout Christendom. The monster has so linked itself in the ground work of both Romanists and Protestants, i. e., in "inherent immortality," that it is impossible for either body to stop its inroads among them; and if time continues many years, it will inevitably swallow them both up; they have no power of resistance from their theological standpoint; and they are both determined to maintain that standpoint at all hazards.

That Romanism should stand there is not wonderful, for it is the life-blood of their whole system: purgatory and their whole frame work of saint worship would go to ruin together if it is once established that all future life depends on the resurrection from the dead "at the last day." But why Protestants, who profess such opposition to Romanism, should hold so persistently to a dogma that has wrought such ruin to Bible truth, is marvellous indeed. They seem to be enslaved to Romish traditions to an extent that it seems impossible to reconcile with their high professions of respect for "private judgment," and "the Bible as the only rule of faith and practice."

Why is this yielding to, and suffering themselves to be plunged down into the gulf of "Spiritism" by a doctrine which is not once named in the Bible? They can as soon find "purgatory" there as "immortal soul" or "deathless spirit," and yet they cling to these stupendous assumptions as if they were written on every page of the Book of God! Why is this? Before they will abandon this unscriptural notion, must there be a "rebellion" against the professors of religion in Christendom that shall appal all hearts by its overwhelming power? and must our sons and daughters be sacrificed in the conflict that is to arise when "Spiritism declares open war on God, the Bible, and on all pure religion? O that Protestants would open their eyes to this coming struggle, and see what has prepared the way for this war. Would they arrest the flood before they are swallowed up by it, let them gird on the gospel truth of life future only through Christ, and by the resurrection "at the last day."

This powerful weapon they now refuse to use, and mock at us who do. Perhaps they will mock on; but through grace our skirts shall be clear when the mighty clashing of the war breaks on Christendom; and come it will: the hosts are gathering day by day. Spiritism is gaining strength, much as we all despise it; Protestants and Romanists are united in doing the work of feeding this monster dragon with their dogma of inherent immortality, or the deathlessness of the soul. We have done what we could to arrest this work, and shall still work on while God permits; yet we fear, in regard to most Protestants, it will be said as it was to Ezekiel, "The house of Israel will not hearken unto thee, for they will not hearken unto me." Ezk. iii. 7. The word of God has been set aside to make way for the traditions of men; and those traditions are, like all other bad habits, so interwoven in the minds of men, that he who attempts to remove them must expect to be set at naught by such as live by dealing out the destructive ingredients, such as "immortal souls—deathless spirits—going to heaven at death—purgatory—worshipping of saints," and the innumerable notions growing out of these inventions of men, setting aside the resurrection of the dead, or making it of little or no importance, while the Bible places it, next to Christ himself, of the first importance, without which even the dead "in Christ *are* perished."

"The man is thought a knave or fool,
Or bigot plotting crime,
Who, for the advancement of his kind,
Is wiser than his time.
For him the hemlock shall distil,
For him the axe be bared,
For him the gibbet shall be built,
For him the stake prepared;
Him shall the scorn and wrath of men
Pursue with deadly aim;
And malice, envy, spite and lies,
Shall desecrate his name.
But truth shall conquer at the last,
For round and round we run,
And ever the right comes uppermost,
And ever is justice done."

Consecration to Christ.

No Christian should entertain any other idea of his relation to Christ than that of a wife to a husband. All that such a relation implies exists where we have truly become united to Christ; and no other union should satisfy any of us who wish truly to be Christians. The thought of such a relation to Christ, and acting with a deep sense that it really exists, is a state of mind to be valued above all worldly honor, wealth, or pleasure: it is a source of enjoyment so permanent, so exalted, so satisfying, that its possessor must feel that he lives above the world while he is in it. How should we feel it to be our highest joy to please our Lord, and have His smiles in return.

We take the following article from the "American Presbyterian." It expresses our views of the subject, and we hope all our readers will be profited by it:

Purity of Soul.

To come somewhere near right in the ordinary relations of life is the highest moral aspiration of the great mass of men. If they keep clear of open transgressions, if they do not sink into the slough of filth and drunkenness, if they overreach their neighbor only by methods not reckoned exactly disreputable, they think themselves entitled to a quiet conscience. There are, alas, multitudes of professing Christian people who allow themselves in various degrees of guilty conformity to the world, who yield habitually to the power of covetousness and the love of ease, whose secret living is far below the plainest standard of duty, who seem, almost as truly as the class above described, to fail utterly of understanding the breadth of moral obligation and the extent of the claim made by divine love and divine law upon the soul.

I am jealous over you, says Paul to the Corinthians, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. By thus crowding into one sentence the three ideas of jealousy, espousal, and virginal chastity, he makes a powerful impression of the exalted and delicate nature of Christian obligation. True chastity, and true fidelity in these intimate relations, involve a certain sensitiveness to evil and a shrinking from its remotest approaches. They would be nothing less than completely stainless. The thought of the smallest blemish is intolerable. Indeed the very idea and almost the possibility of unfaithfulness is shut out of the life of the happily married. It is a monster that lies quite beyond their calm and untroubled horizon.

Such, too, is the proper mental state of the renewed soul toward the Saviour. Chaste fidelity is the true type of his experience. He must aim at an inward delicacy of nature, His conscience must be healthfully and keenly alive to every form and degree of sin. He must turn from it as something shocking, polluting, disgraceful, as a stain upon his purity, as a breach of his holiest relations. The chaste soul is intolerant of the least stain. It would rather die than be soiled. Life is not to be weighed against honor and purity and fidelity. Therefore died the martyrs when they might have lived by pronouncing words which, on the lips of their own persecutors, were a mere form. They would not seem to tolerate a stain upon their fidelity to Christ.

Chasteness of soul in our relations to Christ is too little prized, too easily lost, too feebly longed after. How many and deep are the stains upon our bridal robes that should be so white and clean! Conformity to the world, following after its fashions and amusements, seeking its filthy lucre, grovelling for its honors, pampering of self, shrinking from the cross, putting human methods and observances and dependences proudly in the place of Christ, indulging in fears and doubts instead of taking Him simply at His word—it is in such ways that our minds, through the subtlety of the serpent, are beguiled and corrupted from the simplicity that is in Christ.

And what soul breathes heavenward a perpetual prayer for this chasteness of spirit? Who is filled with inexpressible longings for this great gift which only the Infinite Spirit, whose name is Holy, can bestow upon fallen man? Who sees and feels that the only right view of evil is that which shrinks from it as a deadly pollution and abomination; which holds no parley with it; which is jealous of its least approaches? Who echoes the beatitude of the Saviour as containing the sum of all his hopes: "Blessed are the pure in heart; for they shall see God?"

Our Lord's Return.

No event can so interest the real lover of Jesus as that of His return from heaven. This however depends much on the faith possessed in regard to a future life. If the person expects to go to heaven at death, that person cannot feel the importance of Christ's return as the lover of Jesus who looks only to the resurrection for a future life.

In Dr. Macduff's sweet Memories of Olivet there is a chapter on "the joyful return of the disciples across the Mount to Jerusalem," after the angels had assured them that this same Jesus whom they had seen ascend would so return. The following are the words of comfort and warning in the closing paragraphs:

"Church of God! drawing ever nearer to this solemn event, 'why stand ye gazing,' why stand ye lingering? Christian, why loiter on the mountain top? Tarry not—squander not your precious moments. Who can tell how soon again the Heavenly gates may be opened for the descent of your enthroned Lord? Go, go! trim your lamps! put oil into your vessels, 'He cometh—He cometh to judge the earth!' 'That *same Jesus shall so come!*' The apostles, when they heard this, folded not their arms in indifference and sloth. They went forthwith with stout, bold hearts, to do their work manfully in the Church and the world. They would long, doubtless, for that blessed moment of reunion, when they could exclaim, 'Lo! this is our God, we have waited for Him.' But they knew that the best *waiting* for Him was *working* for Him—waiting by patient suffering, or working by active duty. 'Who,' asks the Psalmist in that beautiful ascension-psalm, where the gates are summoned to lift up their heads that the King of Glory may enter in—'who shall ascend into the hill of the Lord, or who shall stand in His holy place?' He answers, 'He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully.' 'If ye, then, be risen with Christ seek those things that are above, where Christ sitteth at the right hand of God.' Be assured there is nothing that will so raise you above the world, as the elevating consciousness that you are partakers of the endless life of your living Redeemer; that your lives are now hid with Christ in God, and that when Christ who is your life shall appear, *then* shall ye also appear with Him in glory. Seek often to climb, by faith, these steeps of Olivet, and remember the words of the Lord Jesus, how He said, 'A little while and ye shall not see me, and again a little while and ye shall see me.' That first 'little while' will soon be over—the little while of the Church's widowhood, mourning her absent Lord. But the *great while* when '*we shall see Him*,' is every day drawing nearer. Every hour is giving fresh emphasis to the words, 'Yet a little while and He that shall come, will come, and will not tarry.' Remember it is 'to them also that *look* for him, He shall appear the second time, without sin unto salvation.' The assembled Jewish worshippers *looked* for the re-appearance of *their* High Priest, when He was ministering in the Holy of Holies. They waited anxiously in the outer porch to see the veiling curtain drawn, and the Intercessor of the nation come forth, to pour upon the multitude, with outstretched hands, the old benediction, 'The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.' Num. vi, 24–26. Not till then, were the imposing services of that high day of Hebrew festival completed. Do we (of this gospel day) see through the type? Are we on the outlook for our reappearing High Priest, coming forth from the heavenly Presence to stand (who knows but it may be literally again) on the height of Olivet, and, with the same outstrethed hands of love, to say to the waiting myriads of His expectant Church, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?' 'Are we thus *looking* for that blessed hope?' It was a gladdening sound to the Jewish multitudes in their temple area, when they heard the sound of the silver bells on the hem of their high priest's garment, giving intimation of his approach:—'Blessed are they who know the joyful sound.' 'Blessed are those servants who, when their Lord cometh, shall be found watching!'"—*Pp.* 352–4.

Christianity is one thing, Popery another. Christianity must no more be made answerable for its counterfeits than its emblem, gold. It is one of the arts of hell to confound truth with hypocrisy. Real Christianity is that wisdom from above which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy." But if, under this holy name, a bold harlot come forward in heathen attire, affecting the pomp, secularity, tyranny, and idolatry of pagan superstition, what wonder if she adopts its cruelty also?—*Cecil.*

Mount Zion Christ's Throne.

The following is an extract from an article by H. McDiarmid, in reply to an opponent (by the name of "Anderson," we suppose), who, it seems, thought the idea of Christ's reign on earth, personally, was not to be "endured." The extract is from a discussion in the *Christian Standard*, on the King-ship of Christ. McDiarmid says:

"The earth claims Mount Zion eternally. When Jesus and the Jerusalem above come down, he will reign on Mount Zion in Jerusalem, over Israel his redeemed. *Then*, 'find where the heavenly Jerusalem is, and Mount Zion is found.' They are not together *now*, Jesus is *not* in Zion, but in heaven; we repeat, Mount Zion literally and figuratively belongs to the earth as it is, and as it will be. It has never been taken up. He who says it has, must bring the proof. Paul, feeling that the Christian is linked with all the good things present and to come, associated with God and all the holy ones in the universe living and dead, with a strong faith that brings the future near, grasping the inheritance of the saints before the judgment day, exclaims—'Ye are come to Mount Zion and the city of the living God,' etc. Heb. xii., 22. Not that they had *literally come* to the city, or the Mount, for they, like the good of olden days, looked for a city which hath foundations. Paul, and all who are Christ's, will be saved at his coming, and will come to Mount Zion, a mountain in Palestine, having Christ for their king and the new earth for their inheritance. Glorious things are spoken of Zion. A new heaven, a new earth, a new city, Zion redeemed, the Lord King over all the earth! If these glorious things can not be '*endured*,' who can wonder that Jesus, crucified between two thieves on a cross, is a stumbling-block and rock of offense to thousands? 'Endured!' My soul leaps for joy, anticipating the day when the Lord who was once crowned with thorns, will come 'on the throne of his glory,' and 'will reign in Mount Zion and in Jerusalem, before his ancients, gloriously.' 'Far be it from thee, Lord,' said Peter. 'Cannot be endured,' says Anderson. But in spite of Peter, the Lord went up to Jerusalem to die; and in spite of Anderson, he will come to Jerusalem to reign on the holy hill."

An Old Pilgrim.

The following letter we take from the "Voice of the West." It is from one we knew well twenty-five years ago, but have heard nothing from him for years past, and do not now know his residence. We always loved his spirit, it was so child-like and Christ-like. We are glad to know he has held on his way, looking and longing for the return of our Lord from heaven. The thoughts he utters in this communication may well be pondered. He speaks as follows:

The theme of the Lord's coming should be dwelt on only by those who, like Abraham, are the friends and companions of God. How comforting it is to know that the Lord has taken you nearer to his heart and is there keeping you. This is the best of all to know. How sad to reflect that so many undertake to teach God's mind and to speak of the terrors of God's wrath on the one hand and of His grace in Jesus Christ on the other, who themselves seem such utter strangers to his fear, whose consciences fail to respond to the teachings of the New Testament, and whose hearts are evidently so destitute of that peace and joy the fruit of Christian faith.

Most Christians are living under the law while their ears are constantly greeted with the precious doctrine of justification by faith in Christ. Ask them on what they depend for salvation, and the reply probably will be, Upon the blood. And yet forsooth they really are resting on good frames of mind, good attainments in knowledge, good deeds of some sort; at least these are partly their grounds of justification. No wonder such have to confess as did a neighbor across the way, who has just joined the church—"The hardest thing I ever undertook is to live the life of a Christian." Tell me is this the testimony of one living under the law or under grace.

My dear brother, preach and write about *Christ*, first of all. Seek grace from God that you may be the means of showing Christians themselves that it is faith alone that justifies—that in Christ they have died unto the law—that they are now married to Christ in order that they may "bring forth fruit unto God." Your message of the Lord's coming will not be welcome to legalists or to worldlings. The backslidden condition of the Church is the great barrier to reception of all such solemn truths as God has called you to proclaim. Nothing but fervent love for Jesus will make your tidings sweet. Where love is cold, your gospel will prove an intruder. Where the heart has not turned away from its first love, you will find your message most blessed.

I cannot tell you of anything very encouraging in these parts. The doctrine of the Lord's coming is, I fear, now no more agreeable to the ears of many, than when God gave us grace to declare it twenty years ago or more. Multitudes then turned away from the truth, and settled down into dreams of a millennium in the future, to be brought about by human agencies; by the spread of Bibles, by sending forth of missionaries, by societies for the suppression of intemperance, slavery, and the like. Seeing gigantic evils in the way of the progress of the gospel, they say these must be removed ere the gospel can triumph.

The world, the civil arm, essays to extinguish these evils; we will join them in the labor. And so the church becomes the servant of the world; and Christians become mixed up in politics. The preacher converts the pulpit into a political rostrum, and the meeting-houses witness to subjects and scenes such as one expects only where the worship of God is not known; stamping and hissing take the place of confessions and praises. A professed minister to a church of Christ gravely tells his people, that he has a "*notion* to deliver a sermon next Lord's day on the doctrine of States' rights." A "notion!" Well said! As a minister of Christ he has a "*notion!*" What knows he of being prompted by the Holy Spirit to preach, or of looking to God for his message?

From all this the way is straight to the battle-field; the heavenly citizenship is forgotten and denied, and the church vanishes out of sight under the cloud which the passions of men have raised to suppress some real or fancied evil, or to bring about some selfish ends. I tell you my brother we are fast reaching the very position indicated in the words of a distinguished teacher of youth in this State, to me a few days ago, "The —— party is a church, every school is a church!" The idea seems to be any and everything that looks to man's temporal alleviation, is a *church*." "Therefore come all ye of every stripe of religious faith; yes, come doubters and atheists even. Your heads may be a little wrong, but you ne'er mind for that; you have the theory in you. You want to relieve and ennoble the race. That is enough! We greet you into our circle! Come join hands with us in this great work and away with man's wickedness, God's mercy in the church; away with songs and prayers; give us room to work. We will do God's work!"

Should time continue many years, Br. H., you will see more than one Theodore Parker, and count more than one such assembly as now fills the Music Hall in Boston. Well, we must expect all this evil, and all the madness of the hour should not surprise us, or rob us of our peace in God. But all the confusion of the world and the ruin of the church shall only awaken in us yet more vehement, cries—"How long, O Lord?"

F. G. Brown.

The Expected Antichrist.

We thought possibly that in Napoleon III. might be developed the personal Antichrist. But it was some fifteen years since. Every move of that personage since has tended to weaken such thought till we have abandoned it. The following notice of the man we take from an exchange. We trust his end is not far off. But we wait to see.

Napoleon's Face.—The most tired face in Europe, after Bismarck's. A face which seems perpetually working into ripples of unrest, with now and then a great wave of calm fluttering across it, majestic, tremendous—gone! A face which you may see only once, and never forget; which crystallizes in the memory like those strange figures seen in dreams. Savagely practical, and intensely human, without being in the least humane. Like that of all great men, the side view of it is the most imposing. Here and there quivers a repulsive nerve, as witness those at the corners of the eyes, where wrinkles now proclaim Time's sway. It is very hard to see much of the old Cæsaric type, even in the medals, where the fictitious laurel crown graces the brow. This is a man of expedients, subtile, always ready to clinch a thought rapidly with a deed; given to mistakes, and therefore constantly watchful—too alert to be pleasant. The sunshine never softens the face, costume never heightens it. The sombre Luxembourg palace were far more fitting as his residence, than the ornamented and cheery Tuileries. The face would show best in a dim apartment, where the weak lines would be lost in protecting shade, and the queer gleam of the eyes might better show forth. There is a perpetual over night air about it; the brain seems to weigh heavily, to need more natural, instead of unnatural stimulus, continually; the eyes in the daylight tell of a burdened, anxious, stricken soul which always braves its way, but never nobly asserts it. It is a face of make-shifts, of bargains; in no case, under no inspirations, one of earnest principle. It tells of severe labor, of much dissipation; it speaks very little of the vexations, the imprisonments, the adventures before the arrival at the throne; but rather of the anxieties, the risks of maintaining the seat upon that throne. Not one whit would it blanch on the scaffold; not one muscle would it move at the sight of a barricade, until the triumph came. The soul which looks from the eyes contends to the bitter extreme for material aggrandizement, and the body, like Cataline's, knows no limit to endurance of every kind, so long as hope endures. No sudden blow could crush this face to earth; only persistent battling of superior force can turn it from the foe. It is incapable of fright; rarely sensitive, in public, to emotion; always speaks more of the love of power than of real power itself. The hidden force is not fully expressed upon the lips; but craftiness is written there by a master hand, which never yet struck a false line.

Do not affect humility. The moment humility is spoken of by him that has it, that moment it is gone. It is like those delicate things which dissolve the instant they are touched. You may seek out the violet; it does not, like the poppy, thrust itself upon your notice. The moment humility tells you, "I am here," there is an end to it.

Walking in Christ.—No. 2.

"As ye have received Christ Jesus the Lord, so walk ye in Him." Paul.

When we as a people embraced the doctrine of the speedy personal advent of Christ, and made it a distinct feature in our public ministrations, this text was again quoted as a reason why we should maintain our former connection with the particular religious denominations of which we were members, even at the expense of compromising our honest convictions of what we deemed to be truth. But the question arises, how did we receive Christ with relation to his second coming? We do not ask what were our feelings after having become indoctrinated in the particular tenets of "our church;" but what direction did our sympathies take, with respect to this matter, when first we received Christ Jesus the Lord?

In asking this question my mind is taken back to scenes which I very often witnessed in my boyhood days. In those early times I was very often in religious excitements, as a spectator; and looking back to that time I can now realize, and believe that in them were many cases of genuine Christian conversion. It was customary for those who were candidates for church membership to relate their Christian experience before receiving baptism. Many indeed were the instances where young converts, not only expressed an ardenet love for our great high priest, and elder brother, but spoke of an earnest desire to see him, and live forever in his presence. The remark was often made, "I felt, when first I found peace, as though I would be glad to die, *because I would then go and be with Jesus.*" This was the condition of mind into which genuine conversion always brought those who experienced that change then, and so it must be still.

When therefore we "received Christ Jesus the Lord," if the work was real, we all, without one exception, received him in "a love of his appearing." And how could it be otherwise? If that change called conversion, when accomplished, is simply "Christ *in us* the hope of Glory"—"Christ dwelling in our hearts by faith"—how can it be otherwise, than that we shall desire his personal, actual presence? It is on this principle that Paul declares there is a crown laid up for all who love his appearing. Every one of us then, who do really "receive Christ Jesus the Lord," with us it will be a matter of rejoicing and comfort to know that him whom our soul loveth is coming to receive us unto himself, as certainly as every effect will follow its cause. If, therefore, we do walk in Christ Jesus *as* we have received him, we shall be in a frame of mind that will constantly lead us to most anxiously desire the glorious appearing of our loving Lord. There is no surer evidence of a want of genuine Christian piety in the churches of the present day, than the fact that they, as bodies, have no desire for the appearing of our Lord. And in this matter it makes no difference by what name we are called, if we find in our hearts a desire for the day of Jesus Christ to be put far away, it is an unmistakable evidence that, whatever may have been our spiritual condition in days gone by, we are now unprepared for a future life—that if we have received Christ Jesus the Lord in the past, we have left our first love, and are destitute of all real evidence, that we are sealed for an endless life.

And this condition of heart does not depend upon the amount of truth we may hold theoretically. It is true, indeed, that in the absence of *all* truth there can be no genuine conversion. But barely one proposition of truth received through the Holy Spirit will accomplish the work. Consequently, John has said, "He that believeth that Jesus is the Christ is born (begotten) of God." There is saving and sanctifying power in every item of God's great system of truth; but none of us will learn it all at once. If however we receive one item in, and through the energy of God's spirit it will get us into Christ. It will give us "the mind of Christ." Having the mind of Christ, we shall be glad to know he is coming on the principle of intuition. This change brings us where, to an extent at least, we are possessed of the same spiritual or divine nature of our elder brother, and his Father and ours; consequently, so far as we are made partakers of that nature, we shall feel its drawings, movings and impulses. As the magnet is attracted toward the pole, so shall we, in our affections, be drawn toward Christ. And so far as our affections, take hold on Christ, we shall have begotton in us an uncontrollable desire to see his face, and be with him forever. There is a plausibility in supposing that we may, while in ignorance, believing that we go to be with Christ at death, become indifferent to the great fact of his second advent. This would be perfectly natural. But we, having learned that no reward will be given us, till the day of his appearing, that if Christ does not come and raise his saints, they are perished, and death is an eternal sleep, how wondrously inconsistent with our professions of truth, that so few among us are earnestly desiring the day of Jesus Christ. And how convincingly evident is the great lack among Adventists, at the present time, of this earnest love for Christ's appearing, that they, too, as a body are losing the spirit of deep-toned piety, for which, in the early years of our experience, as a people, they were so much noted. How is the most fine gold become dim. But there is still a little remnant among those who have named the name of Christ, who, with the groaning creation, are longing for the day of glory. Who desire, more than anything this world can give, to see the dawning of that better morning, when "a King shall reign in righteousness" and peace forever. From their deepest feelings, and yearnings of heart, they are praying, day after day, "thy kingdom come." And the prayer will be answered. For eighteen hundred years their cry for deliverance has been going up, and it has entered into the ears of the Lord of Sabbaoth, and at God's appointed time *it will come.* Let our hearts be comforted with the thought, yes, weary pilgrim, rest will come at last.

May we all be ready to meet him when he comes, and enter on a life of peace and joy that shall never end.

S. W. Bishop.

At Keyport, N. J.

On the thirteenth of last month we moved from Oceanport to this place, which will be our post-office address for the present. A sense of duty in our Master's service prompted us to the change.

Our relations with the church in Oceanport were, in the main, in the sweetest bonds of Christian fellowship; as well also with the church near Eatontown, but two miles away. In both places we have enjoyed many precious hours through the grace of God; and in this removal we have this solace for any heaviness that may come from the privation of frequent meeting with loved ones, both in the flesh and in the Lord: that we can drive to them in two hours and a half; beside having in this place the society of the tried and true, who wait for the coming of our Lord and King.

For near two months past my strength has been low; too low to write or speak; but for a few days past am better: thanks to a merciful Father, and thanks, also, to many who have prayed for my recovery. We still crave the prayers of the friends of Jesus.

THE TENT.

As to the tent: am pleased to see so much interest expressed concerning it in the Herald of Life. The tent is wholly dedicated to the Lord, and trust through prayer it will be used to His praise while time remains.

Am led to add a word which experience has taught: that it is difficult to pitch the tent in a place where there is not a believer to obtain a parcel of ground.

The people at once get the idea, that in is a sort of a travelling show, ostensibly to do good; but really to make money: that therefore there will be a gathering of the *roughs*, that houses will be damaged and fences destroyed; so they begin to set a price to cover contingencies, or consult their pious neighbors as to the propriety of having *such a doctrine* preached in that community: and if you get a place other than behind the horse-sheds, it is because there is yet left some ability to discern the image of Jesus; some true toleration and Christian benevolence.

We suggest, therefore, that those who want help of this kind, who can procure, through their local influence, a spot of ground and obtain lumber, should let their wants be known through the Herald, or as they please; then the question will be, Can it be done?

Those who have no means with which to pay, or entertain, need not hesitate; only let the wants of your locality be known and the rest will be provided; for, it is in just such places that the tent can be used to the best advantage.

E. Wolcott.

Keyport, N. J. June 12, 1869.

An Inconsistency.

The Rev. Samuel T. Spear, D. D., in an article on "The Intermediate State" in a late *Independent*, after maintaining the popular view to the best of his ability, in concluding remarks:

"We further say, so far as we can see, the Bible never makes the question a *specialty*; and that when it does refer to the period involved, its light is simply that general light which eqally applies to the whole after-life of the soul."

Now here is a candid confession that the Bible does not make this doctrine a speciality (which statement however we cannot fully endorse); but the popular preaching of the day scarcely takes anything else in the future into account. The intermediate state extends from death to "the general resurrection," which is placed *indefinitely* in the future—the longer the period the more popular: and of those eternal joys and heavenly scenes which the Bible only mentions as commencing with the resurrection, we hear nothing, except as the realization is transferred to the death of believers.

Here is an inconsistency which should lead our candid Orthodox friends to seriously consider whether they are doing right in interpreting and applying the Scriptures as they do: whether it is not a great wrong done, to assert and teach as Dr. Spear declares he does, that salvation "involves perfect holiness and perfect happiness, *commencing with death*, and extending onward forever, including the intermediate state, and all other states in the endless life of the soul."

Now the Scriptures make the resurrection and judgment the crisis of this world, which the above popular teaching denies, substituting therefor individual crises, occuring at the death of each human being, and making the judgment and resurrection of no conceivable account. It is equivalent to arraigning creation for foolishness, for its groaning and travailing in pain, waiting for the *redemption* of the body; when its better employment would be rejoicing at the continual dissolution of bodies. It is building upon two or three doubtful and strongly (we think successfully) contested passages a theory which subverts and pervets a vast deal of plainly literal, and easy-to-be-understood Scripture.

How can Christian teachers go on applying promises which the Scriptures mention *only* in connection with the resurrection, to man in death, before the resurrection, on the strength of the Saviour's words to the thief, and two expressions of Paul, even allowing for the sake of argument that these *do* prove a conscious intermediate state? There is no further revelation of the conditions or scenes of that state: and the application to it of the promises relating to the resurrection and restitution is entirely unwarrantable.

We repeat, there is an inconsistency here that should awaken our "Orthodox" friends to a re-examination of the subject. Let them either make death the resurrection, or else give up the conscious intermediate state.—*Voice of the West.*

Faith With Roots.

The only faith which is good for anything is that which abides firm and clear in storm and sunshine; nay, which is firmer and clearer because of exposure to storm and tempest. The faith which is born of fair weather, and dies under rough winds, is not a true and saving faith. There are many persons, who, when they hear the word of God, receive it with joy, and for a while believe; but they have no root of faith in themselves, and so, in time of temptation, they fall away from their confidence in God. Such a faith is good for nothing. What the believer in Christ needs is a faith with roots.

We were once called to assist in transplanting some young elm trees from their native swamp. Before the work began, we supposed it would be very easy; but, on attempting to take up a small tree, we found that its roots not only extended outward to a great distance beyond the trunk, but they struck downward, and entwined themselves around every object beneath the surface so tenaciously that it was next to impossible to detach them. A tree with such roots, instead of being blown down by windy tempests, would only be more firmly rooted.

What we need is a faith with roots that twine and intertwine about the divine mercy as revealed in Christ; roots that cannot be detached or loosened by storms of trial, but with every such storm will get a firmer hold on God in Christ.—*Zion's Herald.*

Christian Earnestness.

John Knoy, who prayed, "Lord give me Scotland, or I die!" has been dead almost two hundred yeas; yet all Scotland feels his power still. Such earnestness is not soon forgotten.

George Müller began his work teaching one orphan child thirty-five years ago. He now has a church of nine hundred members, forty of whom go out every Sabbath afternoon and preach to ten thousand people around Bristol. He has also established missions abroad. When he needs money he asks God, and it comes.

A gentleman in Dublin, who is no talker, but has great wealth, keeps eight printing presses going, printing tracts, many of which he writes himself in seven different languages, and thus he imparts gospel truth to multitudes.

A butcher in London, and a Christian only seven years, began telling others what God had done for him, and the result was their salvation. He now has a chapel that holds fifteen hundred, and has six hundred members. He has a large business, but preaches five nights in a week in the streets, in halls, and in other places in the city.

A Mr. Carter, who labors, among London thieves, burglars and pickpockets, has gathered a church of one thousand eight hundred members. His wife instructs one thousand six hundred mothers, meeting four hundred at a time, who without her labors would receive no religious instruction at all.

These instances show what men may do when fully consecrated to the work. Were all professors thus earnest, how glorious would be the result!

Triumphing in Christ.

"Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." 2 Cor. ii, 14.

When Paul gives thanks to God, "who always causeth us to triumph in Christ," 2 Cor. ii., 14, the word employed refers not to success in the conflict, but to the triumphal honors with which a victorious general and his army were welcomed home from the scene of their achievements. In the triumph of the Captain of our salvation, believers may be regarded, first, as trophies of the love which has conquered them and conquered for them; and second, as the admiring friends and comrades who swell the Conqueror's train and share His honors.

In the former view of the place of believers in the triumphal procession, they are not, like the captives of earthly warfare, dragged along reluctantly, in galling and shameful fetters. They are willing captives, drawn by the sweet constraint of love; like that of the woman who stood behind Him weeping tears of joy to wash the feet which she kissed, and breaking the alabaster box of very precious ointment to anoint them, amid the scorn of proud Pharisees, loving much because much had been forgiven. Eternally it will be their joy to be trophies of His victory, and the king-priests will account it more blessed to cast their crowns at His feet than even to wear them by His side.

In the latter view of the place of believers, as the admiring friends and followers of the Conqueror, when they consider the glory of His victory and remember that the enemies which He overcame were theirs, and that theirs are the fruits of His victory, they may well forget the dust and heat of the march and the derision of the city of destruction, through the streets of which the procession holds its way. We delight to think of the Church in its progress through the centuries as the train of Christ's triumph. Still more we delight to think of the gathering together at last of all who form the long line, like the crowd gathered around the Roman general at the Capitol, to be welcomed to feast with him and to accompany him home; but with this difference, that we shall not, as they did, part with him at the door of his dwelling, but shall go in with Him to go no more out for ever. Meanwhile the line often seems thin and scattered, dust-covered and wayworn; but every heart beats with love to the Conqueror who has gone up with shouts of victory. The advanced head of the procession is already out of sight, and we in this day are bringing up the rear. The way may seem long and rugged; mocking enemies may deride the pageant whose glory carnal eyes cannot see; malignant enemies may endeavor to break the line—vainly, for divine power maintains its unity, and still, "thanks be to God who always causeth us to triumph in Christ," we are marching on, not to the grave, but to the meeting-place where the almighty Victor himself will welcome the gathered celebrants of all ages, a mighty multitude which no man can number, to the feast of eternal joys. Patience, comrades, we are almost there.—*Anonymous.*

From Eld. Wm. P. Shockey.

Aspinwall, Nebraska, June 3, 1869.

Br. Storrs: Please say, in your excellent paper of Biblical information, that I have just returned from a three weeks tour to Council Bluff vicinity, where we know of only three who believe anything of Israel's hope. With them and a few others, we held several conversations upon the great truths which those believe who maintain that God has promised life from the dead to all those who obey His requirements; even if it be to "offer up his son" as Abraham did. We are to obey the truth as given through prophets, Christ and His apostles. We think our labor had some good effect, in leading to a more clear knowledge of bible truths. Br. and Sr. Smith, of Council Bluffs, in his wagon took myself and wife to Cuning City, Neb., where we spoke to attentive audiences several times. The audiences were small, but very attentive, which always makes up for lack of numbers. Ten or eleven in this place have become obedient to the faith, and are determined to walk in the Lord Jesus as they have received him. There are a few more who will do the same after learning more about it. While there are so few of the faith, to be remembered by them as liberally as we were, in both places, encourages us to go forward and "defy the armies of the aliens." Lord grant that they may stand in the day of the Lord.

Meeting at Wolf River, Kansas.

We have appointed Thursday, Aug. 12th, to commence a meeting at Wolf River, Doniphon Co., Kansas, eight miles west of Troy, the terminus of the St. Joe, and Denver Railroad, to hold over the 3d just day. This will be the third annual meeting of the believers in the upper Missouri River region. We earnestly desire all who can, to be there from East Kansas, West Missouri, West Iowa, and East Nebraska. There will be some tents on the ground. Come to stay a week. What ministers of the "one faith" will attend? Let us live in the "one faith, one spirit, one baptism," that we may be in the "one Lord, one hope, and one God," who is "all in all."

T. E. Adams, Pres.

Wm. P. Shockey, Sec.

From Lucretia B. Lamb.

St. Paul, Minn., June 3, 1869.

Br. Storrs: The selected article in the Herald on Shrinking from Christ's Coming, interested me much; but one important feature for confidence in my own experience, and as I understand the gospel plan, I do not see clearly presented. The believing heart that understandingly prays, "Come Lord Jesus, come quickly," should not and does not, I think, shrink from its realities. The strong ground for confidence is, that he is not accepted through any merit of his own; for he has none; but with that perfect righteousness wrought out by the Son of God.

In reviewing the past, how unsatisfying our best efforts. What could we present to the eye of Omniscience as meritorious, while the righteousness we may wear is perfect in purity, without spot or wrinkle? We may test it ever so much, and not a stain spot can be found within its sacred folds. Perfect in justice, Jesus has fulfilled the law; our iniquities are pardoned; therefore there is now no condemnation: perfect in power, which was wrought in Christ when He was raised from the dead; and from whom neither life or death, things present or to come can separate; perfect in love; God so loved us that this robe was provided; perfect in durability and unchangeableness, eternal Life being its crowning glory. It is ours to wear; yet we cannot wear it with the soiled garments of worldly conformity. With what confidence we may array ourselves thus by a living sacrifice, trusting it will prove a perfect passport to the favor of our Lord Jesus Christ at his coming and kingdom.

With this view, how much stronger may be our confidence, than if we could review a blameless life. There would be in it some wickedness, some uncertainty; while that which is ours to wear has no defects. O, the wonderful wisdom, power and love that provided such vestments—the raiment of the King's Son, all glorious within, and invites me and you, dear readers of the Herald, to adorn ourselves without money and without price. O, the peace that attends such adorning! The glitter of earth and its turmoil disturbs it not, although like an earthquake shock, it flows serene as ever. It is the peace of Jesus. Then with unfaltering faith know that Jesus, having loved his own, will love them until he comes and carries them triumphantly through every trial that may precede or attend his coming. Then let the petition continually ascend without shrinking, "Thy kingdom come," and "Thy will be done on earth as it is in heaven."

From Sister S. M. Earl.

Albany, N. Y., June, 1869.

Br. Storrs: I thought I would like to write you, and tell you that I am growing in the light and knowledge of God's word; and how it comforts me to know that I am a child of God; for He does manifest Himself to me as He does not unto the world. When I look back on my past life, and think what I was—so dark, knew nothing of God, nor Jesus, nor his word—then I can say, The light of the glorious gospel has shone into my heart to bring me to the knowledge of the truth as it is in Jesus; for He says, He is the Life, Truth, and the Way to all that desire it with all their hearts. And how He hears the prayer of faith! He loves simple faith in Him, and to have us come as little children go to their father: they believe that He will give them what they ask for, because they have never learned to doubt him. That is the way to go to our Father in heaven; believing that He is faithful to his word. It is so easy for me to believe, because I have been taught of God alone, by His Spirit; and I do feel that I have the light of His precious word. The Bible is a lamp and light to His people, and they ought to prize it highly. It is my meat and drink. He does shine on the word; and I hope that what I here relate may encourage the dear brothers and sisters scattered abroad.

Sister Wood had here a very dear friend, who has been sick a long time, and all the doctors pronounced it heart disease in the worst form, and said that she might drop dead at any moment—said they could not help her. Sister Wood said to her, "Can you not exercise faith in Jesus? You know that He restored my eyes; and you know that I am hearing much better."

She answered, "Yes, I can." Then Sister Wood knelt down and prayed, and God gave her an assurance of faith that He would heal her; and she told her she would sleep good that night, and all the week. Sister Wood went to see a brother in our church; a man of strong faith, and we prayed for her. She was so feeble that she could only sit up a few minutes at a time; but in one week she was so restored to health as to go off to Maine, to her father's. You know her father: he takes the Herald; his name is Jacob Littlehale. I believe that if we would rely on God and His word, in sincerity, He would hear us. I hope that all the afflicted will do so. He will heal them all.

Now this is true, every word. God will honor those that will honor His word; and I do not believe that God wants us to be sickly and feeble. I bless God that I have realized these things; and what a wonder to her friends! They do not know what to think. They said to her, "I guess you was so glad to have your sisters come that it made you well." But she replied, "No, the Lord has done it, and He shall have the glory." I know that none but God could do it, and He shall have all the glory. I praise Him for letting me into the liberty of the glorious gospel. I want others to have the knowledge of the truth as it is in Jesus. How blessed to trust in Him. He is a sure foundation—the Rock to build upon: it is firm, and nothing can prevail against it. What a refuge at all times. How glad I am that my life is hid with Christ in God. Bless His holy name.

Henry J. Brumer, Nazareth, Pa., writes: I send two dollars to renew my subscription to the Herald of Life, and one dollar for tracts. I thank you and Br. Ronthaler for the light I have received through your paper. I was born and brought up a Moravian. I never could see the great point why and wherefore God created man, and His intentions concerning him as I now see it. I confess that I now think more and see more of God than ever before. I think the Life views are gaining some in our town. From your brother in Christ.

Liberty Wetherbee, Bangor Me., writes: The truth is gaining ground in these parts.

Note by the Editor.—It would give us much pleasure to visit Bangor, as you and the friends there request; but we see no way open to do so as long as our labors continue as they are and have been on the Herald of Life. We long, sometimes, to visit places where we have never proclaimed the Life views; but are reconciled to the deprivation from a belief that, at present, we are where our Lord and Master would have us to be.

The Stolen Sermon.

A minister had been preaching one evening in a village at some distance from his home, when on his return he was stopped by a footpad, who presented a pistol and demanded his money. The minister allowed him to take his watch and money; and the thief feeling some papers in his pocket took them also away with him, saying, that for anything he knew, there might be bank-notes among them. These papers were, however, manuscript sermons, written out at length in a fair and legible hand. Some months afterward, a respectable man called upon the same minister, recalled to his recollection the robbery, stated that he was the robber, restored the watch and a sum of money equivalent to that which he had taken away, and stated the cause of his making restitution was, that upon looking over the papers he found a sermon with the words, "Thou shalt not steal." The singularity of this circumstance induced him to read it; and the impression produced upon him by its warnings was so powerful that he abandoned his profligate course, became an altered man—devoted himself to industrious labor, and took the earliest opportunity of restoring the property he had stolen.

Christ's Attractiveness.

The character of Christ is attractive. The more closely we study it, the more its beautiful qualities stand out in full relief before us. His divine greatness appears in this fact. A sublime work of God in nature grows upon us as we continue to contemplate it. Those who visit Niagara are at first almost always disappointed. But as they begin to take in all the features of the wondrous scene, its grandeur impresses them more strongly, and when they have filled their minds with the sublimities of the mighty river in its awful plunge, they are disappointed only in the consciousness of being utterly unable to express the emotions which crowd upon them. In a way like this the character of Christ affects us the more carefully we examine it. His is a perfect humanity, in which a wonderful purity, gentleness and feminine delicacy are combined with great firmness and manly dignity. He had a womanly tenderness, but no weakness which in a man would be unbecoming. We find that he never shrank from contact with a manly world, and whenever he went among the busy crowds he was a man among them, commanding their attention at once, never suffering from their contempt, however much he may have been exposed to their wicked enmity. He went, for instance, into the temple among the greedy money-changers, and they quailed before his indignation. It is hard for a good man to command the respect of a villainous crowd. Christ did.

Christ's attraction is not a mere rhetorical figment; it is a fact. The love of Christ impresses people. He makes sick beds easier, binds up the wounds of hearts distressed by sorrow, and soothes those who have laid dear hopes away in the tomb. His cross asserts its real and permanent value in all the great crises of our busy lives as well as in the common duties of ordinary days. All the sweetness that there can be in a good soul are in him. As winds from spice islands blow over deserts, burnt up and fever-stricken, so the love of Christ wafted from his cross, bears a saving fragrance to a wretched, dying world.

We should aim to feel, as deeply as we may, these attractions of the once shameful, but now glorious cross. Jesus must be to us not a faded name of history, a dead fact of the past, but a living God strong to redeem. Over all who know him at all as he is, he has this power.

"No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;

But warm, sweet, tender; even yet
A present help is he;
And faith has still its Olivet,
And loves its Galilee.

R. B. Snowden.

Redwood, Cal.—*The Advance.*

"Life of Jefferson Davis, with a Secret History of the Southern Confederacy," etc, "by Edward A Pollard," etc., "National Publishing Company, Philadelphia, Pa," etc.

We have received the "additional advance sheets" of this work, which is announced as being "Now nearly ready for the press," and "will be issued at an early date." Judging from the specimen, or "advance sheets," we should suppose it will be a most interesting work to those who have time and inclination for such reading, and there can be no doubt it will have a large sale.

"The Manufacturer and Builder" is the name of a new monthly quarto magazine, of some 30 pages per number, finely executed: we should judge a valuable book for the craft. Published by "Western & Company, 37 Park Row, New York." Single copy 15 cents: per annum $1 50.

Appointments.

Warehouse Point, Conn., Sunday, June 20th.
Hartford, Conn., Sunday, June 27th.
Forrestville, Conn., Sunday, July 4th.
West Meriden, Conn., Sunday July 11th.
S. W. Bishop.

New Britain, Conn., Sunday, June 20th.
L. F. Moore.

Providence, R. I., Sunday, June 20.
New Britain, Conn., Sunday, June 27.
W. N. Pile.

Business Matters.

One Dollar each from—Charles Smith, Isaac Clewley, Russell Bernard, B. Browne, M. C. Lewis, James Simpson.

Two Dollars each from—Liberty Wetherbee, F. D. Thorns, Henry I. Brunner, Rev. J. Scott, Jesse M. Smith, Mrs. Hattie H. Fraser, O. F. Yale.

Various sums—J. Y. Griffis, $1 10; P. F. Wright, Mrs. Levi Brower, John Thomas, G. W. Evans, 50 cents each.

Parcels sent since last week.

William Glidden..................by mail
Liberty Wetherbee.................. " "
John F. Huntley.................. " "
Henry J. Brunner.................. " "
Russell Barnard.................. " "
O. F. Yale.................. " "

Poetry.

By-and-By.

There's a little mischief-making
Elfin, who is ever nigh,
Thwarting every undertaking,
And his name is By-and-By.
"What we ought to do this minute
Will be better done," he'll cry,
If to-morrow we begin it;
"Put it off," says By-and-By.

Those who heed his treacherous wooing
Will his faithless guidance rue;
What we always put off doing,
Clearly we shall never do;
We shall reach what we endeavor,
If on Now we more rely;
But unto the realms of Never
Leads the Pilot By-and-By.

Children's Department.

The Bottom of the Barrel.

In a city in Virginia, in the year eighteen hundred and sixty-four, I knew a young mother who, with her four little boys, was living in great poverty. They were the wife and children of a Confederate soldier, and his pay was their only means of subsistence.

Five persons to be fed and clothed out of the pay of a private in the Confederate ranks, in eighteen hundred and sixty-four! None but those who lived there then can fully understand what utter destitution this implies. Twelve dollars a month, when provisions stood at such prices that I fear it would bring discredit upon all my statements, were I to record them!

This little family had not always known want. The mother, educated and brought up in comfort, had married a clerk in the dry goods business, who, as he prospered in life, had been able to set up for himself, and thus had maintained his family in comfortable ease. But the call had come to give up all this, and turn his back upon "wife, children and home," and he had obeyed it.

Their pleasant little dwelling had to be exchanged for two small rooms in a large and dreary habitation, occupied by several other families equally unfortunate. The mother could do nothing to add to their little funds, not only because her time and strength were taxed with the sole care of four very little children, but because she was afflicted with an infirmity of the eyes. Thus her remarkable skill and ingenuity in the use of her needle were rendered unavailing.

Here was a helpless little brood indeed, but He who hears the young ravens when they cry, spread over them his shielding wings. Among these four little boys there was one whose infant trust in the love and goodness of his Heavenly Father shone like a fixed star. When his mother's heart was ready to break with the weight of want and woe, his little voice was always ready to sooth, and cheer her with the lessons of faith learned from her own lips. He seemed a little comforter sent from Heaven to bid her keep up heart and hope. Sore was her need of one. As the meal would go down in the barrel, down would go the mother's heart—sinking, sinking. But this little cherub with his clear, bright faith, took note of the fact that the barrel was no sooner emptied than by some means or other, it was supplied again.

One day he sat and pondered over this, until a thought flashed into his mind like a ray of light from heaven. "Mamma," said the little one, with a face all aglow, "*I think God hears when we scrape the bottom of the barrel!*"

I do not know how this childish utterance may affect others, but I cannot write it without tears—not tears of compassion simply for such pitiful poverty, but tears of gratitude for such beautiful faith, tears of delight in the tender poetry of the unconscious babe.

Yes, little one, you are right. Through all the mighty music of heaven, swelling up in sublime chorus from the innumerable multitude, that little dreary sound of earthly need has reached the ear of Infinite pity. He has heard and he will relieve.

I have taken up this little note of triumph and sounded it on, hoping it may reach other ears besides those of the mother to whom it was first uttered—that it may cheer other weary hearts besides hers.

When all the springs of comfort seem to fail, think not, O fainting pilgrim, that you are forgotten in your need, for as surely as there is a God in heaven, "He will hear when you *scrape the bottom of the barrel!*"—*The Advance.*

"I'll Keep my Eyes Shut."

A writer in "The Young Pilgrim", tells this incident:—

"Little Henry had been quite sick. When he was slowly recovering, and just able to be up and about the room, he was left alone a short time, when his sister came in, eating a piece of cake. Henry's mother had told him he must eat nothing but what she gave him, and that it would not be safe for him to have what the other children did, till he was tronger.

"His appetite was coming back: the cake looked inviting; he wanted very much to take a bit of it, and his sister would gladly have given it to him. What did he do?

"'Jennie,' said he, 'you must run right out of the room, away from me with that cake; and I'll keep my eyes shut while you go, so that I sha'n't want it.'

"Wasn't that a good way for a boy of seven years to get out of temptation? I think so. And, when I heard of it, I thought that there are a great many times when children, and grown people too if they would remember little Henry's way, would escape from sin and from trouble."

The Boy with a Straw Hat.

A crippled beggar was striving to pick up some old clothes that had been thrown from a window, when a crowd of rude boys gathered about him, mimicking his awkward movements, and hooting at his helplessness and rags. Presently a noble little fellow came up, pushing through the crowd, helping the poor crippled man to pick up his gifts, and placed them in a bundle. Then slipping a piece of silver into his hands, he was running away, when a voice far above him said: "Little boy with a straw hat, look up!" A lady leaning from an upper window said earnestly: "God bless you, my little fellow! God will bless you for that!" As he walked along, he thought how glad he had made his own heart by doing good. He thought of the poor beggar's grateful look; of the old lady's smile and her approval; and last and better than all, he could almost hear his Heavenly Father whispering: "Blessed are the merciful; for they shall obtain mercy."

He was a noble boy and had true courage. He was not afraid of being laughed at because he helped a poor beggar.

Christian Humility.

"But I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think: but to think soberly, according as God hath dealt to every man the measure of faith." Rom. xii., 3.

Christian humility is a most excellent grace. Especially does it appear as a lustrous ornament in the character of him who is professedly called of God to preach the gospel of the meek and lowly Jesus. It is a feeling that springs up intuitively in the heart of every man who is really taught by the Spirit and word of God. When, therefore, we hold intercourse with men who profess to be called by an holy calling, who, forgetful of the injunction of inspired Paul, contained in the above text, bend nearly all their efforts to a systematized arrangement of self-exaltation, we not only feel sad over the great injury they are doing to themselves, but we are sorry for the harm their course will do to the cause of God. Our lot has been cast with a few men in the course of our theological career, who, seemingly, would rather that the cause of truth should remain at a stand still, than that it should go forward by any other effort than their own. Such men have mistaken selfishness for christianity, and a desire for personal elevation for a love for real work of God. Did their influence stop with themselves it would not leave so much and so great evil in its train. Such men are often possessed of great tact in currying favor with those of whom they wish to make tools to bring about the end to which all their efforts tend, and these people being possessed of acknowledged goodness of heart, influence others, and the car of God's truth is so loaded with human expediency, that the efforts of those who have only the God of their fellow men at heart are almost entirely neutralized, and the cause of God languishes into dead formality, and man-worship. These men are very often flippant, possessed of a vast volubility of wordiness, which is mistaken by some for great smartness and keenness of perception, and the question is often asked how can any but a good man talk as he talks? forgetting that even monkeys and apes can chatter with almost deafening rapidity. They generally have good memories, and a peculiar faculty for coining other men's thoughts into their discoursings, and the multitude with gaping wonder are astonished at their profundity; forgetting that parrots even can repeat what they hear others say. Such men are very egotistic, and they manage to impress on the minds of the credulous the idea that they are of so much importance that the cause of God can hardly live without them. If you follow on the track of such men, you seldom hear anything about *what* they preached, but *they* preached. No doubt they did, and preached more of themselves than of Christ.

Every minister of Jesus Christ, who is such in truth, and is faithful to the holy calling whereunto he is called, will always be calling the minds of those to whom he ministers in holy things, away from himself to God, and Christ, and eternal truth. When the opposite course is pursued that man had much better, if he places any value on the spiritual condition of the church, stay at home, and on his knees before God wrestle in earnest prayer, till he shall find grace to enable him "not to think more highly of himself than he ought to think."

Brotherly love should always, it is true, be nourished and strengthened into an abundant growth, but real Christian charity will lead us to "love one another" because we see in each other the impress of the divine image. All else is "carnal," and tendeth only to death. When we keep constantly before our minds the fact of our own frailty, our entire dependence upon a loving God, for all in us that is truly good, we shall be very far from thinking very highly of ourselves.

In all our efforts, of a religious character, we should seek only to please the great Husbandman that has thrust us into the vineyard. The question then will never be asked "what will the people think of *me* in the effort?" but what will please my heavenly Father, and do the people good, unto eternal life?

May God enable us each to seek the injunction of the apostle always, then when the humble few shall be changed to an incorruptible life, at the soon coming of our great Life-giver, we shall be exalted to be equal to the angels, and be constituted children of God in the future, endless age of glory and immortality.

S. W. Bishop.

The Old Testament the Arbiter of Doctrines.

The whole of Christendom have fallen into the mistake that the New Testament must arbitrate the Old, and that the New has a supplement of doctrines and duties. The effect is to make the Old Testament nugatory, or to supersede it altogether. It is rarely appealed to by those claiming to be orthodox, for authority. It is so little thought of, that the divine authorities of earth have divorced it from the New, and the New from it; and thus put asunder what God hath joined together. True, they have done it ignorantly and unwittingly.

In my experience as a preacher, I found in two instances the parish Bibles were as good as new in the Old Testament; but the New soiled, torn, and leaves out of place by reason of the more frequent use and vehement pounding. These cases were not exceptions, but the rule in the history of church Bibles long used.

Now such a slight of "Moses and the prophets" is not to be tolerated, and needs to be corrected. Let us look at this matter in the light of the Scriptures themselves.

1. Jesus, our Lord and Saviour, and the Apostles deferred to the Old Testament, and they were ministers of the New. That is as "strong as two points of the law." Take a few instances in their teachings.

Premising (and this must be remembered) that when our Lord and his apostles spoke of the Scriptures, the New Testament was not included; for not a line of it was written until after the death and resurrection of our Lord. And when the apostles wrote, commending the Scriptures and enforcing them, and saying various things of them, they did not include the New Testament. So much is so true and so easy seen, that nobody of fair intellect and information will think of disputing it.

Then to the sayings of our Lord, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." John v., 39. "Ye do err, not knowing the Scriptures," etc. "And beginning at Moses, and all the prophets, he expounded unto them in *all* the Scriptures the things concerning himself." Luke xxiv., 27. "While he opened to us the Scriptures:" verse 32. This is a notable text. "And the Scriptures cannot be broken," John x., 35. Neither can they be superseded or substituted.

Remarks: Had our Lord taught anything contrary to the Scriptures, or added to their doctrines or ethics, He would have given just occasion for his rejection. See his vindication John v., 46. But his language was "How readest thou?" "They have Moses and the prophets, let them hear them." . . . "If they will not hear these, neither will they be persuaded though one rose from the dead." Luke xvi., 31.

2. The Apostles. "And Paul, as his manner *was* went into them, and three Sabbath days reasoned with them out of the Scriptures: opining and alleging that Christ must needs have suffered and risen again from the dead; and that this Jesus whom I preach unto you is Christ. Acts xvii., 23.

There were some, as a result of this effort, who went to searching the Scriptures, and that daily, to see for themselves "if these things were so." These were said to be the more noble for their pains. It does not appear from this record that these Bereans had even the suspicion that the Scriptures were in the least defective in quality or quantity.

There was one Apollos, instructed in the way of the Lord. The same was mighty in the Scriptures; for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ. Acts xviii., 24–28.

Paul again, and a notable passage, "Now to him, that is of power to establish you according to my gospel and the preaching of Jesus Christ: according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known unto all nations, for the obedience of faith." Rom. xvi., 26. This apostle declares, also, that he "kept nothing back that was profitable," and "shunned not to declare all the counsel of God." Notice, "kept nothing back," and "declared all the counsel of God." And "saying none other things than those which the prophets and Moses did say should come." The same has written, "that the Scriptures were able to make you wise unto salvation." And "profitable for doctrine" as well as "righteousness, for reproof and correction, that the man of God might be perfect;" and yet more: furnished, "Thoroughly furnished unto all good works." 2 Tim. iii., 17. Peter says (in effect) that they are more reliable than his testimony, though an eye witness. 2 Pet. i., 19, 21.

3. As a most valid reason why we should defer to the prophets has been premised, and it will bear repeating, viz. that the sayings of our Lord and his apostles, about the use and efficacy of the Scriptures, were chiefly spoken before the New Testament was written. If some were afterward, their allusion is always to the Old Testament, even in Paul's exhortation to Timothy, where he says, "preach the word." No new gospel. The New Testament has no new ideas of the Kingdom of the life to come, of rewards, of judgment, of man's nature, of faith, of practice, or of his destiny; and so of all the rest.

But what means all this talk about the dispensation of the Spirit? There is much transcendental talk that nobody can understand, and concerns nobody.

The new dispensation is a refinement upon the old, as a readable book is better for use than forms of type: as substances are better than shadows. But even this refined condition, is not peculiar to our dispensation. The best spirits before our Lord's day, or first advent, had more of the reality of our dispensation than any body or people since, except our Lord and his disciples. Enoch walked with God, and was translated by faith. Noah was perfect, and in close sympathy with the Lord. Abraham believed like a saint of God. Elijah and Elisha were filled with God, and wrought stupendous miracles. The prophets all anticipated our dispensation. Read Heb. xi. Please do it. What is more, the *faith* was theirs. Jude says, it was delivered unto them: and that we should earnestly contend for it; not in stitute another, as the habit and practice of our time is.

How like a mistake to, intrust this glorious, splendid dispensation with the exotic gentiles, who have no aptness but for vanity, idolatry and humbug. Such a vision as I have, of the abuse perpetrated upon this dispensation; which was set in motion under the auspices of signs, wonders and demonstrations of the spirit, by the hands of the mighty Son of God, followed by the inspired, flaming apostles, I am overwhelmed: my emotions enervate me; I reel under the pressure: the truth on paper would damage my subject. But, my brethren will go into a moment's retrospect with me.

The blessed gospel was corrupted in the first century: by the third it was quite another thing, and soon after extinguished by the decrees of councils, and "*the faith*" of Christ was made a penal offence by the edicts of kings, and is so to-day, in fact, as much as it was then, and through long centuries in form. O, for a mission of power against the abusers of our holy faith; or the kingdom, and the revelation of our dear Saviour, the ever blessed son of God!

It is plain that all this perversion of the gospel, that we complain of, and the failure of this dispensation—if not the dispensation a failure—the failure of every reformation that has succeeded, is because of the determination to make the New Testament teach differently from the Old. As the matter now stands, the New is made to contradict everything of doctrine in the Old. The Old says, "The earth hath he given to the children of men." The New is *made* to teach that "the good go to heaven." The Old declares of prophets, patriarchs, and kings, that they were gathered to their fathers—slept with their fathers."—"fell asleep," and so on. The New is made to teach that deceased saints are wide awake in heaven, and looking after other people's salvation and business. The Old has a promise of an incorruptible inheritance on earth, and the kingdom under the whole heaven; and the New, of course, is full of the same. Yet by this apostate age, the New is made to contradict it flatly; to dispute the Old and contradict itself; and many other lateral abuses are perpetrated upon the blessed Scriptures.

But some one will ask, What of the New Testament? Very much of it, to those who venerate the Old; but it does not amount to much with those who ignore the Old and over-ride its authority by the dogmas of councils, etc.

The New very properly is a unit with the Old. Its relation has the sacredness and oneness of a "Helpmeet;" not a dictator or usurper of prerogatives, which nature, custom, law and grace, will not allow in a *helpmeet.* The two Testaments are believed to be represented in Rev. xi., there called God's "two witnesses." If witnesses, their value and sole importance consists in their uniform and perfect agreement in their testimony. This leads to another thought. The very style of antagonists they stood up against through the dark ages have been detailed down to these times, still making the witness necessary.

B. Matthies.

Lanesfield, Kansas.

Spiritualistic Pretensions.

Spiritualism proposes to supplant and uproot Christianity and substitute in its place the worship of demons. Among other questions put to the spirits at the "Banner of Light" office in Boston, and their answer, as published in the "Banner" for April 10th, 1869, is the following:

"Ques. Is Spiritualism, as a religion, to supplant Christianity?

"Ans. Spiritualism, as a religion, I believe, is to supplant Christianity. The era of the Christian religion is passing away, changing. It will lose nothing of its life, nothing of that which the world of mind has need of, but it will part with its dross and become absorbed in the newer and more perfect."

The spirits, through their mediums, are making a most persistent effort to destroy the influence of the Bible and the Christian religion.

We are aware that some think we magnify the present and coming influence of spiritualism; but we are sure if they knew all we know about its workings, they would think us quite moderate in what we say about it. The final conflict of principles and doctrines—truth and error, Christ and Belial—we are satisfied will be between all of the true followers of Christ, from every denomination, on one side, while their antagonists will comprise the Spiritualists, embracing the great mass of the people, including a host of mere nominal professors of religion on the other side. It will be a conflict—already begun—between the true and the false, light and darkness, God and the Devil. *Activity* is seen everywhere in the ranks of Satan, while the most of Christ's professed children appear to be asleep. Is it not time to heed the warning to "*watch!*" Are not the "perils" sufficient to keep us awake? Christian soldier, gird on thine armor for the conflict. This is a time when every Christian should be able to give a Bible reason for his hope.

The Bible informs us that "the spirits of devils [demons] working miracles" are to "go forth unto the *kings* of the earth, and of the *whole world,* to gather them to the battle of that great day of God Almighty." Rev. xvi., 14. The next event, in connection with this work of demons, when they may seem to be successful in their plans, is the coming of Christ. At the time when the people generally will have given up the idea that Christ is ever coming *personally,* he says: "Behold I come as a thief." Rev. xvi., 15. Though warned as in the days of Noah and Lot, the most of the people will have no more expectation of the personal advent of Jesus, than had the antediluvians of the coming flood, or the Sodomites of their destruction when they gathered about the house of Lot, the night before they were destroyed by fire and brimstone.

Again we say, *awake,* and gird on your armor, and be ready to meet the great foe under all circumstances. Let cowards flee, but let every true child of Jesus be bravely bold for the right, if he stands alone in the conflict. Victory is sure to all true Christian soldiers. But lovers of the world, and those who conform to it and seek its friendship and honors, and chase after its silly, ungodly fashions, must not expect to stand when the hour of trial comes. He who will bow and submit to what is wrong, to secure popularity, is unworthy of eternal life with the pure and the holy, who have denied themselves of "ungodliness and worldly lusts." He who will not bear the cross has no reason to hope for the crown. Said Jesus: "Whosoever doth not bear his cross, and come after me, he cannot be my disciple." Luke xiv., 27.—*Selected.*

Seeing Ghosts.

I recently conversed with a clergyman's wife, who affirmed that she had positively seen her deceased friends, in a disembodied state, with her natural eye. I asked the privilege of cross-questioning her, which was granted, with the following result:

That you saw something I will not deny; but did you see with your natural eye, or with the eye of your imagination intensified?

"I saw the spirit of my own sister with my natural eye."

Are you sure that you did not see her with the eye of imagination?

"I am sure there was no imagination about it; I saw her with my own literal eyes."

Then I have a few more questions to ask. Did you see her in the daytime, or at night?

"At night, about nine o'clock."

Out of doors, or in a house?

"In a meeting-house, at a prayer-meeting."

What was your posture at the time—standing or sitting?

"I was kneeling in a pew."

Were your eyes open or closed?

"My eyes were shut."

Can you see objects with your natural eyes shut, only by the eye of imagination?

"I certainly saw her, and knew her, too."

"Can you tell one person from another with your eyes closed?

"I could see her plainly."

Can an immaterial being be seen more easily than a material one, with the natural eye, unaided by imagination?

"I saw her; it wasn't imagination either—I knew her."

Well, did she appear in a state of nudity, or did she have on some kind of clothing?

"She wore a long, beautiful flowing robe."

Now that robe was either literal or imaginary; and you can't see a literal robe with your eyes shut, if you try all day; so you certainly saw the robe with the eye of imagination; and if you saw the robe with the eye of imagination, its wearer, which was seen at the same time, was seen on the same principle, for you did not see it with two sets of eyes. The eye of imagination can see just as plainly with the natural eye closed, as with it open; but the natural eye must be open in order to see either robes or persons. The eye of imagination intensified sees many things when the natural eye is not closed.

Judge Edmonds, the Spiritualist says: "I have seen spirits clothed apparently in their every-day dress, in grave-clothes, and in the habiliments of the spirit-world, but never saw one without clothing." Yes, Judge, "apparently," not really; else where do they get this clothing? Do they shear sheep, card wool, spin yarn, weave cloth, and hire spirit-tailors to make garments in the spirit-world, for the millions? Or do they steal them from us? If the clothing is only "apparently" such, then the spirits that wear it may be only "apparently" such, as the one is seen as really as the other. What the "habiliments of the spirit-world" are, we are not told—but as the Judge can "see material objects through" the ghosts, clothing included, all being 'transparent," we can't see the need of any clothing, as it is no concealment, and too thin to keep them warm, being made out of moonshine, or something similar.—Wm. Sheldon, *Voice of the West.*

Beef Tea Better than Whisky.

"Zion's Herald" relates a case of one who became so low as to need the use of stimulants. These the physician prescribed. The patient got better rapidly, and the doctor was congratulating him on the favorable result of his prescription, when his self-satisfaction was marred by the information that the whisky was untouched, and that beef tea was the cause of the cure. The patient was a sensible man, and was the cause of the doctor becoming one also, for the latter gave testimony in a convention afterward, that beef tea might much better, ordinarily, be prescribed where alcohol now is.

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

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THE NON-RESURRECTION QUESTION.

A REVIEW BY ELDER W. S. CAMPBELL.

ELD. L. C. COLLINS has issued a tract on the above question, which I desire to notice.

Having formerly been acquainted with this most estimable brother—a member of the same Methodist Conference for a time, and an associate in the early preaching of the Advent doctrine—I hailed with joy his return to the ranks of those he seemed in some sense to leave, after the first great work in the spread of the Advent truth.

I have ever had a great regard for Br. C. as a gentleman and a Christian. This is not in the least lessened by finding that we differ in theological doctrines; nor, I trust, will our fellowship be in the least degree neutralized by this dissension. I am more than happy that my old fellow-laborer is sound on the question of *immortality* as the gift of God in Christ. God speed in divine study.

The first grand assumption of the tract is, that "God's providence makes no distinction in this life;" and from this the conclusion is drawn that "sin is positively to be punished." We do not deny that actual transgression will be positively punished.

It might appear equally unreasonable to a man who believes in eternal torment that one should ever hold that a man could be rewarded according to the deeds done in the body, and still be destroyed in a few hours; for, if destroyed by fire, it would not take long to effect the result.

It is made a great objection to the doctrine of the destruction of the wicked that the wicked get so little by it that *really* it is of no great account—it need not be feared! Br. Collins sees no way in which the wicked are punished in which the righteous are not involved equally, and the one class punished equally with the other, if the wicked dead rise not. I am sorry he does not see it; but I fear the great trouble is the still confounding of punishment with torment: this the Bible does not do.

He will see it in a short time. A man who, like Br. Collins, is in the trail of truth, will overtake that blessed inculcation that torment is not the mode of the God of mercy in punishment. There is no necessity of torment in punishment. At the same time, the righteous are in the Word said to suffer afflictions and to endure chastening. But Br. Collins has so recently ignored the doctrine that punishment means suffering, that we should wonder that so soon he should have fallen back to the old line of remark to refute a position which he will find, by every mode of attack, is perfectly impregnable.

Br. Collins believes the word. Now, when the word says so plainly, "These shall go away into everlasting punishment," we learn, by examination, that they will not live forever in torment, but will be destroyed in the punishment. The punishment being unlimited, the suffering, of necessity, being limited by the capacity of a finite being to endure. All this is right; everlasting punishment means an everlasting condition. But here, in his tract, we are told not only that the righteous and the wicked suffer "Just as actually," the one as the other, but the argument from Providence (always true, in a degree, at least, and the only one used in the Old Testament), we are told makes even the righteous suffer punishment in this life. This argument—*a posteriori*—makes the righteous man, who is enduring his trials, even persecutions, for Christ's sake, the greater sinner; and, consequently, unrighteous, because God might choose to inflict suffering upon the sinner in the present life for his sins. This would be equal to the assertion that the argument from Providence removes all distinctions in moral character and action; and because we cannot see how God can regulate those actions or establish the rule for them and the penalty of violation, unless he torment men after they are dead.

Br. C., we repeat, believes the word. Now, the word says, "The wages of sin is death." But the believer in eternal torment says it is not dying, it is a life in torment after death. Now, we know, or we suppose we know, what the penalty is by what we read, and we read that death is the punishment of sin. How will my brother dare say that it is not; but living a short time after death, or dying after death?

We also know that all that we find of the moral condition of men is established by the rule—the character and the consequence—by the word. Does the word present any such invariable condition of the righteous and the wicked in this life as Br. C. uses on which to base a conclusion that the wicked will live, i. e., because they must have a life to come in which to suffer enough to die? Not at all.

Read: "Godliness is profitable unto all things, having the promise of the life that now is and that which is to come." As to the "good things"—"No good thing will He withhold from them that walk uprightly."

Need any man be told that promises of good to the righteous, and threatenings of evil against the wicked, for this life, abound in the word of God?

As to the conscience, that is another matter. I do not know that a man will suffer in his feelings according to his sins, or that the punishment is anywhere made dependent on the susceptibility in the sinner to find impressions. What we claim is, that God will do as he has said with the sinner: not that he works with his feelings. I hope he will not suffer torment in his feelings, unless it will do him or some one else good; and it will not after he is condemned and the good justified. "God is love." Afflictions are not meted out to the righteous except it be for good. And all the inflictions upon the wicked must be for good to somebody.

It is freely admitted in the tract "that death is the penalty of sin." Very well; what follows? Will the penalty be sufficient? Will it be doubled? How much more than the penalty will God inflict? It will be contended that the penalty will not be less than the published, threatened infliction. With equal truth, it must not be more, we say. "But it cannot be natural death." Why not? I know nothing of these distinctions of *death*, thus so freely spoken of in the Bible. Do you? "If the righteous were all translated, then it would be manifestly clear." But how would it be any more clear than the change into immortality makes it, when the promise is of a life to come? If the state of the future is one of resurrection (and it is, as Br. C. believes, and as Paul teaches), what matters it whether they are translated or raised? They will not be raised and then changed! (Does Br. C. believe they will?) The time is nothing, if the dead sleep, as the writer of the tract believes. "Death reigned from Adam to Moses" (not from "Moses till now." Not "a common grave for the good," if we believe Christ), "over them that had not sinned."

I should as soon stop here as to stop where our brother does; and then, by stopping there, we have the statement that those not under sin were under death, which is what the *mortal* resurrectionists advocate, that they may plead the justice of God requires the life of the sinner to come back, i. e., justice to the sinner, because he was under death, but not under sin, i. e., not to blame for it. Great idea, that. But Br. C. does not believe so. The text he really needs, in his argument, is, "after the similitude of Adam's transgression"—the whole text.

They had sinned, but not in the same manner that Adam did. The condition was different, but they had sinned, else death could not have had dominion over them. But now the relief comes at last. "Who is the figure of him that was to come?" and herein is the ground of judgment. Adam was the figure of Christ. The two Adams came in to make *condition* and *salvation*. Does not the one condemn and the other justify, or save? Our brother, I think, amazingly mistakes when he says that death reigns over men till the general resurrection. Christ is "the resurrection and the life." In the one Adam is death and condemnation; in the other Adam, is life and salvation; but the second develops the condition. The sinner's death is seen in Christ. If he is an Adam, it must be so: and Adam was the figure of him. The "*reward*" and the "*doom*" will be determined by the "resurrection" *by Christ*.

Death is now stated to be an infliction on the sinners, and it is said must be entirely distinct from anything *visited* upon the righteous. Well, then, on all Adam's posterity it is a condition, and not a penalty, is it? Suppose, now, that God makes it a penalty in the continuance? "But I cannot see it!" Well, God says "*death*" and the tormentist says, we "cannot see it: it is living." Admitting that the penalty is not *visited* upon the righteous, does it follow that the penalty upon the sinner is anything different, more or less than God has so plainly stated, "The soul that sinneth, it shall die?" Can it any more than die under that sentence? "The wicked shall be turned into hell" (*sheol*), the grave, destruction. It might be a punishment in this life, by which it is ended, if it means the grave: also, "shall be cut off," and "consume," and "perish?" If a man has no life in Christ, and goes to corruption, as he certainly does when he dies, he will perish in his own corruption, utterly. These threatenings, some of them, are fulfilled when the sinner dies, and he "goes down quick into hell," "never to see the light."

The infliction is made the application of the penalty often in the word.

The prophet who disobeyed the word in going back to eat with the old prophet who lied, was killed as a penalty; and many instances appear. "But this was special." No matter, it is the *same death;* the "same penalty;" and as the righteous die, the nature of the penalty is the very same in both cases. But the manner is different; one is a violent death; the other a natural one. Very well. The continued death of the sinner is in a manner determined in the wisdom of the Almighty; the violence upon death, in the case of the righteous, in the wisdom of God in Christ, is another manifestation, but the same death. It is assumed that the penalty must be entirely distinct from anything visited on the righteous. Well, this *visiting* may be the hinge on which the whole thing turns; for God does not visit death on the saints, unless it be in such cases as Moses', who needed a little wholesome discipline just then; and God, to keep him out of the land, told him to die.

Take care for your axiom, brother. But the blessings upon the righteous are entirely distinct, including the being "raised up at the last day." Alas for the tract that the gospel makes its *positive* consist in blessings, not cursings.

To pass under the law for the punishment of sin, without finding Christ there, would be to kill the whole; and by Christ, only, the righteous will pass out; first by justification, then by resurrection. Amen. Leave the duration to the word. What says the law of the nature of the punishment, my brother?

Again! What *must* be, is what *is* stated; and what men say, they think, must go for what it is worth. Does my brother see any position for Christ in the 7th paragraph of his essay? Indeed, the terrible wrath to be visited on the wicked will not come nigh the righteous; but this Old Testament quoting refers to violent death, which was a penalty; while *natural death* did not stand so. Yet it was the same condition. "If ye live after the flesh ye shall die." Our dear brother says, "this cannot mean natural death: must mean the second." Well, well, what is the Second? Here, is the very question to be determined. "Saved out of it," or "from it." Will it be saved out of it, or from it? If the second death should prove to be symbolical, and mean a condition of extinction, or death without any remembrance, they would die "any way." Not as they would *die else*.

To escape from a thing that we are in, would be a blessing secured by the Spirit. We are in natural death, my brother. Now, Jesus says that the believer "shall not taste of death"—"is passed from death into life," and "shall not come into condemnation." It is also plain that Jesus did "not come into the world to destroy men's lives;" but "that whosoever should believe should be saved." Here is your *position*. Again, "If ye believe not that I am he, ye shall die in your sins [condition]; and where I am ye cannot come" [punishment].

No difficulty here, brother. Take the word *with Christ in it* and all is plain.

The use of terms not found in Scripture gives the brother, who refers them to his opponents, the occasion to say that a distinction is made where the Bible and reason make none. But the assertion is, nevertheless, unscriptural that the righteous have as fully passed under the power of death, and that they see corruption, as the wicked, while the true scriptural idea of the law of sin and death is admitted.

1st. Christ, who should come into this assertion (but does not), died without seeing corruption, and it was not possible that he should be holden of death. If victory over death is attained through Him, then the saints, like Him, will not be holden of it. And 2d. Paul says, the other law, of the spirit of life, hath made him free from the law of sin and death. 3. They have not "perished alike." Nor will the future action of God, or the future condition of man be necessary to the distinction. The distinction will then appear (at the resurrection); it is already made.

"If the dead rise not, then they *also* which are fallen asleep in Christ are perished"—The wicked are perished already; and the saints will "*also* perish," if they are not raised from the dead. There is, in this, a distinction, all based on character, which is known to God, and which will give character to the resurrection, rather than be determined by it. "Blessed are the dead who die in the Lord." No one, that I know of, believes that the spirit clings to dust. Yet, by *promise*, it is true that the Spirit of God is the resurrection power by which to place the child of God in the world to come. But if "the same Almighty power will be required to raise the one as the other," the "Almighty power" must come upon the sinner, by the Spirit; for that is the Almighty power specified; hence the promise of the Spirit, for this purpose, is not designed for the righteous alone, but the wicked *also*; and still farther, the sinner has the promise of the Spirit to bring him to the world to come.

A pretty good guarantee of a resurrection to life.

"The resurrection cannot come from any germ." It is not properly a *re-creation;* but it is literally applied to man's *re-living*. But if death be "an extinction of life"—"perfect and complete"—how can life come again without the exercise of creative energy? "He hath given to the Son to have life in himself." "He quickeneth whom he will." He said he would quicken the saints, "raising them up at the last day;" but He again said, the wicked "shall not see life." If you find fault with this last quotation please notice this, "I am the resurrection . . . he that believeth in me, though he were dead, yet shall he live. [What of a dead sinner?] He that liveth and believeth *shall never die*." Death is an entire negation of life.

The tract assures us that the "sleep in Christ is an assurance of a resurrection to eternal life." But the figure of sleep is, he says, "a proof of the resurrection of all men." If the sleep is in Christ, and the resurrection is in him, and by him, where is the hope for the sinner? "Your life is hid with Christ in God. When Christ, who is our life, shall appear," etc. Those who sleep out of Christ, must take the chances of being thus out of him (in death), and will sleep a perpetual sleep. But not to insist on any such passage, the *power* of his resurrection is to be obtained by seeking; Without it, the death is unbroken.

"The Spirit [of God] returneth to God who gave it." What is the consequence? Destruction. "Thou turnest man to destruction, and sayest return [to dust] ye children of men." Once in destruction, how will they get out, but by a power specially appointed for the result? Such is Christ's power to raise the saints. But this is the *end* of the wicked.

"Whose end is destruction." "*Everlasting destruction.*"

[To be continued.]

SAYINGS OF MARTIN LUTHER.

"WHAT is our sleep," he said, "but a kind of death? And what is death itself but a night sleep? In sleep all weariness is laid aside, and we become cheerful again, and rise in the morning, fresh and well. So shall we awake from our graves in the last day, as though we had only slept a night, and bathe our eyes and rise fresh and well.

"I shall rise," he said, "and converse with you again. This finger, on which is this ring, shall be given to me again. All must be restored. God will create new heavens and a new earth, wherein dwelleth righteousness. There all will be pure rapture and joy. Those heavens and that will be no dry, barren sand. When a man is happy, a tree, a nosegay, a flower, can give him gladness. Heaven and earth will be renewed, and we who believe shall be everywhere at home. Here it is not so; we are driven hither and thither, that we may have to sigh for that heavenly fatherland."

"When Christ causes the trumpet to peal at the last day, all will come forth like the insects which in winter lie as dead, but when the sun comes, awake to life again; or as the birds who lie all the winter, hidden in the clefts of the rocks, or in hollow banks by the riverside, yet live again in the spring."

"We are not to stay here, and we shall be dearly welcome by him to whom we go, and I hope that when I shall see you clothed in white raiment, washed in the blood of the Lamb, and shall see you even at the elbow of our dearest Lord and Redeemer, and a crown upon your head, and following our Lamb and lovely Lord whithersoever he goeth, you will think nothing of these days, and you will rejoice and your joy no man taketh from you. And it is certain that there is not much sand to run in your Lord's sand-glass, and that day is at hand, and, till then, your Lord in this life is giving you some little feasts. It is true that you see him not now as you will see him then. Your well-beloved standeth now behind the wall, looking out at the window, and you see but little of his face—*then* you shall see his face and all the Savior—a long, and high, and broad Lord Jesus—the most lovely person among the children of men. O joy of joys! that our souls know there is such a great supper preparing for us."

"When we shall come home and enter to the possession of our Brother's fair kingdom, and our heads shall find the weight of the crown of glory, and when we shall look back to pains and sufferings, then shall we see life and sorrow to be one step or stride from a prison to glory, and that our little inch of time-suffering is not worthy of our first night's welcome home to heaven."

"Happy are they who are found watching. Our sand-glass is not so long that we need to weary. Time will eat away and root out our woes and sorrows. Our heaven is in the bud and growing up to a harvest. Why, then, should we not follow on, seeing our span-length of time will come to an inch."

"God may indeed call some especially to forsake father and mother, and wife and children, and all things for his dearer love. But when he calls to such destinies, it is by the plain voice of Providence, or by the bitter call of persecution, and then the martyr's or the apostle's solitary path is as much the lowly, simple path of obedience as the mother's or the child's. The crown of the martyr is cocsecrated by the same holy oil which anoints the head of the bride, the mother, or the child—the consecration of love and of obedience. There is none other. All that is not duty is sin; all that is not obedience is disobedience; all that is not of love is of self; and self, crowned with thorns in a cloister, is as selfish as self crowned with ivy at a revel."
—*The Schonberg-Cotta Family.*

ROMISH DESIGNS IN AMERICA.

BY WILLIAM H. SPENCER.

[Concluded from last week.]

STERN facts drive us to the conclusion that Romanism in America is a conspiracy. We weigh well our words, and know whereof we affirm. As proof, we will present some evidence from their own ranks. Dr. Brownson, long the editor of the only literary periodical in this country devoted to Romish interest, thus speaks:

"It (the Romish church) is now firmly established in this country. Our countrymen (Americans) may be grieved that it is so; but it is useless for them to kick against the decrees of Almighty God. They have had an open field and fair play for Protestantism. Here (in America) Protestantism has had free scope, has reigned without a rival, and proved what she could do, and that her best was evil: for the good she boasts is not hers. A new day is dawning on this land; a new chapter is about to open in our history; and the (Romish) church is to assume her rightful position and influence. Ours (this country) shall become consecrated ground (to Romanism) and here shall be established. Our (American) hills and valleys shall yet echo to the convent bell. No matter who is alarmed, or what leagues are formed, this is to be a Catholic country. And from Maine to Georgia, from the broad Atlantic to the broader Pacific, the clean sacrifice (of the Mass) is to be offered for the quick and the dead."

Such is their boast, open and defiant. Let this be fixed upon the reader's mind. Rome will make good her boast, if she can; and be assured of one thing, she will leave no means untried in order to succeed. She will bring Fenianism to her service, or anything, but what she will consummate her plans. If she once comes in power here—obtains the supremacy—she would curse all she touched.

Still there are other facts which it would be well to bear in mind. The Romish Society at Lyons, France, for propagating the Faith, laments that Protestantism has gained the ascendency here, and declares that "the Catholic church can never abandon the invaded territory." For twenty-eight years this Society has been sending money to the Romish Bishops of this country. In four years it sent the enormons sum of $612,656. How much money has flowed into this country for like purpose, we cannot tell. Even English Romanists have contributed to like schemes. Their zeal and hope are thus expressed by Mr. Morton: "The policy of this Society is to embody the Papal population together in the West. It aims at throwing a majority into the great Valley (of the Mississippi), and then control the destiny of the United States."

But we hear the plan uttered nearer home, under our very ears. The Duke of Richmond, once Governor of the Canadas, in a speech at Montreal, said: "The Government of the United States ought not to stand, and it will not stand; it will be destroyed by subversion, and not by conquest. The plan is this: to stand over the surplus population of Europe. They will go over with foreign views and feelings, and in course of time rise and subvert the Government. The church of Rome has a design upon that country. Popery will in time be the established religion of that country. To aid in this, many of the princes and sovereigns of Europe are concurring."

With these facts before us (and many more might be produced) we are not in ignorance of their designs and operations. They will conquer by subversion. See with what zeal and energy they gather the Protestant children into their schools, where they train them up in the Catholic faith; thus they are subverting the rising generation to the interests of Romanism. These facts are alarming in themselves. Their schools are increasing all the while; and they have so far obtained control of our Legislatures as to get the public money appropriated to their support.

Protestants of America—friends of religious freedom—open your eyes to these facts. The monster will soon have his grasp upon your throat. Do you say there is no cause for apprehension; that we are sounding a false alarm? His "Holiness," the Pope, will not view it in this light. Said one who knew, over twenty years ago: "His plans are deeply laid; his emissaries are secretly and effectually laboring, with the most untiring zeal, to accomplish his purposes. It is time that Protestants awake, and fully understand the danger to which they are exposed?

What shall we do? Shall we lull ourselves to sleep with millennial songs, while our enemies are preparing for our destruction? Shall we, the regal descendants of the pilgrims, who fled from tyranny and oppression; who planted religious liberty in the wilds of America; who watered it with their tears, and invoked the blessing of God upon it with their prayers—shall we submit to the galling chains of bondage and oppression? No; God forbid! No; we have heard enough of the horrors of Popery, of its infernal power, and the blood of slaughtered innocents, to do this. Before we will renounce that King who so soon will reign over this broad domain, in glory and splendor, we will enter the list as did our forefathers, who wore their lives away in Papal dungeons, or died for their Master at the stake. Whatever comes, let us stand up for Jesus. If we ever reign with him, we shall have to come up out of great tribulations. Rev. vii., 14. "Here is the patience and the faith of the saints." Rev. xiii., 10.

COMMUNION WITH CHRIST.

I THINK you will acknowledge that it is easier to serve than it is to commune. You will have observed that Joshua never grew weary when he was fighting with the Amalekites. It was hard work, but he did not get his arm weakened at it. But when Moses was on the top of the mountain in prayer he had to have two others to hold his hands up. So it is with us. The more spiritual the exercise, the sooner the soul tires of it. We could keep on preaching better than we could keep on praying, and it is easier to pray in public than it is to pray in secret; and let me say, that even in secret, it is easier to pray aloud than it is to sit still in your communion with Christ in the solemn silence of the soul. The choicest fruits are generally the hardest to rear. and the most spiritual engagements are the most difficult for us to manage. Beloved, we ought to have an eye to this, we ought to take care that we do not neglect these merely external things, which are good enough in themselves, these outward attending to ordinances, and sermons, and so on; but we ought also to take care that while we remember these in their proper places, we do not let these things crowd out better things, but see to it that we get to Christ, and do enjoy living, personal fellowship with him.

Communion with Christ is the most precious thing, and once lost, I do not care what you did in the time when you ought to have been communing with Christ, you may have won coppers, but you have lost sovereigns; for many have earned pence, but they have lost diamonds. For your own sake, and for the sake of those whom you would bless, you must see to it that sitting at the Saviour's feet is not neglected, even though it be under the specious pretext of waiting upon him. The first thing for our soul's health, the first thing for his glory, and the first thing for our own usefulness, is to keep ourselves in perpetual communion with the Lord Jesus, and to see that the vital spirituality of our religion is maintained, over and above everything else in the world.—*Spurgeon.*

DR. CHALMERS ON INFIDELITY.

"THE truth of Christianity," says Dr. Chalmers, "is neither more nor less than the truth of certain facts that have been handed down to us by the testimony of reporters. Let the historical evidences on which it rests be made to pass in review, and become the subject of sober, inductive examination; let the question be decided by a patient and fair inquiry; let the enemies of our faith show the world that their infidelity rests on higher grounds than a stale invective against the jugglery of priests, or the pertinence of a flippant witticism; let them bring along with them the spirit of cool and candid reflection, an anxiety after truth, and a ready submission to evidence. How little do they think, as they strut along in the pride of their infidel philosophy, how little of the spirit and temper of true philosophy is in them—of the humble, cautious spirit which Bacon taught, and on which Newton rests the immortality of his genius!

"There is a puppyism in infidelity for which I have no patience. I thought that now-a-days both gentlemen and philosophers would have been ashamed of it! At the commencement of the last century one had some credit in sporting the language of unbelief and infidelity—for they were supported by the countenance of Shaftesbury and Bolingbroke, who, in addition to their being peers of the realm, had a sufficient acquaintance with their mother tongue. But infidelity, like every other fashion, has had its day; and since the masterly and triumphant defences of our English divines, it has been generally abandoned by the superior and more enlightened classes of society, and, to use the words of an Oxford Professor, 'is now rarely to be heard but in the language of blackguards.'

"I revere Christianity, not because it is the religion of my fathers—I revere it, not because it is the established religion of my country—I revere it, not because it brings to me the emoluments of office; but I revere it because it is built on the solid foundation of impregnable argument; because it has improved the world by the lessons of an ennobling morality, and because, by the animating prospects it holds out, it alleviates the sorrows of our final departure hence, and cheers the gloomy desolation of the grave."

The Revolution in Cuba.

Our readers, from the secular papers, all know there is a revolution going on in the island of Cuba against the rule of Spain. Information as to its leaders, which is desirable, will be found in the following, article which we take from "Zion's Herald:"

THE CUBAN LEADERS.

For more than three years past, the whole island has been covered with a net-work of secret patriotic organizations among the Creoles and blacks, analogous to the loyal Union leagues of this country. These societies have met by stealth, had constant intercommunication, been organized into a grand executive head, been drilled to arms, circulated information and secret orders, had proclamations prepared, and were ready for a simultaneous rising; in fact had set a grand expedition in motion before the revolution in Spain took place. They can hardly be said to have taken advantage of that, for this revolution would have occurred, or been attempted, had Spain remained quiet. It is doubtful if the home revolution has aided the Cuban cause. Isabella was a weaker foe than the Provisional Government. Printed copies of the proclamations since announced were in New York six months before the outbreak in Spain. The insurrectionary movement had two distinct and independent origins, one internal, under Cespedes, an eminent Creole lawyer and jurist in Cuba; and another external, under Don Manuel Quesada, among the expatriated Cubans from Mew York to Mexico. Nobler men never led a nobler cause. Quesada is a native of Puerto Principe, of a noble family, and immensely wealthy. From patriotic motives he joined the attempt of Lopez to liberate Cuba, and was compelled to flee from his country. He has devoted his life to fighting Spain. In South America he has fought for the emancipation of the South American republics. Under Juarez he served as a major. general in the Mexican army, and won seven military honors for success against the *élite* of the French veterans. He is no adventurer, but a pure-minded veteran patriot, who has devoted his life to the expulsion of Spain from American soil. He has had in view every moment, for twenty years, the deliverance of his country. The disagreements between the insurgent leaders, which weakened their power at the first, resulted from the two separate organizations. These have now entirely and harmoniously coalesced, and form one movement. Cespedes resigns the military direction to the veteran Quesada, and becomes the civil head of the insurrectionary government. Quesada has a force of 7,000 to 10,000 men under his command, who are fast becoming a veteran army. The insurgent forces, numbering in all about 25,000, are under his direction. It must be remembered that he is on his native soil, and knows every mountain and defile in that lofty range.

It will go hard with the Spaniards before they succeed in driving Quesada from the field. The patriot leaders have laid a noble moral foundation for their success. All the slaves are to be emancipated and made citizens, with full power of suffrage, holding office, etc.

Perfect religious equality is proclaimed, and will be maintained. The most advanced common school systems in the United States will be immediately set in operation, if the rebellion succeeds It will succeed, most undoubtedly. There are millions of Cuban gold at its service in the United States and in Mexico.

The entire moral power of the United States and our Government is in favor of it.

Its success is the cause of liberty and justice, a part of the cause of humanity the world over. The cause of humanity is the cause of God.

The Separation to Come.

At a late meeting of the Church Mission Society in Liverpool, Dr. McNeile delivered an address, closing with the following remarks:

We believe that, first of all, there is a fearful separation to come, that the tares are to be gathered out and burned. We believe that the first great event before the personal appearing of our Lord will be the fulfilling of all those separations described in his parable, and that the world is ripe for that, and not for conversion. The apostasy is ripe for that. There is a falling away from the faith everywhere. There seems to be no power to rouse the spirit of men on behalf of spiritual things. There seems to be a deadness over the public mind for everything that does not affect the material enjoyment of life or the possessions of life. This is an unwholesome state of things. My dear friends, cry to him, who alone can do it, to increase your faith, and let me ask you, in all seriousness, one after another, this night to take a sheet of paper and write down solemnly, as before your Heavenly Father, what truth is there of which you are so certain, and the importance of which you feel so great, and that then relieved, you would desire, under his help, to proceed to lose your life rather than lose it; realize the fact and strengthen the spring it begins in the heart; it extends to those nearest, and widens as it goes, until it embraces the world in its anxiety to do good. Oh, keep the spring strong within your own souls, and keep the expression of it pure, according to the word of God.

We have somewhere met with the statement that a bluff old farmer once said: "If a man professes to serve the Lord, I like to see him do it when he measures onions, as well as when he hollos, 'Glory, hallelujah.'" The principles of the gospel of Christ belong to the farm, the workshop and the family circle, as well as to the church and the Sunday-school.

THE HERALD OF LIFE.

NEW YORK, JUNE 23, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Legitimate Result.

The doctrine of inherent immortality legitimately leads to atheism. This is the heaviest charge we have ever made against it. Is it true? Some will indignantly throw down this paper, and turn away with contempt. But why not hear before you judge?

In our issue of June 9th, we gave an article from "Zion's Herald," in which the writer said, "If God could annihilate the sinner He *must exercise* His power rather than to permit His dearly Beloved to expire upon the shameful cross."

Is not such a statement a clear affirmation that God has not power to put the sinner out of a living existence? If God has not power to annihilate him, then the sinner lives independent of God's power, and in spite of it. If so, then it follows that God cannot inflict pain on the sinner; for all pain is an encroachment on the life principle. But if the life principle can be encroached on at all, the continued encroachment will, in time, extinguish life, and annihilation would be the result, which the doctrine of inherent immortality says God cannot accomplish. Then it follows, that He cannot inflict pain at all upon the sinner: for if his life principle cannot be encroached on so as to produce annihilation of life, for the same reason it cannot be encroached on at all, and punishment is just as impossible as annihilation. What follows? Man has independent life, and no being can deprive him of it, nor cause him pain: the theological God cannot, and hence is no God. If, then, there is no God that can annihilate man, there is no other God than man himself, and atheism is the legitimate result, and pantheism is inevitable.

We charge the doctrine of inherent immortality, or deathlessness, as being atheistic in its legitimate tendency, and as being the parent of Pantheism, Spiritism, Universalism, and of various other corruptions.

To Our Readers.

We have labored, day and night, for years, to take from your pathway those doctrinal errors which hide from men's minds the beauty and glory of the character of the God of the Bible and his love for a perishing world. We have endeavored to present Him in that light in his character and government that should win your hearts to his love and service, and to draw you to love and confide in him who is the "brightness of God's glory and the express image of his person;" who, by his humiliation and death, having become the "propiation for our sins," God has "raised from the dead for our justification" unto life, that we "should not perish, but have everlasting life," through faith in him as "the way, the truth, and the life."

From many of you we have had expressions of joy and gratitude that might satisfy us if we only looked to yonr deliverance from bewildering and destructive traditions and doctrinal errors. This deliverance, great as it is, can be profitable to none of us, in the end, only as it shall lead us to love God better, and prize our Lord Jesus more, and to consecrate ourselves more entirely to the service of God in Christ. To this end it is essential that we have the indwelling of the Holy Spirit of God. If that dwells not in us, in its living power, we cannot be "partakers of the Divine nature," or have any Scriptnral assurance that we shall ever "attain unto the resurrection from the dead." Without this indwelling Spirit we do but "hold the truth in unrighteousness;" knowing what is essential to a future life, and yet neglecting to seek for and receive into our hearts the only agent that can ever "quicken our mortal bodies."

We would admonish ourself, and beseech all our readers not to rest in mental knowledge of what truth is, but strive by unfeigned faith in Christ to come into such deep and intimate union and communion with Him that our experience shall assure us that we have "Christ formed in us the hope of glory," and that "our fellowship is with the Father, and with his Son Jesus Christ."

Let none of us be content to "have a name to live" while we are in bondage to death; and in bondage to it we are, and shall be, unless we have the Spirit of God *dwelling* in us which "raised up Christ from the dead." We profess to believe there is no other way out of death but by that Spirit. Our Lord has told us that our Father in heaven is more ready to give his Holy Spirit to those who ask him than we are to give good gifts to our children. We are, therefore, utterly inexcusable if we live without such daily intercourse with God in Christ as shall give us the assurance that the Spirit of God has a controlling power over all our thoughts, tempers, words, and actions.

There is too much at stake, personally, for us to live without an assurance of the presence of God's Spirit, and his word ruling in us. Paul calls our attention to the fact that we are saved by "the renewing of the Holy Spirit, which he (God) shed on us abundantly through Jesus Christ our Life-giver." This gift Jesus calls "The Comforter; whom," saith he, "I will send unto you from the Father." Blessed promise. May we all know, by our experiences, the truth of Jesus' words, "He dwelleth with you, and shall be *in* you." By it may we be "guided into all truth," that we may be witnesses of the answer to Jesus' prayer, "Father, sanctify them through thy truth; thy word is truth." Thus shall we be "living epistles" for Christ, "known and read of all men." Let us "hold fast to sound doctrine" and "words;" but let these cause us earnestly to seek for the experience of their saving power in our hearts and lives.

God has given us an amount of his truth which sometimes amazes us, and for which we ought daily to praise him; but let our praise take that practical form of obedience and submission to him in all things, which will do more to please him and honor his name than any boast of knowledge, however true it may be in itself.

The Life and Advent Union.

The next anniversary of the "Union" will be held on Thursday, September 2, in Springfield, Mass. We hope all our friends, far and near, who can possibly be present, will not fail to be there. The meeting this year will, probably, be one of the most important that we have ever held; and all who can aid in our work we shall be pleased to see, that we may consult together, and devise means for greater efficiency in the glorious cause of truth which we have been called of God to advance, as we firmly believe. Let us all so far forecast in our affairs as to give the time necessary for this anniversary.

"The National Advent Camp-meeting" is to be held at the same place, commencing August 28th, and to be continued till Sept. 6th. Many from all parts of the country will meet at that time.

A Fearful Sign.

The literature and education of these days is one of the most fearful signs of the times in which we live. Surely it is no time to be indifferent to these things. Man has ever been seeking to "be as God;" or, to be his own God. Self-worship is the crying sin of our times. In other words, "*manhood*" exaltation is the prevailing spirit of our times. If there is not to be a *personal* antichrist in the future, there may be a *confederate* one, which will be no less a scourge to Christendom. On the subject of such a development, and the causes that lead to it, we published, some years since, an extract from an English tract, and re-produce it now for a voice of warning to all. Read and ponder it well. It is as follows:

The most fearful and ominous sign of the approach of Antichrist, is to be seen in the Protestant Literature of the day. Here even Popery itself seems to be outdone. The world is deluged with novelists and periodicals, from the hands of professing Protestants, many of whom make it their avowed object to advance the wellfare of mankind and all of whom boast of the progress of civilization. Yet when we examine these writers more accurately, we shall find them preparing the public mind for the reception of all the subtleties of Antichrist. The Tractarians are circulating their feeble but showy volumes, written purposely to attract and captivate the young and the romantic; casting some of the gorgeous light of the Roman Church over the ceremonies and institutions of Protestantism; throwing all spiritual things into the background of their picture, and bringing forward the priest, the baptismal font, and the decorated altar as the central group; throwing upon them all their light—giving them their warmest coloring—and fixing the eyes of the rising generation upon external rites and trivial ordinances, for the purpose of withdrawing them from spiritual objects. This has always been one of the artifices of an Antichristian Church; and if we look to *general* literature, we shall find it calling forth all the passions and energies of the Antichristian confederacy. One class of writers have taken up the horrible and ghastly school of the French romance, as their favorite model. Such men as Ainsworth and Bulwer, with a great deal of popular cleverness, but no real genius, have borrowed the manner of Parisian authors, and, like all other imitators, they have done still worse than the original inventors. A frightful medley of felons, assassins, profligates, and madmen crowd their pages—their scenes and characters are worked up to an intensity of force, as if human life were a perpetual fever, and atrocity the only occupation of great men. This *felon* literature—this heroism of the gallows, seems the grand object of all their exhibitions; carried out by means of situations in which no man was ever placed—sufferings such as were never endured—and villanies which in real life occupied an age, raked together in the fictitious history of an hour. Such vile literature as this must harden and brutalize every reader. It makes atrocity become a necessary excitement, and thus prepares the hearts of thousands for welcoming whatever horror or confusion may be poured forth upon the world.

Another class of writers have adopted the school of burlesque and ridicule. With *them*, everything human, and some things divine, are the groundwork of some jest, or some sportive sarcasm; nothing can occur among men, not even war and famine, but it gives rise to some humorous scene, or is made the subject of some lively caricature. The effect of this is equally pernicious, though in an opposite way—for, as the "atrocious school" hardens the heart to deeds of blood, so the "school of burlesque" hardens it into universal indifference. Each is equally a sign of the debasement of literature. It proves that we have drained off the old racy wine of the intellect, and are now compelled to revel upon the dregs. And each of them is equally a cause as well as a sign of approaching evil. For let the great Antichristian confederacy be once formed with an Antichrist at its head—let the world be once broken up by revolution and confusion, and where shall we find the multitudes who now take delight in these publications? Can we doubt where? The disciples of the "atrocious school" will join the movement with delight, for they will then hope to see actually, in real life, those terrible deeds, and those tempestuous characters, which they have so long read of, and admired, in the pages of romance. The disciples of the "school of burlesque" will join the same movement as a laughable diversion, as offering an exercise for their wit. Or they will stand carelessly aside to satirize all parties, and allow themselves to be crushed into perdition, while they think that all is but a jest! The Protestant, as well as the Popish world, is filled with multitudes of such persons—they are increasing as our literature is spread abroad: and every one of such is a fit proselyte ready made for Antichrist.

The last subject at present is that of general Protestant *Education*. It may be thought that the universal rage for education at the present day, especially in Protestant countries, must, by degrees, convert the world. But if so, we fully believe that it will only convert and prepare the world for the reign of Antichrist. The character of Antichrist is not that of a madman like Alexander, or a tyrant like Nero, but it is that of a *Substitute for God*. The very essence of the Antichristian confederacy is the substitute of human wisdom and human virtue, in place of divine, as the means of producing the greatest happiness and of renovating the world. It is the general movement of the world, in a state of *self-adoration* and *self-dependence*, toward imaginary and impossible perfection. It is *this* which will give birth to the Antichristian confederacy; and it is this very movement which, at the present day, forms the pride and glory of all our liberal publications. And can our system of Protestant education counteract and defeat this movement? On the contrary, it will hasten it onward! The whole object of our general education is power and worldly prosperity. Every branch of art and science—every faculty of the human mind—all the progress of society is trained in the one direction—to increase the power of man in the outward material world—to acquire wealth—to promote commercial enterprise—to perfect the refinements of luxury—to ward off the pains and hardships of life, and to make the earth a sensual material paradise to some, and a theatre of scientific vanity and display to others. The most admired and envied man is he who, by some clever scheme, or some happy invention, can acquire a name in the scientific world, or secure the largest amount of wealth. And the young are educated, and the old are hardened into one monotonous sensation (for *passion* is too honorable a word), and that sensation is—material prosperity, and the deification of the human intellect. Can such education restore the world to God? And our *religious* education is not to be trusted. Enter a parochial school, and what do you find? Catechisms learned by rote—texts of Scripture repeated as a task—mechanical exactness—spiritual neglect—quickness and good memory rewarded and admired—military regularity enforced, as if our spiritual enemies were an army of soldiers, to be conquered by superior tactics, and by military discipline! But the education of the heart utterly forgotten—the mighty tide of the passions left to roll on beneath, until the foundations of society are undermined, while the surface looks secure and stable. The education of the heart (we repeat) is unknown! and children are converted into machines, which are either dull or elastic, according to their *metal*, but nine-tenths of which are unconscious of spiritual life. Some, indeed, will be converted, . . . but the great majority are only hardened and made insolent by this mechanical education.

We must now conclude: and as the substance of the last two numbers, we leave it to the consideration of every reader, whether the world can be regenerated and converted even by Protestantism itself, while the Protestant Church has been already corrupted and converted by the world. To us it appears evident, that the present movement of mankind is almost universally toward one point—the self perfection of man, and the substitution of the human intellect for God. And this must quickly end in the dethronement of the Deity, and the establishment of Antichrist, until the Day of Vengeance shall have arrived.

The Satisfaction by Christ.

How did Christ satisfy the claims of the law? is a question often pressed by the infidel, and too often overlooked by the Christian. My reply is, By leaving unmolested in its grasp whatever it claimed. Law is justice; and an attempt to take from it is either an act of injustice, or supposes the law unjust; and a proposed purchase would be met by contempt.

Christ, by his death, demonstrated the justness of the law to man; and by his resurrection, life is manifested, or brought to light. Without the death and resurrection of our Saviour, we could have had no conception of a future life; but let us bear in mind that it is "the spirit of life in Christ Jesus that frees us from the law of sin and death." Our Saviour gave to the law precisely what it claimed of us; and what he gave remains under it; and the spirit quickened Him. Paul became reconciled to God by the death of His Son, and yielded the remainder of his carnal life to the law, and, by faith in Christ, laid hold "of the Spirit of life;" and the life that he afterward "lived in the flesh was by the faith of the Son of God." That nature which our Saviour held in common with us, He gave to the law, and retains only the Spirit; and after Paul had yielded his carnal nature to the law, of course, he did not retain it. The nature of Paul, after his conversion, is the same as our Saviour's after His resurrection. Paul, the persecutor, is *dead;* but Paul, the preacher, will *never* die; he sleeps in Jesus. If our Saviour had not been quickened by the Spirit, He must have remained in the tomb; and if we do not lay hold of the same spirit the tomb must be our eternal home. Surely, "man that is in honor, and understandeth not, is like the beasts that perish."

Br. Storrs, the above I have written for the Herald. I have just laid hold of the great principles of "Life from the dead through Christ only." The light broke into my mind from the principles laid down in Gal. ii., 19, 20. I have not intended to borrow ideas from any man, hut simply wrote what I see; and if it is worth inserting in our paper, do so; if not, throw it one side.

J. M. Chaffee.

Zumbrota, Minn., June, 1869.

Remarks by the Editor.—How any unbiased mind, sincerely desiring to know the truth, and that only, can come to any other conclusion than Br. Chaffee has come to, seems to us impossible. Yet we know the power of prejudice where the mind has been petrified, from our childhood up, with the falsehood of inherent immortality; and we are led to abandon the roots and branches of that upas whose poisonous sap has corrupted every branch of theology, with the utmost difficulty; yet the truth must and will yet destroy that corrupting tree which has so long dishonored God, and wrapped in impenetrable mystery the death of Christ, as no man living can see how we are redeemed by Christ, or the law is satisfied so that man can be saved, if the soul is immortal and its penalty is eternal torment.

One expression in Br. C.'s remarks may need modification or explanation: it is, that "The nature of Paul, after his conversion, is the same as our Saviour's after His resurrection." That Paul, by his conversion, became a *partaker* of the "same nature" is true; but it was only embryotically, not yet perfectly established, or permanently developed; for he saith, "I keep my body under, and bring it into subjection; lest that, by any means, when I have preached to others, I myself should be a castaway." 1 Cor. ix., 27. But a man must be a partaker of "the same nature of Jesus after His resurrection," or the law holds all the life we have, and a resurrection is impossible. When the law has taken the animal life, that life is never restored: it is "the law of the Spirit of life in Christ Jesus," and that only, that can "make us free from the law of sin and death." Rom. viii., 2, 11, 13.

Prevalence of Crime.

This subject, simply in itself considered, is so uninviting we deem it proper to remark that our occasional allusions to it do not transpire because we have any love for that kind of work, nor because we desire to induce our readers to a contemplation so harrowing, but as one of the signs of the times it is not without interest to all vigilant watchers of passing events. Such a prominence has it assumed that we frequently hear people who know nothing of its being a peculiarity of the "last times" express astonishment at the wonderful, abounding and fearful increase of evil.

From a New York morning journal, issued Saturday, 19th inst., we select the following:

"Suicide of a woman, by taking Paris green; another of a woman by taking poison of some other kind; Homicide in Harlem; desperate attempt to kill at Throg's Neck; a bold and successful operation by bank thieves in open day; a woman beaten to death by her husband; probable homicide in Brooklyn; an old lady killed by her sons; three or four children poisoned to death by their mother; a disgraceful prize-fight near the city; extensive frauds; a woman convicted of murder and sentenced to be hung; a murder in Newark; a suicide by drowning, and another by hanging."

This would seem quite enough for one morning's report; but it is exclusive of persons found floating in our rivers, and who came to their death no one knows how, but such as will not and cannot tell, and thefts, brawls, burglaries and desertions too numerous to mention. Evangelical Christians, so-called, are in the habit of devoting one week in each year to prayer for the conversion of the world. Would it not be well to make it two weeks, or two months, even? Of course, it would have no weight with God in inclining him to make void the word He has spoken; but it *might* result in religionists of the more popular school being brought to a knowledge of the truth respecting the present continuance, but final destruction of evil in every form. Said our blessed Lord, at the end of the world: The angels shall come forth, and sever the wicked from among the just; and shall cast them into a furnace of fire." Are the wicked cast into the fire for the purpose of tormenting them? Hear the reply of Jesus: "Let both (wheat and tares) grow together until the harvest; and in the time of the harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to *burn* them." When tares are burned in the fire they are destroyed. Beyond this time of burning the revelator saw "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. What follows then? Why, that wickedness will continue unto the coming of Christ, and will then be destroyed forever. God hasten the time. But it may be asked, Are we to do nothing for the conversion of our fellow creatures? Most assuredly we are to do something. We are to labor earnestly, consistently, intelligently. We are not either, as individuals or as organizations, to spend a *thousand* dollars, for instance, to gratify "the lust of the eyes, and the pride of life," by the erection of magnificent, costly churches, from which the poor are excluded, to every *ten* dollars that we devote to the dissemination of truth and sending the gospel glad-tidings to the poor, the ignorant and degraded. We are not to beg hard-earned money and then spend it in endeavors to convert the heathen, while the same amount judiciously expended will bring to the knowledge of the glorious gospel truth, and direct in the way of life ten times as many here in our own land where vice of every description and grade flourishes as it does not in heathen lands. We are to engage and continue in careful and prayerful study of the inspired word that we may be intelligent dispensers of truth, teaching nothing but what is in harmony with the revealed character of God; for so shall we the more perfectly glorify Him, reaching a far greater measure of sucess in winning souls to Christ. Let Christians beware alike of lavishing upon worldly folly and, wilfully ignorant or unmindful of God's designs, seeking the accomplishment of what is not in the order of providence. Trust in the Lord, for He alone can rightly direct our efforts.

L. C. T.

Bloomfield, N. J.

Death-Bed Repentance.

A certain American physician, whose piety led him to attend to the spiritual as well as the physical welfare of his patients, stated that he had known a hundred or more instances in his practice of persons who, in prospect of death, had been hopefully converted, but had subsequently been restored to health. Out of them all he did not know of more than three who devoted themselves to the service of Christ after their recovery, or gave any evidence of genuine conversion.

A minister of some eminence and large experience once said, "in all the visits I have paid to the sick during the course of a long ministry, I never met with *one* who was not previously serious, that ever recovered from what was supposed the brink of death, who afterward performed his vows, and became religious, notwithstanding the very great appearance there was in their favor when they thought they could not recover."

The testimony of these witnesses is not unlike that of other observers in this matter, and doubtless fairly represents the facts in the case. To two classes of people, the facts teach importrnt lessons. A terrible warning to the impenitent, for they know not what hour may close their day of grace. Having no love for Him who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," they rest their expectation of a future existence either on the belief that God will save all, regardless of character, or on the safety of death-bed repentance. Opposed to the former, as we believe, stands the word of God; while against the latter, almost all experience relating to it testifies that hope, however seemingly strong, inspired under such circumstances, is false and illusory. To all who labor to convert sinners to Christ, they teach, or should teach, the unreliability of conversions effected through the agency of the future torment theory. Fear of punishment is not a worthy motive to obedience, and obedience based upon it will always be short-lived. True discipleship commences in love; is rooted and grounded in love, works the works of love, and finishes in love. It is all love; fear, except to do evil, having no part in it. Surely truth is more valuable than error, infinitely better every way. Why, then, will professed lovers of it persist in teaching error instead? Why?

L. C. T.

Bloomfield, N. J.

The Tent Project.

West Abington, Mass., June 14, 1869.

Br. Storrs: Br. E. Wolcott is unable to go out with his tent personally. Some of us feel willing to go with it, if the means can be provided and there is a necessity for it; but equally willing not to go, if no necessity exists, for there is work enough to do. Yet there is an interest in going to new places, and speaking "all the words of this life," in the ears of the multitude, that I love.

But I do not altogether like Br. Hanford's suggestion. To go into new places is the great object, yet some places, which have been "burnt over" by other preaching, might be found quite new as a field for the "Life views." There are new places where much good can be done if we can find means to hold meetings with the tent.

Having spoken with Brn. Clapp, Olmsted and Clark, of the church in Hartford, Conn., about getting Br. Wolcott's tent for a meeting at Warehouse Point or Windsor Locks, about the first of August, I would now say to them, that I have had no further correspondence with Br. Wolcott; and those brethren should address him on the subject in season to make the arrangement, if the meeting is to be held, as I have no time *to attend to it*. I want the tent, if it comes out, to go to some one or two *old* places where the life views are needed with a power to set the truth home to every heart. Let us have out-door meetings if we can. I am ready to make any sacrifice I possibly can for the cause.

If we have our convention at Springfield, we shall need the Tent there.

I am sure that nothing will be done by the Camp-meeting Committee that will either require us to withdraw it, or make it an object to do so. The suggestions of the R. I. Conference will not be acted upon this season, in all human probability. I think it is fair to presume that a camp-meeting, or a large tent-meeting will be held by the "Life believers," somewhere in Massachusetts, later than the Springfield Camp-meeting.

I present to the readers of the Herald, a review of Br. Collins's Tract on the "Resurrection of the Wicked." I will endeavor not to be tedious.

Wesley's Request of the Officer.

John Wesley, having to travel some distance in a stage-coach, fell in with a pleasant tempered, well-informed officer. His conversation was sprightly and entertaining, but frequently mingled with oaths. When they were about to take the next stage, Mr. Wesley took the officer aside, and after expressing the pleasure he had enjoyed in his company, told him he was thereby encouraged to ask of him a very great favor. "I would take a pleasure in obliging you," said the officer, "and I am sure you will not make an unreasonable request." "Then," said Mr. Wesley, "as we have to travel together some time, I beg that if I should so far forget myself as to swear, you will kindly reprove me." The officer immediately saw the motive and felt the force of the request, and smiling, said, "None but Mr. Wesley could have conceived a reproof in such a manner.—*Selected.*

False Prophets.

"Many false prophets shall rise, and shall deceive many."

Thus did Jesus forewarn His followers; and never, perhaps, was there a time when men were more given to the idea of their special inspiration to be some great one than in these days. Some fancy they are no less a personage than "that prophet like unto Moses," and their dupes go off in ecstacies at the idea, and swallow whatever such utter, apparently with the fear that "every soul which will not hear" such pretenders "shall be destroyed from among the people." It is painful to witness such blasphemous assumptions from persons who, on other subjects, appear rational.

The latest development of this monomania that has come to our notice, is by a certain "Dr." in a Western State. His pamphlet has been sent us. It is dedicated "To the Inhabitants of Earth," and is entitled, "Philosophy, Prophecy, and Vision." The author says in his "Introduction:"

Having, for the past seventeen years, under the divine influence of the departed, been shown and taught many things which are new in philosophy and astronomy, which will shortly come to pass, and designed by them that I should, while in this sphere, fully write out and publish in book form to the world; and feeling that it may be some little time yet before I shall be able to do so, the angels have shown me the following vision, which they wish me to publish now.

Like other false prophets, he is taught by some other spirits than the Spirit of God; though, unlike most of them, he proclaims his teachers to be "departed," and "angels;" by which he probably means merely the departed ghosts of dead men. His devotion to these angels reminds us strongly of the language of Paul—"Let no man beguile you of your reward in . . . worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Col. ii., 18.

We have long since been satisfied that "Spiritism" is the offspring of the "fleshly mind;" and the more any one is brought under its influence, the more animal they become. As a curiosity, and to let our readers see what a diseased brain can produce, we give the "Vision" entire. The reader is not to suppose when Christ is spoken of in it, that Jesus is intended; or that when the "Lord" is mentioned, it is the God of the Bible: evidently, this person has no faith in such a God. He has given *time* definite enough to satisfy any seekers after it; though a little too far ahead to please some. Here is

THE VISION.

On the 26th of August, 1867, at half-past two in the morning, while I lay in my bed, at the back part of my office, in a calm, wakeful state, an angel appeared to me who wished to show me things shortly to come to pass, and give me the precise time when they should come.

He says: Behold, and observe well what I am about to show you; write it down and proclaim it unto the people.

I looked, and I beheld the Last Days, when our present time should end and a new system of time begin. It seemed that my vision covered the whole world at one glance.

It seemed that a new planet had been born into the solar system from the Sun, and that the extreme heat from the rays of the sun had charged the face of our earth very positive; and that our earth was being repelled much farther from the sun; and that the starry heavens were fleeing away, no more to be seen as at present, as our earth passed away and left them.

The positive state of the earth threw up into the air its vapors, which produced a very thick, murky atmosphere, so much so that the sun was darkened, and the moon looked as red as blood.

I stood speechless in his presence, as the awful panorama passed before my eyes. An awful trembling shook the earth from centre to circumference. Earthquakes rent the earth in divers places, almost continually. Bursting volcanoes spouted high in the air, with melted lava from the bowels of the earth, while the ashes from the craters filled the air. Sweeping tornados passed over the earth in divers places, filling the air with huge fragments of *debris* matter. Many buildings fell to the ground, and many large bodies of water changed their location, caused by the upheaval of the earth where they were. And the icebergs of the North melted away. An immense volume of lava was poured out of the earth in Australia, flowing westward—part upon the sea and part upon the land—destroying about ninety thousand inhabitants. The immense heat which ascended from this lake of fire scattered and broke a belt of nebulous matter, which now surrounds this earth, which has been collecting since our moon was formed; and the hot and fiery ends of this belt were quickly repelled from each other, and rolled apart around this circle and came together, on the opposite side from where it broke, which was negative, causing a great noise, and it formed another moon to this planet. And our present moon was repelled further off from the earth until it looked only about one-half as large as usual; and its brightness was increased two-fold; and as the younger moon passed betwixt it and this earth, the strong currents of the elements set it into a rolling motion, and its positive face, now to the earth, was attracted to the south.

The inhabitants of our earth were frantic, and screaming, praying and calling upon God to save them from the awful wrath of his judgments. Terrible blackness covered the earth, and horrible despair, past all description, enshrouded every countenance. Many died of fright, some from falling buildings, some from tornadoes, and many were drowned by the changing waters; but a portion were better prepared for this awful day, and stood, as it were, calmly waiting for it to pass by, having had foreknowledge of this great event and its effects upon the earth. Their smiling faces were turned heavenward, and praised the angels for giving them strength for this awful hour.

I shuddered as I beheld, and made efforts to speak. The angel then turned to me and said: Now, for the first time on this planet, shall the true time be given for this great and terrible day of the Lord to appear. For it hath not been wise that this revelation should have been made before. And it shall begin in twenty-one years and five months from this day. On the twenty-sixth day of January, one thousand eight hundred and eighty-nine (1889). And it shall last twenty-one days of terrible, yea, most terrible excitement. Then the heavens shall begin to clear, and your atmosphere to grow more pure, until, in a short time, the New Heavens, and the New and renovated Earth shall appear purified, and fitted for the Celestial Reign. When Christ's new government shall descend from Heaven and reign triumphantly upon the earth, as it shall previously be given through chosen vessels. But before all this, great changes shall come over the inhabitants of your earth; governments and kingdoms shall fall to rise no more; while new and better governments shall rise in their places. Famine, pestilence and wars shall sweep over the earth, and remove many.

Many new and most terrible diseases shall appear, caused by the gross state of the atmosphere.

Agitation after agitation shall stir up the people preparatory for the great change, which must soon come to all nations, kindred, and tongues, upon your planet.

All these things, with their effects, swiftly flitted before my vision, and made a deep impression upon my soul. I appeared to see the new condition of things as they existed, and the great and glorious change which had taken place. I was fully awake to outer consciousness, but could not speak. As the vision closed to my external sight, he says, Now haste to yonr desk and write it down as you have been made to understand it, and in a short time I will come to you again and give it to you still more clear and in a broader sense.

I immediately left my bed and went to my desk, and hastily sketched the awful vision, while he stood by me, to witness each word and correct my errors as I hurriedly wrote the contents of what he had shown me.

He then departed, and I returned to my room to ponder over the awfulness of the terrible scene which I had witnessed, and how my vision and thoughts had so rapidly extended over so much scenery in so short a time. I looked at my watch, and it was not yet three o'clock in the morning.

Concluding Note by Editor Herald of Life.—How many more false prophets will appear, puffed up with the idea of their own greatness, or self-hood Godship, it is impossible to tell. But let all be on their guard against such pretenders, if they would not be "led astray by the error of the wicked, and so fall from steadfastness" in Christ. Let us keep close to the Lord Jesus, that His word and spirit may preserve us from every delusion of false *prophets.*

The Deist and the Quaker.

A gay young man, travelling in a stage coach in London, forced his deistical sentiments on the company by attempting to ridicule the scriptures; and among other topics, made himself merry with the story of David and Goliath, strongly urging the impossibility of a youth like David being able to throw a stone with sufficient force to sink into the giant's forehead. On this he appealed to the company and particularly to a grave Quaker gentleman, who sat silent in the corner of the stage. "Indeed, friend," replied he, "I do not think it all improbable, if the Philistine's head was as soft as thine." This grave rebuke reduced the young man to silence.—*Selected.*

Submission to God's Will.

There was a good woman, who, when she was ill, being asked whether she was willing to live or die, answered, "which God pleaseth." "But," said one standing by, "if God should refer it to you, which would you choose?" "Truly," said she, "if God should refer it to me, I would even refer it to him again."—*Selected.*

Letters and Extracts.

From Wm. R. Warner.

North Cambridge, Mass., June 21, 1869.

Br. Storrs: Last week I picked up on Boston Common a little tract, "You are Immortal!" and I am told that there was a large amount of these circulated during Jubilee week. It occurred to me that this would be a pretty and cheap form to publish the story of "Little Dene," which was pnblished a short time since in the Herald.

We, who have the truth, do not show the cunning and activity shown by others; as Jesus said, "The children of this world are, in their generation, wiser than the children of light."

Thus do they make the word of God of none effect through their traditions, which they have received from the old Serpent, called the devil and Satan, which deceiveth the whole world.

"You are Immortal!"

"Ye shall not Surely Die!"

Thus do they "Strengthen the hands of the wicked that they should not retnrn from their wicked way by promising them life." Yet God's word will abide forever. They have the money and men in countless nnmbers. We have the Truth, the eternal God, and we know and feel that underneath are the everlasting arms, and He shall thrust out the enemy from before us.

Would it not be well to labor without reference to those who teach the doctrine of the old Serpent; for he is a liar and the father of it? Then let him alone and his works. Would it not be well to move forward without reference to their devices or disputes, and take only God's word and give it to the perishing millions, simply as it is, and shake off the dust of our feet against them, as did the apostles, and go to others who will hear? Yours, for the light of life.

From Eld. J. Lewis.

Grafton, Ill., June 10, 1869.

Dear Brethren and Sisters: Believers in Life future and eternal only in Christ our Life-giver, and no future life without a resurrection or translation at the appearing of our Lord Jesus. Then, and not till then, the second birth takes place; and the resurrection birth does not embrace the wicked. Thus we are in harmony with Job, who declared that man born of a woman is of few days and full of trouble. This is the lot of all, both high and low, rich or poor.

As it regards ourself, we speak from experience, "Few and evil have been the years of the days of our pilgrimage," although the number thereof has been, this day, three score and ten; yet they seem as a tale that is told. But we feel to praise our heavenly Father that we are enjoying life; for the dead praise not the Lord.

Now, I wish to say, that we are harbor-bound, waiting for fair winds, so that we can swing clear of the wharf, and spread our canvas once more to the breeze. But when that time will come, God only knows. We hope, watch, pray and long for the way to open that has been shut up, and compelled me to put into port.

It was not choice, but keen necessity—a want of clothes to wear to keep us from perishing with the cold of the last winter. We were caught out in a severe snow-storm, near two hundred miles from home, almost penniless, and were obliged to make our way home; and here we are, hard to work, with one arm, to be able to preach and scatter tracts the coming fall and winter, if the Lord will; and we do most devoutly pray that the brethren out here in the West will take hold in good earnest to support the Herald of Life, the best paper in Christendom.

Come, my much beloved in the Lord, put your hands to the work of providing to fill the Lord's treasury; for the time to work will soon be over. May God help us to make a covenant by sacrifice. Read Psalm l., 5. Br. Osborn is on his tour West. Br. Walter, where is he? O how I feel for the cause. May he and others be helped on the way. Pray for me, that my way may soon be opened to blow the gospel trumpet. We want "Campaign" tracts, but at present are unable to help get them.

Yours in hope of eternal life through the Life-giver, soon, very soon, to come. Amen.

From S. Cornell.

Centralia, Ill., June 15, 1869.

Br. Storrs: Life only in Christ is undoubtedly the teaching of the Bible.

The seventy weeks of Daniel ix., 24, evidently ended at the destruction of Jerusalem, and if (cut off) determined on the Jews' nationality, do they not measure 490 years of the 2300 to the destruction of Jerusalem A. D. 70, leaving 1810 years, which, reckoned from A. D. 70, will make 1880 the time of the cleansing of the sanctuary? The 69 weeks, in verse 25, evidently ended when Messiah said "the time is fulfilled," Mark i., 15; and have no connection in beginning or ending with the time in verse 24; also, the one week in verse 25 has its own events, not in any wise connected with the 69 weeks, having reference to the destruction and desolation of the Jews by the Romans under Titus, by confirming the covenant which God made with Israel, saying, if they would not obey Him (see Deut. xxix.,) that the curse should come upon them, thus fulfilling the conditions of the covenant in the destruction of the Jewish nationality, and desolating Jerusalem and the whole nation in their destruction during the 77 years' war upon them. How fearfully has the conditions of the covenant been fulfilled on that people for disobedience and unbelief.

Are we not in midnight darkness, even Adventists, on the time of Jesus, coming? and may it not be a time like this when the vision seems to tarry, that the cry will be made, "Behold the Bridegroom cometh." All seems to be asleep on the time, with strange views afloat, whereby all is dark and confused.

May we not reasonably conclude that Christ will come prior to the cleansing of the sanctuary? probably seven years, as Br. Patterson has well said. It is a work of time. After the Saviour comes, the conflict with the nation is to take time; when "the nations will be angry"—"and there shall be a time of trouble such as never was since there was a nation even unto that same time." May we be ready through grace for his coming.

A Letter without Signature.

Milwaukee, June 17, 1869.

Br. Storrs: Enclosed find $2 for the Tract Fund. I am so glad that *our paper* is so *willingly* sustained; it is so much better than giving "Festivals," and doing every thing that can be thought of, to get money. Mr. ——'s church are trying to get an Organ, and it does seem such hard work to get the money. People have got to have the worth of their money *back* in something to eat or drink, or they won't give anything for the house of the Lord. O, if they could only get the *Truth* for the money, how much better it would be. But there seems to be a "famine in the land; not for bread, or for water; but for hearing the words of the Lord;" for "Thy word is Truth."

Note by the Editor.—The things for which people hold "Fairs" are not things which God approves; they are things to feed pride and show, generally. But "these things must needs be" when spirituality is gone, and truth is crushed out so as to find no place among the people.

J. M. Willis, Lake City, Minn., writes: The Congregationalist Minister in this place lately delivered a sermon on the "Immortality of the Soul," and has had it printed in pamphlet form. Br. Hudson has reviewed it, which is also being printed. I assure you the Life views are very dear to me, and I am taking every reasonable opportunity to spread the good news. I have reason to believe that the *truth* is taking strong hold of many minds in our community.

Note by the Editor.—If the advocates of inherent immortality can only be induced to preach and publish sermons on the subject, the truth of "Life only in Christ" will be the gainer by it. The barrenness of Bible testimony in all such performances helps to show the falseness of such doctrine.

The "Address" to Adventists.

The announcement in a previous number of the Herald, that a new tract was soon to be issued, entitled "The Divine Plan; *an Address to Adventists of America,*" has created considerable interest, and already the first edition is nearly all ordered for distribution. Circumstances wholly beyond our control have delayed its issue, which we greatly regret. But the first edition will be ready to mail on the 23d inst., and being stereotyped we shall be prepared to furnish it in any quantities that may be desired. It is our earnest desire to place this in the hands of every candid Adventist in America, and to distribute it among all classes of thinking men and women. We have the address of over a thousand prominent Adventists into whose hands we design to place a copy, and to this end we shall appropriate the proceeds of its sale.

Our position in regard to the future re-living of the wicked dead has drawn forth many reflections from our friends. But we can assure them that in taking a public position on this great truth it has been no hasty movement. Long months of careful study and investigation has thoroughly settled our mind; and therefore, we offer this tract for the purpose of defending ourself from the charge of heresy, and to remove the embarrassment of misrepresentation. It embodies some of the *reasons* for the hope that is in us; and we offer them as our only apology, that they may judge wherein our theological position is heretical.

The *original* Scriptural, and pointed manner in which the subject is handled, we verily believe will make it an able *auxiliary* in the great work which lies before us as Life believers. Will you help us, dear reader, in circulating this "Address" among your friends and acquaintances? It is gotten up in an attractive form, and a small sum will scatter a large number in your neighborhood.

We will send two specimen copies for five cents; twenty cents per dozen post paid; or by express, one dollar per hundred. Any aid in its *free* circulation will be gratefully considered. *Address,*

Wm. H. Spencer.

Rochester, N. Y.

Hon. O. S. Halsted's *address* is, "Box 91, Newark, N. J." Any persons desirous to obtain his work, "The Theology of the Bible," should send to him direct. *We* cannot undertake to get it for any one. Please do not ask us to do it any more. We have all the business we can possibly attend to without going or sending out for others. If you are a subscriber for the Herald of Life, send Judge Halsted *two* dollars, as directed above, and he will send you his work free of postage. If you are not one of our subscribers, send him *three* dollars, which is the regular price of the work.

He Redeemed Me!

The tears of a slave-girl, just going to be put up for sale, drew the notice of a gentleman, as he passed through the auction-mart of a Southern slave State. The other slaves of the same group, standing in a line for sale like herself, did not seem to care about it, while each knock of the hammer made her shake. The kind man stopped to ask why she alone wept, and was told that the others were used to such things, and might be glad of a change from the hard, harsh homes they came from; but that she had been brought up with much care by a good owner, and she was terrified to think who might buy her.

"Her price?" the stranger asked. He thought a little when he heard the great ransom, but paid it down.

Yet no joy came to the poor slave's face when he told her she was free.

She had been born a slave, and knew not what freedom meant. Her tears fell fast on the parchment, which her deliverer brought to prove it to her. She only looked at him with fear.

At last he got ready to go his way; and as he told her what she must do when he was gone, it degan to dawn on her what freedom was. With the first breath, she said—"I will follow him—I will follow him; I will serve him all my days;" and to every reason against it, she only cried "He redeemed me! He redeemed me! He redeemed me!"

When strangers used to visit that master's house, and noticed, as all did, the loving, constant service, night by night, and day by day, she had but one answer, and she loved to give it—"He redeemed me! He redeemed me! He redeemed me!"

"And so," said the servant of Christ, who spent a night on his journey in a highland glen, and told this story in a meeting where every heart was thrilled, "let it be with you. Serve Jesus as sinners bought back with blood; and when men take notice of the way you serve him—the joy that is in your looks—the love that is in your tone—the freedom of your service—have one answer to give—'He redeemed me!'"

Following Fashion.

Rev. A. D. Mayo says nothing new, but says what needs frequent repetition, in the following paragraphs for young women:

Fashion is a good waiting maid, but a hard mistress. If you doubt this assertion, young women, try her and see. Now, she will tell you that delicacy of the personal appearance is the crowning grace of the sex; and will bake you in hot rooms and cover your faces with thick veils to insult God's blessed air and sunshine: and in every way reduce you to to the state of a diseased, inefficient caricature of a woman a creature that mother Eve would have disowned as one of her progeny. Now, on the contrary, she commands the most hazardous exposure of person, and requires you to breast a northwester, shivering behind a shred of muslin, or brave a mile of mud with a French slipper, or dance in public arrayed like a heathen goddess. She dictates the character and circumstances of your acquaintances, will sever ties of friendship and scoff at woman's holy love, and mock the teaching of religion. In short, if you can agree to submit to her, she will soon place you where womanhood will come to mean all that is superficial, false and absurd, in opposition to all that is real, true and reasonable.

Need I warn young women against such a danger as this? Yes, let me entreat them to keep out of this mill of fashion. I do not enjoin needless singularity, or that disagreeable individuality which forever intrudes itself into notice. But I do ask, in the name of Christianity, that they shall remember they were made to become true, pure, and lovely women, and not the actors in any social spectacle. I ask them to form their own ideas of life, by patient study, careful observation, self knowledge and consecration to God and duty; and to set their faces like a flint against whatever will prevent them from becoming this. If society tells them to dress in a manner that will inevitably injure that body which God gave to be the temple of a healthy soul, I ask them to take care of themselves, and let fashion talk to the wind. If custom tells them to do what their best sense of womanly dignity and grace pronounces ridiculous, tell them custom is changing, every day, and the dignity, modesty and grace of women endure as life. If foolish men and women think ignorance, laziness, dyspepsia and spinal disease, coquetry and the general waste of life, becoming, I ask them to be wise, and follow not after their counsels. I ask them to follow social customs as long as they can be intelligent, virtuous, and graceful women, by so doing, and there stop, and not permit themselves to be flattered, pushed or dragged one inch beyond the line.

A Strange Accumulation.

Thomas Dick puts the hoarding of wealth in this striking way:

Suppose a man could lay up a stock of clothes and provisions sufficient to last him for three hundred years, what would it avail him, since he can live at most but from 70 to 100 years? Suppose he laid up in a store-house 70,000 pairs of shoes, to what end would it serve, if he could make use during his whole life, of only the one hundredth part of them? He would be in the same condition as a man who had a hundred dishes placed before him at dinner, but who could only partake of one; or of a person who had a hundred mansions purchased for his residence, but who could occupy only one. How ridiculous it would appear if all that could be said of a man while he lived, was simply this—that his whole life was occupied in collecting and laying up in a store-house 60,000 mahogany chairs which were never intended to be used for the furniture of apartments, or 80,000 pairs of trousers which were never to be worn? And where is the difference in point of rationality and utility, between such absurd practices, and hoarding thousands of guineas and bank-notes which are never brought forth for the benefit of mankind. There is no conduct connected with the pursuits of human beings that appears more absurd and wicked (however common), if examined by the dictates of reason and the Word of God.

John Bright, the royal Quaker, says:

"More than thirty years ago, when I was very young indeed, in my beginning to think about public affairs, in reading the prose writings of John Milton, I found a passage which fixed itself in my mind, and which time has never been able to remove. Milton says: "Yet true eloquence I find to be none but the serious and hearty love of truth." And I have endeavored, so far as I had the opportunity of speaking in public, to abide by that opinion.

So far as I am able to examine myself, during the thirty years I have been permitted to speak at meetings of my counntrymen, I am not conscious that I have ever used an argument which I did not believe to be sound, or have stated anything as a fact which I did not believe to be true.

What a glorious world this would be if all its inhabitants could say, with Shakespeare's shepherd, "Sir, I am a true laborer; I earn what I wear: I owe no man hate; envy no man's happiness; glad of other men's good; content with my farm."

Appointments.

Hartford, Conn., Sunday, June 27th.
New Britain, Conn., Sunday, July 4th.
West Meriden, Conn., Sunday July 11th.
S. W. Bishop.

New Britain, Conn., Sunday, June 27.
W. N. Pile.

F. H. Burbank is expected to preach in Room 24, Cooper Institute, New York, next Lord's day, the 27th inst.

Business Matters.

One Dollar each from—Jacob B. Littlehale, John W. Stokes, S. Cornell, H. W. Peterson, J. Jackson, B. A. Brennan, George W. Small, Abel Larkin.

Two Dollars each from—Mrs. Celina Wood, Wm. J. McCormick, Wm. Ferguson, Geo. W. Gompf, C. E. Woodman, Thomas Wiswell.

Fifty Cents each from—F. Goodale, G. H. Simmons, Levi Hopkins, A. Russ, Wm. Hewitt, Thomas George, E. G. Alvord, A. F. Servis, Wm. Dickinson, Samuel Brennan.

Various sums—Freeman Gladding, $5; J. M. Willis, $25 on pledge; S. Cooper, $5 on pledge.

For Tract Fund.

Dr. J. F. Lee	$0 50
"Two friends," Rochester, N. Y.	2 50
A friend, Milwaukee, Wis	2 00

Money received for Tent Meetings.

A. Powell, New Britain, Conn.	$10 00

Parcels sent since last week.

J. W. Purdy	by mail
E. E. Henry	" "
National Pub. Co	" "
Wm. Green	" "
Freeman Gladding	" "
E. G. Alvord	" "
Eld. J. Lewis	" "
A. Fritz	" "
J. W. Willis	" "
B. A. Brennan	" "
Henry Seitz	" "

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Poetry.

The Jewish Pilgrim.

Are these the ancient, holy hills
  Where angels walked of old?
Is this the land our story fills
  With glory not yet cold?
For I have passed by many a shrine,
  O'er many a land and sea,
But still, O promised Palestine!
  My dreams have been of thee.

I see thy mountain cedars green,
  Thy valleys fresh and fair,
With summers bright as they have been
  When Israel's home was there;
Tho' o'er thee sword and time have passed,
  And Cross and Crescent shone,
And heavily the chain hath prest,
  But thou art still our own!

Thine are the wandering race that go
  Unblest through every land,
Whose blood hath stained the polar snow,
  And quenched the desert sand;
And thine the homeless hearts that turn
  From all earth's shrines to thee,
With their lone faith for ages borne
  In sleepless memory.

For thrones are fallen—nations gone,
  Before the march of time,
And where the ocean rolled alone
  Are forests in their prime,
Since Gentile ploughshares marred the brow
  Of Zion's holy hill;—
Where are the Roman eagles now?
  Yet Judah wanders still.

And hath she wandered thus in vain
  A pilgrim of the past?
No! long deferred her hope hath been,
  But it shall come at last;
For in her wastes a voice I hear,
  As from some prophet's urn,
It bids the nations build not there,
  For Jacob shall return.

Oh! lost and loved Jerusalem!
  Thy Pilgrim may not stay,
To see the glad earth's harvest home
  In thy redeeming day;
But now resigned in faith and trust,
  I seek a nameless tomb,
At least beneath thy hallowed dust
  O give the wanderer room.

—*Selected by* Mrs. W. S. Campbell.

Children's Department.

From Grandmother Lamb.

St. Paul, Minn., May 31, 1869

Br. Storrs: Enclosed you will find the pennies of my granddaughters, a freewill offering, suggested by hearing Sister Weaver's proposition and little Dwight's offering. The oldest, Gilbertie Davidson, immediately presented his offering of fifteen cents. I went to Mrs. Hall's, read it before little Bessie B. Hall, three years old, not expecting she would comprehend it. She said to her mother, "I want some of my pennies." Her mother asked, what do you wish to do with them? "I want to give them for what Dwightie did." She picked out three five cent pieces, calling them three pennies, and said, "Give them to Mr. Storrs, for I love to have Grandmother read the stories in his paper." Another little grandaughter, Daisy W. Davidson, said, "I want to give some too." She also sends fifteen cents, to be added to the Children's Fund for Tracts.

The first inquiry on meeting these little ones, usually, is, "Grandmother have you got a new paper? Has Mr. Storrs put a story in it?" They seem almost intuitively to comprehend the truth. One of them, five years old, a few days since, when playing with a neighboring child, whose father is dead, as her father came to get a good-bye kiss, said to the fatherless child, "Don't you wish you had a father to kiss you?" The reply was "No, for my father is in heaven." Said the other, in response, "O, he is not, he is in the ground: Jesus has not come yet; and the time to raise the dead has not come." They disputed till the latter child came to his mother with it. Little Bessie has a sister buried. Many tell her "Little sister is in heaven." She always answers, "No, she is in Oakland Cemetery: when Jesus comes He will raise her up." Thus I often think that these things are hid from the wise in their own conceit and revealed unto babes; even so, Father," said Jesus, "for so it seemed good in thy sight."

Talking Things.

BY S. M.

"Now," said Caro, "it is too dark to play in the yard, let us go in grandma's room, and make 'Things Talk.' Charlie you must be 'Mr. Window.' Fannie you must be 'Miss Lamp,' and you Harry, must be 'Mr. Clock,' and I will be 'Miss Fire' and we must all tell of what use we are."

So the children scampered to grandma's room saying, "Grandma we want you to hear the "Things Talk." 'Come in children" said the dear old lady.

"Mr. Window" began by saying: "I think it would be as dark as Egypt in hear if it was not for *me* to let the bright sun in."

"Oh," said "Miss Lamp," "when night comes, you are not of much use and I wonder how the children would learn their lessons, and papa read the newspapers, and mamma sew, if it was not for *me*."

"Well," said "Mr. Clock," "when Mr. Window is closed by the shutters, and Miss Lamp put out for the night, I am of as much use as ever, and keep on ticking, ticking all night long, and strike just as loud at night as in the day time, besides were it not for *me* half the people would not know when to get up in the morning."

"That may be," said Miss Fire, in a kind of sparkling tone, "but it would not be much matter what become of any of you, if it were not for *me*; for you and every body and every thing would be frozen up."

The children and grandma laughed heartily to think what a plight the world would be in, if it was not for Miss Fire who tossed her head good naturedly at the idea of her own importance. However, the "Talking Things" did not feel inclined to give up the contest; till they had spoken of several ways in which each excelled.

When the servant came in to close the shutters, and light the lamp, grandma said, "I have quite enjoyed my dear children to hear your 'Talking Things.' Now you must all tell me of what use you are."

"Why," said Harry, "I find your spectacles, grandma."

"And I" said Fanny, "open the door for papa when I see him coming and bring his slippers to him, and ever so many other things."

"And I," said Charlie," run almost all mamma's errands, for she says I go so quick, and don't make mistakes."

Caro was the only one silent, and grandma said, "Is my Caro of no use?" "Oh yes," shouted all the rest, "we could not do anything without her. As she said of Miss Fire, we should be all frozen up without her, and so would papa, and mamma, and poor old Mrs. Clark says when Caro grows up, she must not be married, because she wants her to take care of her."

Caro was quite overpowered, hearing the praises of herself, and nestled shyly close up to grandma, who put her arms round her, saying, "Well, it is better to have others praise us, but we ought to know ourselves if we are trying to be useful. If children are useful in little matters, we may hope that if their lives are spared, they will 'go about doing good.' This you know was said of our Saviour, who has also told us that the cup of cold water given to please him, is remembered by him, and we may be sure the kind look, and word, and deed are remembered, too. But I want to tell you a little about my Bible 'Talking Things.' It was only this morning Lucy said in her lisping way, 'Dam'ma why read the Bible tho' muth?'

"I hope Lucy and you all will soon understand that the Bible has its 'Windows,' 'Lamps,' 'Clocks' and 'Fires.' The 'Bible Windows' are often illuminated with beautiful colors to the Christian, and lighten his dark hours with bright views of heaven, and the Holy Spirit can so open the windows for the soul, that a dying man once said of heaven, 'its breezes fan me, its odors are wafted to me.' Then the 'Bible Lamp' is such a wonderful Lamp for brightness, that in my long journey in this world, often in the midst of perplexities, when I hardly knew the way before me, it has always showed me 'one step more.' And as for my 'Bible clock' it is a good time-piece, and tells me with every solemn providence that our days are numbered —striking loudly—'passing away.' And for the 'Fire' oh, if there were no *celestial fire* what would dear grandma do now, certainly so near the end of her journey—and so soon to say 'good bye, my darlings.' But there is a Fire from heaven, a Saviour's love, of which no living tongue can tell of all the warmth and fullness there."

Tears were in the eyes of the children, as Grandma Bright tried to enfold them all in her arms.

In a few moments she continued, with a loving, cheerful smile, "Our conversation has brought to my mind a book on which the face of a clock was on the first page. Opposite the hour of *One* was written in small letters, 'Watch;' opposite *Two*, 'Fear God;' *Three*, 'Honor all men;" last of all, at the hour of *Twelve*, the words, 'Here have we no continuing city, but we seek one to come.' Often as the clock strikes the hour, the words come to my mind, and I think it would interest you all as much as your 'Talking Things' to see how many different passages in the Bible you can find containing the number of words of the different hours. And it is well to let the hours speak to us in words from heaven in every way we can.

May you listen, my beloved ones, to the heavenly 'speaking things'—so that when age has frosted your years, your hearts may be so warmed with heavenly love as to be able to say:

I'm waiting now to see the Lord,
Who's been to me so kind,
I want to thank him face to face
For this my quiet mind."

Washington, D. C.—*The Advance.*

Atonement for Mortals Only.

Br. Storrs: Indulge me in a few thoughts on the atonement.

The virtue of the death of our Lord is variously estimated. Most of those calling themselves Christians allow that his death was atoning—making satisfaction to some principle or party. "One dying for many," called a "vicarious scarifice."

Then there are others of the Christian name who admit of no such arrangemeut; no atonement in the case. Such a thing, in their minds, is impossible, being contrary to law or justice that the "innocent should suffer for the guilty." Christ died, it is true, but not by any such necessity as atonement supposes. His death, say they, was incidental, not according to any plan, the virtue of which was dying for a principle. His was a martyr's death.

This class, it will be remembered, believe that the righteousness that the gospel requires is good works—and not its faith. This will answer, because they fancy they have innate immortality, and can get their reward at death. So Jesus can only serve as a pattern —an "ensample to the flock." Hence they have no occasion for either the death or resurrection of Christ. He can serve them in no way. He need not die for them: they were never exposed to any such disaster. If dead, he need not live again for their sakes, for they are as immortal as possible. So this class can dispense with Christ's services altogether and forever. They have the record of his virtues in the evangelists, which will suffice for them.

That other body, which assumes to be orthodox, while they claim the same independent immortality assumed by the Unitarians, Swedenborgians, Spiritists, and the rest, fail to have as much consistency; because, while they claim to possess natural immortality, they unnaturally advocate the doctrine of atonement. In their creeds and institutes, they make it essential, indispensable. Making everything of the death of Christ in all their sermons, books and poetry, the burden of which is, "Blood, suffering and the cross," as if they had no use for our risen Lord. Nor have they. By their own showing, they are as independent of Him as their neighbors before referred to. Hence it is not for us to admit that the death of Christ—his passion, his shed blood, or any of his works, can at all serve them with their "faith no faith." Their idea that they are as immortal as infinity could make them, puts Christ to a total disuse. He came to look up the "lost," to heal the sick, and give life to the dead; as it is written, "If one died for *all*, *then* were *all* dead." This was Paul's "constrained judgment." 2 Cor. v., 14. With this view, "All were dead," there is a preciousness in the death of Christ. But if none were dead, how then?

For them to talk of atonement, of a vicarious sacrifice, and such like things, is absurd.

What of atonement? It was made by "blood." Because "the blood was the life:" and *life* had been forfeited; and the only price of redemption was blood. Peter says, "With the precious blood of Christ, as of a *lamb without* blemish and without spot." Many other Scriptures declare the same thing, down to the "Lamb in the midst of the throne, as it had been slain." Rev. v., 6. The same was signified by the lamb offered by Abel. Our Lord accepts this doctrine when he says, "This is my blood of the New Testament, which is shed for you," etc. An illustration of atonement which is only appropriate to such as are born mortal and are willing to own it.

It will be remembered that God said to Adam, "In the day thou eatest thereof thou shalt surely die." The same day "between an evening and morning." Notice: "The evening and morning were the first day." Gen. i., 5. This form is repeated five other times, which defines the period called "day." No better exegetical meaning can be given to it. Adam did not die that day; and why? God is love, and he can do better than he threatens without harm to anybody. He did it in this case. He contrived a better way: man was redeemed. But there was a moment when his life hung trembling in the balances; when the Creator dropped into the scale of mercy a grand, great purpose and promise: "It shall bruise thy head." There was virtue and power in this declaration; so much so that every one who believed and embraced it at any time was taken into divine favor.

Abraham was a representative man. God called him from his kindred for his and our sakes, that he might educate him to his mind. He became well informed in *the* faith. Mark the process: "Walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee;" and more of this kind. But he must be informed that this land was not worth the receiving, if only to be possessed on the usual tenure for a common lifetime; and that to be made up of strife and war, as the rule was, and is, and only forty-five years remaining to him.

Hence the next lesson. "Know of a surety that thy seed shall serve a strange nation, that should afflict them four hundred years. Thou shalt go to thy fathers in peace." This was signified after this manner: "And when the sun was going down a deep sleep fell upon him; and lo, a horror of great darkness fell upon him." Gen. xv., 12, 13. His death was hereby signified. But how is the promise to be fulfilled at this rate? Another lesson is necessary, embracing the atonement, the seed, and the resurrection. The command, at this time, is to offer up Isaac. Passing over preliminaries, Isaac is bound and laid on the wood. The arm is raised, but a voice arrests the blow. It is an angel. "Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine *only son*, from me." Gen. xxii.

We see Adam, a victim bound; but a day to live, if so long; with him his posterity. Had he fallen, we would not have been. But, thanks to the voice of mercy which cried, "Justice, stay," and lo, we live! As in the case of Isaac, so in this, a ransom is provided. Said the dutiful son, "Behold the fire and the wood, but where is the *lamb?*" "God will provide himself a lamb, my son." God did intend the death of Adam, but not of Isaac. Abraham believed in some interposition in the last event. He believed that God was able to raise his son from the dead, *from whence* also he received him in a figure. Heb. xi. A lamb was provided in both instances. Abel offered a lamb to represent his faith in the promise. John the Baptist, when he saw Jesus coming to him exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." "Abraham lifted up his eyes and looked, and beheld a ram caught in a thicket, by his horns; and Abraham went and took the ram, and offered him for a burnt offering *in the stead of his son.*"

That is atonement; available and profitable only to those who feel assured of their native mortality, and certain remediless death, but for the atoning Lamb. B. Matthias.

Lanesfield, Kansas, May, 1869.

Sketches on the Book of Rev.

BY S. S. W.

THE SEVENTH VIAL.

"And the seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven, from the throne, saying, It is done." Chap. xvi., 17.

This vial was poured out into the air. As the air or atmosphere encircles the earth, so this plague would seem to extend farther than the former ones.

A voice from the throne in heaven is heard, saying, "It is done." These plagues are finished. The last vial is poured out, and the final results will be reached under it. We are not to understand that immediately on the pouring out of this vial, the whole is concluded; but that all shall be finished during the progress of this plague, which may continue for some years. God will now avenge his own elect, and will punish those who have unsurped his prerogatives. He will render to them tribulation and anguish, and they shall utterly perish.

"And there were voices, and thunders and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Ver. 18.

These voices, thunders and lightnings symbolize great commotions among the nations, strong expressions of dissatisfaction with their rulers, and bitter denunciation of those who have deceived them in times past.

The great earthquake is the symbol of a great civil revolution in which great commotion and perplexity among the people will be manifested. A writer before alluded to says, of the present time:

"We are fast approaching a crisis when the words of the Bible shall be fulfilled; 'He frustrateth the tokens of the wise, and maketh divines mad.' Problems the most perplexing in political science; diversities in moral judgments the deepest; new wants and cravings in society; positively new classes of character cast up by the surging and heated tide of things, are all appealing to our rulers for solution, direction or restraint, and appealing in vain. The reins of empire over the whole earth (and we include in this empire secular, empire intellectual, and empire moral and spiritual) were never held in such loose hands —a sure sign that a more energetic grasp may soon be expected to lay hold upon them."—*Gilfallen.*

This crisis will come, and rulers be overthrown, and a greater revolution than ever was known, take place.

"And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Ver. 19.

Cities are symbols of churches. The New Jerusalems is a symbol of the true glorified church of Christ. Babylon, here called "the great city," and "great Babylon," represents the Romish church or Hierarchy,' and its utter overthrow is here predicted. The particular description of this is given in the xviii. chapter.

It is said the great city was divided into three parts, by which it would appear that there will be a division in that church, the particular nature of which is not stated. There are at present many Roman Catholics who are opposed to the temporal power of the Pope. Not long since, a petition, signed by a large number of Catholic priests in Italy, was presented to the Pope, asking him to resign his temporal power. There may be, at the period here predicted, three factions in that church. One may be in favor of the Pope's temporal power; another may be opposed to it, and still another may be opposed to both his civil and ecclesiastical authority. This, however, is but conjecture. What the divisions may be we cannot at present determine.

"The cities of the nations fell." The national church or hierarchies, both in the Roman kingdom and other nations, will be overthrown. All corrupt churches will be blotted out, and terrible judgments will overtake the nations.

"And every island fled away, and the mountains were not found." Ver. 20.

Mountains are symbols of great governments, and islands of smaller ones. The islands fleeing away, and the mountains not being found, show that the kingdoms and other governments will be overthrown. In the book of the Prophet Daniel, chap. ii., we read that "the God of heaven will set up a kingdom which shall never be destroyed, and this kingdom will not be left to other people, but it shall break in pieces and consume all these kingdoms [there referred to], and it shall stand forever." There will be a complete breaking down, a dissolution, a destruction of the kingdoms of the earth, that the kingdom of Christ may be set up, or established in their stead.

"And there fell upon men a great hail out of heaven, every stone about the weight of a talent, and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Ver. 21.

Mr. Lord regards this hail storm as a "symbol of sudden and relentless strokes, by which in a violent political revolution, men are smitten down from dignity, independence and happiness, to helplessness vassalage and ruin; as such a storm strips the leaves and fruits from the trees, and dashes down the crops of grass and grain. Such a devastating tempest is to beat on the men who belong to the train of Antichrist."

Who can tell or conceive of such a tempest of God's wrath as shall then strike down those who have usurped his authority, despised and persecuted his people, and set themselves up as the great ones of the earth?

But these terrible inflictions of divine providence will have no reformatory effect. Those who suffer under them, so far from repenting of their sins, will be filled with madness and blasphemy: "And men blasphemed God because of the plague of the hail." This is a sad picture of human depravity. The judgments of Jehovah will not be heeded by these wicked rulers and people. The nations who have despised the will and authority of God, will only be more hardened, as Pharaoh was, under the plagues of Egypt. Those nations, therefore, shall utterly perish. God will sweep them from the face of the earth, and the kingdom of Christ shall take their place. —*Advent Herald.*

To Doubting Christians.

If Jesus were on earth, would you not go to him and ask him to save you? Would you not believe him if he said to you, "Thy sins are forgiven thee; thy faith hath saved thee; go in peace." Thus he speaks to you in the Bible. Hear his voice, believe what he says, command away every doubt by the authoritative voice of the mighty Saviour.

Two gentlemen were lately conversing together upon this momentous subject. One said to the other, after pointing out to him the mighty works of Christ on the cross,—

"Do you need anything more?"

The other replied:

"Yes, I think I do; I think I must have some work of my own."

His friend replied:

"Jesus at the right hand of God is my title, and my only title to salvation. Here are pen, ink and paper; write me down a better."

The truth is, that Christ in glory is the proof of the complete and all-sufficient value of his death. If a friend becomes surety for me, and is thrown into prison on account of my debt, and I afterwards meet that friend walking at liberty, I am sure he must have made full satisfaction for my debt, otherwise, he would not be out of prison. So the Lord, at the right hand of power on high, is a proof that he has answered to the full every demand of God against me as a sinner. His death is everything or nothing. It is either the entire blotting out and cancelling of every charge that can be made against me, or it avails me nothing.

John Bunyan was walking one day in a field, in great trouble of soul at the discovery of his own vileness, and not knowing how to be justified with God, when he heard, as he imagined, a voice saying to him, "Your righteousness is in heaven." He went into his house and took his Bible, thinking to find there the very words that had sounded in his heart. He did not discover the identical expression; but many a passage of Scripture proclaimed the same truth, and showed him that Jesus, at the right hand of God, is complete righteousness to every one that believeth.—*Selected.*

The Oldest relic of Humanity.

The oldest relic of humanity extant is the skeleton of one of the earlier Pharaohs, encased in its original burial robes, and wonderfully perfect, considering its age, which was deposited about eighteen or twenty months ago in the British Museum, and is justly considered the most valuable of its archæological treasures. The lid of the coffin which contained the royal mummy was inscribed with the name of its occupant, Pharaoh Mykerinus, who succeeded the heir of the builder of the Great Pyramid, about ten centuries before Christ. The monarch, whose crumbling bones and leathery integuments are now exciting the wonder-gazers in London, reigned in Egypt before Solomon was born, and only about eleven centuries or so after Mizraim, the grandson of father Noah, and the first of the Pharaohs had been gathered to his fathers! The tidemark of the deluge would scarcely have been obliterated, or the gopher-wood knee-timbers of the ark have rotted on Mount Ararat, when this man of the early world lived, moved and had his being! His flesh and blood were cotemporary with the progenitors of the great patriarch! His bones and shrivelled skin are contemporary with the nineteenth century, and the date of the crucifixion is only about midway between his era and ours.

The Meaning of Sorrow.

Let us look truth in the face. You cannot hide it from yourself. "Man is born to sorrow as the sparks fly upward." Sorrow is not an accident, occurring now and then; it is the very woof which is woven into the warp of life. God has created the nerves to agonize, and the heart to bleed; and before a man dies, almost every nerve has thrilled with pain, and every affection has been wounded. The account of life which represents it as probation is inadequate; so is that which regards it chiefly as a system of rewards and punishments. The truest account of this mysterious existence seems to be, that it is intended for the development of the soul's life, for which sorrow is indispensable. Every son of man who would attain the true end of his being must be baptized with fire. It is the law of our humanity, as of that of Christ, that we may be perfected through suffering; and he who has not discerned the divine sadness of sorrow, and the profound meaning which is concealed in pain, has yet to learn what life is. The Cross, manifested as the necessity of the highest life, alone interprets it.—*Robertson.*

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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Herald of Life
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GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JUNE 30, 1869. VOLUME VI.—NUMBER 37. WHOLE NUMBER 275.

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NO LIFE OUT OF CHRIST."

FROM ELD. L. F. MOORE.

QUITE frequently we are asked, "Why! how can you believe such a doctrine as the one which teaches, No Life out of Christ?" My answer is simply this, viz: Its opponents have driven us to the full and undoubted belief of it.

In their extreme efforts to sustain their position, they very unconsciously advance ideas which are very fatal to it, proving their premises unsound. For instance. Speaking of the natural or Adamic death of mankind, (called the first death), it is affirmed, (and with truth too), that all suffer this (except the changed) irrespective of character. Now, I had once fallen into the sad mistake that the doctrine in question taught that, if a man *did not sin* he would not die, and believing thus had conversation with several persons, on the subject. Once we were informed that all men *must* die, sin or no sin, and the following text was quoted to prove it: "Nevertheless death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression." Rom. v., 14. Now, then, because of the disobedience of *one* man death was brought upon *all* men; or in other words, all men receive the same nature which the first Adam received in consequence of sin or disobedience: therefore, as a natural consequence, all men died from Adam to Moses who, as we were informed, lived without any revealed *law* to control their destiny. Of course this placed us in a position where we reject the idea which taught (as we suppose) that, if men did not sin they would not die: but set us to thinking something like this. Here we have many generations of men from Adam to Moses all dead without law. What shall we do with them? There was no law to control their destiny! die they must, and die they did. Says one, "Raise them from the dead, or make them alive and judge them." But, there is a very great difficulty in the way of such a procedure as that, and it is this. What *law* shall they be judged by? We have very respectfully been informed that from Adam to Moses there *was no law*, and I am very sure it would be rather a difficult matter to judge men *without* law; and I do not think that there would be much justice in trying men in such a case by any *ex post facto* law, inasmuch as the Constitution of the United States forbids any such course even in its civil affairs; and I am sure if such a course looks like barefaced injustice to men it must look more so in the eyes of our great, good and just God. Therefore, we conclude, that if all that lived without law are raised to life they must necessarily and in the very nature of the case *continue to live forever*. For if a man should be arrested in the act of killing another, and should be arraigned before a court and jury to be tried, and if the court upon searching their statute book should fail to discover a law to try murderers by, they would either be obliged to make a law for the occasion or acquit the man. So it seems to us. Furthermore, the apostle says, "For as many as have sinned without law shall also perish without law." Rom. ii., 12. Here then we are driven to the conclusion that they will never live again.

Once more. I have many times asked and have been asked the question, Did Christ suffer the penalty of God's broken law for sin? and have invariably received and given the answer, Yes! Once when in Middletown, Conn., I attended service in an Episcopal Church. The preacher in the course of his remarks said, "Christ suffered the penalty of God's broken law for sin." I immediately noted it down in my memorandum book and handed it to an elderly man in the pew with me, who evidently was a member of the church, to read, asking him if I had heard correctly. He nodded assent, and handed it back. I wrote again, that Theologians say that the penalty of God's broken law for sin is, "Eternal torments in hell fire;" and handed it to him, asking if it was true. Although it was written as plainly as the first, yet he rather hesitated in reading and answering; but finally said, "Salvation is conditional" (I suppose he thought I was a Universalist). O! said I, I know that, but is that true which I have written? Well, said he, "You know hell fire is not preached much now, it's worn out."

But again. I take up the "World's Crisis" of June 16th, and in the editorial account of a discussion with "Bro. Townsend," I read that, "If mortal death" (be the punishment for sin) then Jesus never suffered the penalty that was upon man, for our Saviour was "without sin." "The penalty on Adam could not have been eternal torment, for if it was, then Jesus would never get through suffering the penalty, and there would be no time for a "second death." This is public property; so we use it as the ground of the editor's belief, and from it gather that the editor does *fully* believe that "Christ" *did* "suffer the penalty, of God's broken law for sin;" also, that the penalty is not "Moral death," neither eternal torment, but the "second death," and finally, that Christ, instead of suffering eternal torment, did suffer the "second death." All this we gather from his report of the discussion with "Bro. Townsend."

If I remember correctly, and am rightly informed, it is generally conceded among Adventists that the "second death knows no waking;" that it is "eternal death," and no *redemption* from it, but he who suffers it must FOREVER remain in a state of unconsciousness; and this takes place after the judgment. Besides all this, we know from reading the "World's Crisis" that the above is its belief.

Now, we have repeatedly read from the editor's pen that "*Christ was risen from the dead;*" so of course it is both morally and absolutely impossible to believe that Christ did suffer the, "second death," as the editor claims; for if the "second death" is "eternal death," or an eternal state of unconsciousness (which it is) in the grave, then if Christ *did* "suffer the penalty of God's broken law for sin," he must of necessity be in that state now. But hark, hear the hills re-echo with the glad and glorious, tidings, "Now is Christ risen and become the first fruits of them that slept." Therefore we must reject a doctrine which leaves Christ in "hell," and accept Paul's doctrine.

Again. Does the second death consist in dying twice? we might ask: i. e., die a natural, death, then live by a resurrection and die again? I have read such a statement in the writings of our opponents, and it has been the continual cry of Adventists that "Christ DID suffer the penalty of the law for sin," (and we have always believed it), and that, that penalty is the "second death," or a physical death after the resurrection, or dying *twice*. If this be true, did Christ ever go through such a performance? If so, When? and Where? The Apostle says, "The wages of sin is DEATH." Rom. vi., 23. "For in that he (Christ) died, he died unto sin ONCE." Rom. vi., 10. Again. "And as it is appointed unto man ONCE to die, and after that the judgment." I cannot now conceive how *once* can be made to mean *twice;* but perhaps some one is ready to say, that "After that the judgment," means, to be raised from the dead and killed again! But not long ago, in a series of articles published in the "World's Crisis" the writer of them proved, very conclusively, that "Judgment" did not mean *punishment*, but simply *separation;* also quoting authority to prove that the word "nations," when addressed to nations in scripture, did not mean dead nations; also, using the same argument used by the editor of the "Prophetic Times" to prove that *the "dead" are not made alive* in order to be judged, but are judged as dead men, quoting, 2 Tim. iv., 1, as proof: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and THE DEAD at his appearing and kingdom," all of which we do most heartily indorse and concur with.

Now, one word with reference to the manner in which our opponents say the resurrection is to be. Says one fearless advocate, "If they go down drunken bloated sots, they come up drunken bloated sots. If they go down with one leg, they come up with one leg. If they go down with one arm they come up with one arm."

Well, I suppose this mortal resurrection argument is just as good all through; so, of course, if they go down *without any heads* they must come up *without any heads;* and what an awfully grand spectacle it must be to see men without heads, standing up to be judged. But stop, says another fearless and able advocate of Adventism, "The *brain* is the seat and organ of thought and without it men must be unconscious." So here we have a lot of headless, unconscious men to judgment. But perhaps there may be some process of hitching or putting the head on, which we do not understand now. But here a difficulty arises in the fact that there is never a change promised or threatened to wicked men after their supposed resurrection, but to be burned up to ashes, according to our opponents' statements. So we must reject such a doctrine and accept Paul when he says, "the dead are raised incorruptible."

Finally. In the "World's Crisis," of June 16, in an article on the first page, headed, "The coming end," 1 Cor. xv., 22, 23, which reads thus, "As in Adam all die (go into the grave) even so in Christ shall all be made alive, (that is, come out again), but every man in his own order; Christ the first fruit, afterwards they that are Christs as his coming." I suppose the above is used and paraphrased to prove the universal salvation or resurrection of men from the grave; so we will treat it in that manner. First then: it is written, "As in Adam all die, (go into the grave)." Many times have we asked the question, How do men die in Adam? and we have so far invariably and without exception received the following answer, viz: "By having Adam's nature." Very good and very true. What comes next. "EVEN SO," i. e., in the same manner precisely—"even so in Christ shall all be made alive." That is, by possessing Christ's nature. And we are driven to the same inevitable conclusion (if the above be true) with the Universalist into the universal and unconditional salvation of all men to a divine life in eternity; for according to the paraphrase of the "Crisis" writer, the scriptures most emphatically declare that "As in Adam all die" (go into the grave, by possessing his nature), "Even so" (in precisely the same manner) "in Christ will all be made alive," (i. e., come out again, by possessing his nature). Now Christ's nature is divine and immortal. Query: "Will wicked men have Christ's nature? We trow not. Our humble opinion of the text is this: "As all that are in Adam die (and of course all men, without any exception, are in Adam), even so all that are in Christ shall be made alive;" in both cases possessing the nature of their representative Adam; for it is positively true that the first Adam's posterity die; therefore it is equally positively true that the second Adam's posterity must live again.

This view removes all difficulties in the whole chapter. For it is declared that "*The* dead (definite article) are raised incorruptible" (*aphthartos*, immortal); which of course renders the resurrection of wicked men impossible according to 1 Cor. xv.; but let us see a little further about the matter. Emphatic Diaglott, 2 Tim. i., 10, reads "Who has indeed rendered death powerless, and has illustrated life and incorruptibility) *aphtharsain*, immortality) by the glad tidings." And when He stepped out of Joseph's "new tomb," he revealed and illustrated that great question proponnded fifteen hundred years before him, viz., "If a man die shall he live again?" Yes, our glorious and blessed Redeemer brought to light this great truth and fact contained in the Scripture, but hidden from man for ages, and finally revealed in the Glad tidings to his holy apostles. But our Lord never did illustrate *corruptibility* by the Glad tidings, or any other tidings; or at least, we fail to find it except as concocted in the brains of our opponents. But it says, "Every man in his own order. Christ the first fruits, afterwards those that are Christ's at his coming." Well, I find two classes spoken of, here; the first, "Christ the first fruits;" (plural); which, if the rendering is correct, had its fulfilment at, and after his resurrection when "many bodies of the saints arose." The second "They that are Christ's at his coming;" and I am sure that wicked men are none of Christ's; for, "If you have not the spirit of Christ ye are none of his." Therefore, I fail to see how either the "first fruits" or "they that are his at his coming," can possibly affect wicked men, one way or the other. The Emp. Diaglott renders *aparce*, "A first fruit" (singular). If this be true, all is correct, for Christ was the first fruit from the dead, and the rest of the harvest must be like him. So it seems to us. In hope of Life.

SOMERSVILLE, CONN., June 1869.

THE NON-RESURRECTION QUESTION.

A REVIEW BY ELD. W. S. CAMPBELL OF ELD. L. C. COLLINS'S TRACT.

[Continued from last week.]

IN remarking upon the 11th paragraph: To his main point (question), that the two classes will, at the same time, receive reward and punishment, he answers, No! Never! There is no such position taken in the word of God. This is the capital blunder of the writer on the eternal torment theory, and is now the point of the opposers of the doctrine of "no life out of Christ." Indeed, the abundant entrance into the everlasting kingdom appointed the saints at one and the same time; but there is no need of the enemies of God being about there then. "When the Son of man shall appear in his glory," etc. Matt. xvi., 27.

And before him shall be gathered all living nations, which is all this can possibly mean—and shall reward every man (who is there) according to his deeds. This is not a literal judgment throne. Where would he put all nations, and how would he keep them? Would he have them before God, and would he give them reward according to what they have done? He will follow his own knowledge and wisdom. Christ tells us how men will be judged "at the last day." Does he need such a *literal* throne and gathering? Not at all. John xii., 47, 48. "If any man hear my words and believeth not, judge him not; for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day." *Campbell's Translation.* "Hath what condemneth him," viz., the word or doctrine which Christ declared." *Doddridge* "That (very word) shall judge him."

We do not know that each human being will know the results of his probation, nor do we know the object of it. These supposed facts are assumed by our brother, and it remains to be proved that the scenes depicted by Daniel, Christ, Paul and John, refer to the individual judgment of men. Whether we are to suppose that the gathering of all before Christ includes only the living when he comes, we have the language of Christ that all nations are involved; but we have no proof that *all nations* should signify the dead, nor yet that here is a literal throne before which they stand.

"Will not all the dead be there?" No. "When he says, 'come ye blessed,'" etc. . "Will one be missing then?" Yes. "Shall not all the votaries of sin be there with all liars, etc., and hear and know their doom?" Not at all. "Will death and hell keep back?" No; but they will be punished who are worthy of it, for judgment in Revelation xx. is judicial and executive. No appearing before the throne there, for even the heavens and the earth fled away from it. The throne of judgment is a figure of decision and separation. The dead hear his voice, and the dead stand before God. If they stand before him, as dead, they will be counted so placed. How came the good in the book of life, if they had not been judged? It is only an idea of the past time, without the least authority from the word of God, that all the world of mankind will, at once, stand personally alive before God.

The author of the tract says it is objected as unreasonable to suppose that the wicked die a second time, as if they died twice for their sins.

Quite unreasonable, indeed; and no argument can ever make it consistent with the character of God. To say that the first death is upon all, and yet the most wicked have been punished for their sins by dying prematurely, will not remove the "*fallacy.*" God does, indeed, bring every work into judgment; but when men have been judged and punished, 'tis not our God (who doeth right, as the judge) that will make alive merely to kill. No man will die twice for sin. Men, in large classes, have died as the direct penalty of sin. The wrath of God has come upon them, and they have been destroyed. The punishment of "Sodom and Gomorrah are set forth as an example, suffering the vengeance of eternal fire." I think I should as soon believe that they are conscious as that they will come out of their condition.

If a man has suffered the penalty of his crime, it will *excuse* him from suffering again for that offence. No matter what illustration Br. C. may use. For the penalty is in the law that should have governed him. Our author declares in his 14th paragraph that "God will make, before all his intelligent universe, a settlement of all human accounts" (a strong figure, by the way), and that "if we cannot see what good it will do, our short-sighted fault-finding must forever cease with the fact that he will do it."

We remember, a little back, that the tract says that if the wicked dead rise not, then "he cannot see how the righteous are not punished in this life as well as the sinners." The fact that God says the righteous only will live after death, with the assurance that he will punish the wicked, should cause this surmising to cease, and lead one to see it. I see how God could have spoken much plainer if he had meant the thing after the manner of this essay; but for the truth, in harmony with itself it is plain enough now. Whether *plainer*, might have been or not.

I am not apprized of the full capacity of our dear brother to judge of the "sophistry or ingenuity" of sufficient force to bear testimony, or to use language that will be more powerful to convey import. But, I stand on the word, John v., 28, 29, as well as the rest. Great passage, to be sure. There is no literal grave in this passage. The word is not "hades." It does not mean the literal graves; and what is more, the term is not *grave* (in the singular) in our translation. Again: the word there rendered "resurrection" does not necessarily mean life from the dead, or coming out of the grave. It may signify "standing up" or "standing before:" and the dead are said "to stand before God," *as dead*. So said J. Litch, on this passage, more than 20 years ago.

The resurrection passage, in this connection, is the 25th verse. *This*, at all events, is a judgment passage, and signifies the condemnation of the unbeliever who does evil and is damned "*already*," or "stands forth" to "damnation," or judgment (punishment), while those that do good ("bring forth" good fruit), stand forth to life. Will not the sinner live if raised, and live just as fully as the righteous, if he is mortal? Christ says, "I am the *resurrection* and the life;" and "he that believeth (doeth good) hath everlasting life, and shall not come to damnation."

If this great text with the opposers, said "*their* graves," they might have some advantage. Not now. If we found in it "the grave" (*hades*) they might have some. Not a whit now. And then, how would the voice of Christ reach the dead who have not been put in "*the graves*," or "their graves"—for it is not *hades*—to signify all the dead?

The passage is figurative, in any view. If it refers to the literal resurrection, it is a figure.

What if the bones in Ezekiel's vision did come together and form at the voice? The people of God are brought to view and the Spirit of God came upon them. If men in the grave hear his voice, only those who are his will live by it. "If ye live after the flesh, ye shall die" (not die twice), and there is no life. "If ye live after the Spirit ye shall live" "Though you were dead." Thus saith the Lord.

Paul said, indeed, that he believed all things written in the law and in the prophets. Let Br. Collins show from the prophets and the law of Moses that the wicked dead will be raised, then he may say, with a better grace, that the apostle Paul believed it. "And had hope toward God, which they allow, that there shall be a resurrection of the dead, both of the just and the unjust." Now did the apostle endorse the notions of the Pharisees, as to the resurrection? It would be strange if they had correct ones, and that on this most important doctrine of the gospel he should have been instructed by them instead of the gospel of Christ, for they did not believe the gospel of Christ. "The Saducees deny that there is any resurrection, either angel or spirit; but the Pharisees acknowledged both." What idea they had of the literal resurrection of the body, does not appear; but one would suppose very confused convictions prevailed. But if they allowed his faith, by believing in the resurrection of the just and the unjust (not all mankind, by any means), he might limit his faith to a belief that "those who sleep in Jesus will God bring with him" —(Christ.)

Again. He states that the Pharisees believed that Dan. xii., 2, teaches the resurrection of the just and unjust, and "Paul squarely subscribes" to that.

How he ascertained that the Pharisees did thus believe, he has not told us. Acts xxiv., 13–25. Note, in the Cottage Bible: Josephus teaches that the Pharisees believed only in the resurrection of the body." They did not believe in Jesus, and therefore did not believe in the resurrection, as it is in Jesus, or taught by Jesus. Here was a new revelation of life and immortality which they called "heresy." Paul had been a Pharisee, and so he says, "I am a Pharisee; of the hope and resurrection of the dead I am called in question."

Let Paul settle this with the author. He had as much right as a Christian apostle to quote the whole of their faith [which I cannot for a moment suppose he did], and say they allowed his faith when he only believed a part of what he stated for them, as he had to say he was a Pharisee, and call them brethren, when he was a minister of the gospel of Christ, and Christ said, "Beware of the leaven (doctrine) of the Pharisees."

Paul was using a little policy, as some suppose. Now the fact is, that neither Paul nor the Pharisees had any such idea of the passage, Dan. xii., 2. For there is no "some" in the Hebrew text, as the best Hebraists assure us, including Bush, Whiting, and other scholars of note. The original uses "these" and "those."

Then we have, as Bush reads, "these," the awakened, "those," the unawakened, all belonging to Daniel's people, as every one may see who will read. "Thy people shall be delivered" (verse 1), "and many of them [thy people], that sleep in the dust of the earth shall awake." It is probable that the Pharisees had notions about this matter from the promise made to Abraham, for the apostle says that "unto which promise our whole twelve tribes, instantly serving God day and night, *hope* to come." Now, if the Pharisees believed in the resurrection of the Jewish nation, as they may have done, they would have believed in the resurrection of the unjust, and not have believed in the resurrection of all the wicked. The Pharisees, it is rather plain from the account in the gospel, believed in the transmigration of souls; but should we conclude that Paul believed in that too? He says that they had a zeal not according to knowledge. If Paul, therefore, had believed as much as he in this place says they did, that would not have identified him with the idea that all men will have a resurrection.

It is plain that Paul believed in Jesus, and the resurrection by him. The Pharisees did not believe in Christ at all; hence they had no just notions of gospel resurrection.

In treating upon 1 Corth. xv., 22, the author of the tract insists that Paul means to teach a general resurrection. But we feel quite content that the Scripture should determine; for we have Adam as one man, by being in whom, we die. And Christ as another man, by being in whom, we live. Amen. We are not in Christ by nature. Let us get into him and we will be sure of a resurrection.

Here mark: You have to take the ground that *the death is one*, and the *life is one*. Christ stands against Adam, and those who belong to him stand against those who belong to Adam.

Ver. 12. "How say some among you that there is no resurrection of the dead?" Our brothers take occasion to insist on the peculiarity of the phrase here. He says not *from* the *dead*, nor *from among* the dead, nor *a part* of the dead; but of the dead.

In John v., 25, we find that *the dead* shall hear his voice, and they that hear shall live (all live, I suppose, Br. C., and all live alike); then the apostle tells us that the dead shall be raised incorruptible; hence, so far as salvation from corruption is concerned, all the dead are saved. He tells us that it means the dead without "limit or distinction;" then they are saved without limit or distinction. I think with this conclusion Br. C. would appear very well before "a Universalist Council," saying that they allowed his faith; for his position is proving theirs. But the Apostle Paul does tell us that he was "striving, if by any means, he might attain unto the coming out from among the dead:" *Ex-Anastasis*. It is doubtful if all the dead "without limit or distinction" should receive the "*Ex-Anastasis.*"

The apostle would confirm the faith that the dead in Christ shall be raised by reference to the resurrection of Christ, which he had previously shown, "according to the Scriptures." Yet our brother says, "he predicates the resurrection of Christ on the broad ground of a general resurrection." Rather too bold a violation of the rules of argument to be called logic; and, yet hardly sufficiently ingenious to be called sophistry. I pray to know on what does he predicate the general resurrection? Yes, indeed, if the resurrection of Christ did not secure a life for the future, here all hope must end; for there is no other ground of hope.

His Minnesota illustration must be very unfortunate for the argument, unless the fact that they have a summer in Minnesota proves that they all raise corn.

"But now is Christ risen from the dead and become the first fruits of them that slept." "If the first fruit be holy, the lump is also holy." The simple truth is, that "he is the first born of many brethren."

Does he bring back the same body?

"It is sown a natural body," "raised a spiritual body;" "Sown in dishonor, raised in glory." Illustration: "Thou sowest not the body that shall be." "For as in Adam [that is, by or through] all die [that is, go down to the grave] even so in Christ, [that is by or through] shall all be made alive"—come up again. And what will become of those who do not die (or go into the grave)? The elder Universalists proved their doctrines in the same way.

All who are raised within the sphere that the apostle here presents, will be "raised in glory:" and the reason is, "he that eateth me, shall live by me." Br. C.'s essay says, the sinner will live by him, too. Then we have victory over death, (the very thing in dispute), through our Lord Jesus Christ. Our brother says, "by and through." The wicked can have no victory over death; for we are told in this tract, that "with their dying breath, death is destroyed, because there are no more to die." That would indeed be a singular victory over an enemy, that it should die out by a natural death. "The last enemy (death) shall be *destroyed.*" The enemy of Christ and his chosen, it will be brought to an end by the establishment of a state in which there will be no death. But the appostle "passes in silence" over this *future*, at this point in his argument; perhaps, therefore, the tract might judge it proper to conclude that the last enemy died "because there was no more to die;" and so leaves Christ producing death instead of destroying it. Who then will have the victory?

In replying to this last position, we observe—1st. Paul does indeed speak *to brethren* who "have borne the image of the earthly" "*one*," he says, "shall bear the image of the heavenly." That heavenly man is the Lord Jesus Christ in the resurrection. He is perfect then; will the sinner have or bear that image? He addresses his brethren, in 1 Corth. xv., and speaks of the resurrection of Christ and his brethren, only. "Every man in his own order."

When the apostle is speaking of *positive* blessing upon a class, and the very essential condition to salvation (for he says that the resurrection is essential to the faith and life of those asleep in Christ), it is positive proof that those who are not mentioned will have no part in it.

2d. The sinners are shown to be left in the mortal condition, when men are changed, and they die by judgment, just as many others have done. The argument here offered makes it necessary that they should all be raised to life to die again; else how can God be just? Now can sinners suffer the second death?

Paul does teach particularly the destruction of the wicked, and speaks of the wicked alone when the Lord comes; but he does not teach that the wicked dead will rise, or that all the wicked suffer God's judgment at the same time.

The Wrong Sermon.

A few years ago, a minister of Christ, then young, had occasion for a single half day to supply a pulpit to which he was an entire stranger. It was only two miles from the place of his temporary sojourn, and arrangements were made for his conveyance within the last half hour preceding the service. In his ignorance of the particular religious condition of the people he was to address, he selected, and, by way of reparation for the services, carefully read over a sermon which he thought would do no harm, if it did no good, in any circumstances that might exist.

Greatly to the preacher's discomfort, the person who was to carry him to the church did not call for him till within a few moments of the hour for service. In the excitement and agitation of this unexpected delay, he then hastily seized, as he supposed, the selected sermon, and hurried away. It was in a state of body and mind sadly contrasting with that which he had hoped to possess, that he entered the sanctuary, and ascended the pulpit, to whose empty seat the waiting congregation had been for some time looking in wonder. Scarcely had he reached this conspicuous position, "the observed of all observers," before the prompt old sexton was by his side, with the familiar, and sometimes trying, demand for "your hymns, sir." For this trial, however, the preacher had provided in part, as he had carefully noted the hymns on the margin of his chosen sermon. Very confidently, therefore, he took from his pocket the manuscript, that he might transcribe the numbers, when lo! he was appalled to discover that in his haste he had brought the wrong sermon—a sermon designed specifically for anxious inquirers! There was, however, no time for debate, nor deliberation, nor even apology; and the only course left to pursue was to give the sexton the hymns that first occurred, and forthwith proceed with the service. Whether the people discovered the emotion which agitated the young preacher, the writer never knew; but before the sermon was half delivered it was evident there was emotion in the congregation. A marked stillness pervaded the whole house. Here and there was a hearer bathed in tears. What could it mean?

The preacher had another engagement elsewhere in the afternoon, and was obliged to leave the place immediately after the service, without stopping to ascertain what it meant. But, within two or three days, he received a most welcome message from two different sources, in which was expressed the greatest gratitude to God that a stranger had been sent to N. to preach *that particular sermon* on that Sabbath. One lady who for many months, had abandoned herself to almost utter despair, and to whom the kindest and best of Christian counsel had again and again been addressed in vain, while she listened saw, as if the light of heaven had suddenly broken upon it, *the way* to be justified and saved, and at once emerged from the darkness and wretchedness of her soul's protracted imprisonment, into the joys of a conscious and complete deliverance. Others were led to inquire after the way of life, and a precious season of refreshing followed.

The writers object in relating this incident from a sketch-book of ministerial memories, is to magnify the guiding, rescuing, and saving grace of God. If the young preacher had been left to carry out his own short-sighted plan, he would, perhaps, have gone into the pulpit full of self-confidence, and possibly a little proud of his little "great sermon." But he has no reason to believe that his effort would have reached a single heart, or been instrumental in loosing from the bounds of distress a single daughter of spiritual darkness. Man appointed; God disappointed, and saved thereby a soul from death. Let him be praised that the wrong sermon was, at least in this case, the right sermon.—*Cor. Congregationalist.*

Revelation xiv., 12.

I was surprised at the explanation of the word "henceforth" in this text, which I heard in a funeral sermon recently. The speaker said it meant from the moment of death in the experience of every righteous person. But when I found how deceitfully the word of God was handled regarding the intermediate state, I was no longer surprised that this passage was, with the rest, colored and tinted to match and weave into a favorite dogma.

Now, what is the true import of this passage? which reads, "Blessed are the dead, which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

It is preceded by these words, verse 12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus," in part a repetition of Rev. xiii., 10; the first part of which, "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword," seems to indicate that the saints, during the fiery trials which awaited them, would need this new assurance vouchsafed them by the Spirit. Having this fresh token of love, no shadow of doubt need henceforth disturb them; though led into captivity, and killed by the sword, their sleep in Jesus shall be sweet, and their labors not in vain, for their works shall follow them, and at last they shall come forth from the dark halls of *hades*, the rejoicing children of the resurrection. As to their foes, they shall not only be led into captivity, and killed with the sword, but never have a release from the prison-house of death. E. B.

Riceville, Iowa, June, 1869.

THE HERALD OF LIFE.

NEW YORK, JUNE 30, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"Let the Righteous Smite Me."

Among the items in our excellent exchange, "The Advance," under the head of "Literary Small Talk," we find the following:

> An article by Pres. Haven on "Annihilationism," having strayed off anonymously, was criticised by the editor of the *Herald of Life*, who averred that the "author had no brain," "shows entire ignorance, etc." Fancy his feelings as the President courteously reviews him!

Our good Br. of "The Advance" has hardly treated *us* "courteously," if Pres. Haven has; whose "review," if it exists, we have not seen. "Courtesy" requires exact truthfulness. We do not say that "The Advance" intended to misrepresent us, and yet it has done it. The "anonymous" article, among other statements, said, "Annihilationism of the present day . . . denies that there can be thought without a brain." To this we responded:

"*Perhaps* the author of this statement has demonstrated there 'can be thought without a brain,' for he really *seems* to have none. He may next demonstrate that there 'can be thought without a' *thinker*, or without existence. Let it be remembered that all created beings are organized; and hence must have some organ of thought. That organ in man is a brain; God has ordained it so. How other beings beside man exercise thought we are not called upon to determine. We just, therefore, give a simple denial to this writer's statement."

We appeal to the candor and "courtesy" of "The Advance" if these remarks of ours warrant its statement that we "*averred* that the 'author had no brain?'" Do not the words "perhaps" and "seems" at least qualify our remarks? If the article had not been "anonymous" we confess we should not have used language so apparently severe as we did; but we do not think it "courteous" to represent it more severe than it was; which our exchange has done, as all will see. Besides, our language was used *hyperbolically*, as the candid must know, if they read the whole paragraph.

The other expression, quoted by "The Advance," viz: "shows entire ignorance, etc.," is made to express that which our language does not warrant. The "etc." does not tell the *whole* truth. We said of certain things in that article, "These statements show an entire ignorance of *the subject* of which the writer undertakes to speak." This expression of ours may have been too unguarded; but does it justify the partial manner in which "The Advance" has produced it? Can any candid mind believe we intended by it even to insinuate the author "ignorant" on all other topics?

In conclusion, we say, "Let the righteous smite me, it shall be a kindness; let him reprove me; it shall be an excellent oil, which shall not break my head." Psa. cli., 5.

H. H. Dobney: "The Unpreached Gospel."

In the "World's Crisis," two weeks ago, was a letter from Eld. Jacob Blain in relation to the above-named. The information from Mr. Dobney is interesting. The tract to which Eld. Blain refers, that we spoke of some three weeks since, had the above title. We give Br. Blain's communication in the "World's Crisis" entire, and shall follow it with some remarks by way of *Notes.*

News from England.

Br. Grant: Having just received a letter from Br. H. H. Dobney, the old and able advocate of eternal life only by Christ, I conclude our brethren would like to hear what he says about the changes in England as to the doctrine of future punishment. I had requested him to give such information, and also to tell what he knew of H. Dunn, who has lately written a work of seven hundred pages, entitled, "The Destiny of the Human Race," which I had obtained and read with interest. He holds the annihilation of all who "sin wilfully after receiving the knowledge of the truth," as told in Heb. x., 26, 27. All others in Christian lands, dying in impenitence, and all the heathen, idiots and infants, will have a probation, or offer of accepting the Saviour after a general resurrection, and the coming of Christ: and so the majority, or mass, of our race be finally saved; but with different degrees of glory in the "new heavens and new earth." His views are entirely new, and important, if sustained by the Bible; and on that alone he relies; taking much of his proof from the Old Testament prophecies, much of which he thinks are not contained or repeated in the New Testament. His plan is being investigated in England, and a few of his works and some of his tracts have been sent to Boston.

Br. Dobney [after some personal remarks] says, "With all my heart do I wish you all joy and peace in your earnest endeavors to clear the character of God in the eyes of men, from the assertions which a popular theology has cast on it. The address you sent me, to the Minnesota Conference of the Methodist church, by Eld. L. C. Collins, is able and telling, while the spirit of it is excellent. As to us in England now, men on every hand deny, and indignantly repudiate, the dogma of everlasting misery, and deny it with impunity. The 'Churchman' of the Congregational Union for the present year, preaches life only in Christ—no immortality only in him. The editor told me in a letter last autumn that such was the state of opinion now in the churches of the C. Union, that if only two or three known and trusted men were to state openly their real convictions, the dogma of unending torments would be swept away forever from the churches.

"Many ministers of otherwise orthodox churches more than intimate their belief that ultimately all will be saved, and no harm accrues to them for the expression of this opinion. (1.)

"The more benignant views of God and his designs obtain in our lighter religious literature—works of fiction by honest, God-fearing, and God and man-loving writers. I think the more hopeful belief about the ultimate of the human race is likely to prevail by and by. (2.)

"H. Dunn, Esq., the author of 'Human Destiny,' about whom you inquire, is, so far as correspondence goes, a friend of mine—a most worthy lay gentleman, now advancing in years, but most indefatigable in endeavors to promote the kingdom of heaven. He is the author of many works, for the most part very admirable. While I was editor of the *Spectator*, he was one of my frequent contributors. Panton Ham joined the Unitarians long ago—I never see his name now." (3.)

These are the main items of information, and they show that England is getting ahead of us as to the great truth that evil is to have an end in God's good time. (4.) May we not hope that their progress will soon help us in our efforts? Surely our reform is no longer in a corner. J. Blain.

Buffalo, June 1, 1869.

P. S. Since writing the above I have seen Br. Storrs' paper, and find that he and Eld. Parry have read a tract by Br. Dunn, and both mistake his views on two points—immortality of the soul, and endless misery of the lost. (5.) The tract they read is not as plain on these points as it should be for an introduction or synopsis to his large work; yet destruction is intimated. His large work makes it plain. In another tract of his on "*hades*," he says—"The natural immortality of the soul is a doctrine unknown to the Bible, and is evidently of heathen origin." In the same tract he says—"The final lot of such (enlightened and wilful sinners) will be utter destruction (6.) This is plainly enough revealed. *Evil is not to be eternal;* and because it was never intended to be so, God graciously, after the fall, cut off our first parents from the tree of life, lest, eating thereof, they should live forever. *Immortal monsters have no place in the universe of God.*" (7.)

This makes all plain. (8.) He, with Br. Dobney, and most of our late writers on destruction in Europe, are yet in the dark as to the intermediate state. (9.) Mr. Dunn owns the Bible is so silent about it, that he knows that sinners are on probation there. (10.) I found four of his tracts in Prof. Hudson's library. His piety and great knowledge of, and reverence for the Scriptures, will induce many to examine his system. Some will condemn it by one passage—"the broad and narrow way." On this he says; Christ was teaching Jews, who had a broad way by Abraham, and external ceremonies, while his was by holiness of heart; and further—in the present dispensation, but "few" accept or even hear of the Saviour. His views being new, I have not had time to search the Bible so as to receive or reject them, but see they deserve examination. I only now hint his plan to give news from England, and call attention to it. (11.)

Notes by the Editor of Herald of Life.

[1.] This statement by Mr. Dobney makes us apprehensive that the tendency in England is to Restorationism, arising from still [generally] holding to inherent immortality. Mr. Dobney, of course, does not believe in such immortality, but theologians generally have or do hold to it; and hence, having become shocked by its consequence to the lost, viz., eternal torments, they have cast about to find some way to escape that idea, still clinging to inherent immortality. No wonder such should set themselves to the task of a future restoration somehow, or by some means.

[2.] This last expression makes us think that Mr. Dobney is inclined to favor the restoration to which he refers. We know that in his work on "Future Punishment," in 1844, he thought that view the more desirable one, if it could be sustained by Scripture; but he then thought it could not. What have been his musings in his twenty years' silence we do not know; he may have obtained light of which we have heard nothing. With our present light we have no more faith in Restorationism, so called, than we have in inherent immortality. We showed, years ago, that Bishop Newton favored the idea of universal restoration. He looked at future torment from the standpoint of inherent immortality, and could not reconcile *eternal* torments with the perfections of God; so he thought there might be "repentance in hell;" and if so, God would not continue the torment; that would be "impossible." It seems the English divines begin to think that "the more hopeful belief about the ultimate of the human race." Let them give the Bible testimony for such a "hopeful" view, and we will weigh it impartially, though at present we have no leaning to that view, and believe it founded, in most minds, on the notion of the *deathlessness* of man's nature.

[3.] We regret that Panton Ham swung out into a search after the definite knowledge of "who the Son is," which Christ said, "no man knoweth but the Father;" and has thereby buried himself, so far as the life views are concerned. We have ever lamented his course in this matter. He wrote nobly at the outset, but failed by turning aside to seek for knowledge which is too high for mortal man.

[4.] We doubt if "England is getting ahead of us" in the matter spoken of; or, if ahead, we fear it is in a way that will corrupt the truth, and thus do evil.

[5.] We did not mistake his views" at all. We did not mean to be understood that Mr. Dunn believed in inherent immortality; but that *the views* he promulgates are founded on that doctrine. We do by no means consider Mr. Dunn as the *author* of those views. They are as old as Restorationism. Eternal torments and universal salvation came from one root; they are both based on the "deathlessness of man's soul:" they are two branches from one root.

Mr. Dunn's restoration principles are very fully expressed in the following language:

> The Bible announces the glad tidings: It is, that "God is our Father, *in spite of our indifference*, or neglect of the relationship; that the Redeemer died, not merely to render it possible for men to be saved, but *to save them*," etc. "The godly and the ungodly are children of the same Father," etc.: pp. 44, 45.

Such language shows the views of Mr. Dunn, and shows how unlike the teaching of Jesus it is. To the wicked Jews, who claimed what Mr. Dunn says is true, viz., "We have one Father, God," Jesus replied, "If God were your Father, ye would love me; for I proceeded forth and came from God. . . Ye are of your Father the devil." John viii., 41–44. "Not so," says Mr. Dunn, "the godly and the ungodly are children of the *same* Father." Such is the "Unpreached Gospel" of Mr. Dunn; and we can, with present light, regard it only as that "other gospel" of which Paul speaks when he says, "Though we, or an angel from heaven, preach any other gospel than that we have preached unto you, let him be accursed." Gal. i., 8.

Mr. Dunn's grand mistake is assuming a relationship to God for sinners—for those *not* "begotten again"—that the Scriptures do not warrant. Prove that "the godly and ungodly are children of the *same* Father," and his conclusion of universal restoration follows inevitably. Yea, prove a universal resurrection of the dead, and it follows they are all children of God, for Jesus testifies, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection:" and further, "neither can they die any more." Luke xx., 35, 36. Thus the wicked dead have a short route to salvation, if Mr. Dunn and the *universal* resurrectionists are right. No wonder those who hold and teach that the wicked dead are all to have a resurrection seem to look favorably on Mr. Dunn's views. To this they must and will come, unless they abandon their *mortal* resurrection notions. None of the raised. dead "can die any more"—"the dead are raised incorruptible," saith the Word. There is no dying again. If, then, wicked men are to be raised from the dead, they are raised "*to be saved*," as Mr. Dunn says.

[6.] So Mr. Dunn teaches some of God's "children" are "wilful sinners," and their "final lot will be utter destruction." Mark well, he has said, "the godly and ungodly are children of *the same* Father." He has also said, "Both must be saved by grace alone;" p. 45. He admits the godly "are children in a higher sense than the" ungodly; that is, he adds, they are "*earlier* brought to the feet of the Redeemer—the *first-born* of the heavenly family;" p. 45. The ungodly are to be "of the heavenly family," only they are a later birth, and will not be of "the Bride." And yet, some "wilful sinners" (*children* of the same Father), "will be utterly" *destroyed!* If Mr. Dunn is correct in his theory, we don't now see it. The eye-salve that is specially needed to make it plain is the proof that all sinners will be raised from the dead into a living existence. Mr. Dunn evidently believes they will be. With that view, we do not say he is inconsistent in his idea of their salvation.

[7.] Mr. Dunn, Br. Blain tells us here, does not believe that "Immortal monsters have any place in the universe of God." We are glad to hear that; but then, What is to become of the theological devil? or, does he not believe there is any such? If not, what does he mean when he speaks of "the great destroyer, 'foe of God and man,'" page 45? If that "monster" is not to be "immortal," and is to "have no place in the universe of God," we would like to see Mr. Dunn's proof of it. Has Br. Blain got it? If he has, will he be kind enough to let us look at it?

[8.] It may be "all plain" to Br. B., but we want to see it so, too, before we endorse it.

It certainly does not now look plain to us, till he let us into the secret how the "monster" devil is disposed of, on his theory.

[9.] The English writers are far more constent on the intermediate state than those i this country who believe in the resurrection of the wicked in a mortal state to die again. There is twice as much in the Bible to prove the conscious state of the righteous dead as there is in favor of the re-living of the wicked dead. We reject both ideas, but the first is far the most plausible of the two; and if holding to the latter, we would feel a delicacy in accusing our English brethren of being "in the dark as to the intermediate state."

[10.] This a singular statement. "The Bible is so silent about it that (Mr. D.) knows that sinners are on probation there." If this is a sample of Mr. Dunn's logic, we would not dare trust him as an expounder of the Scriptures; and we fear it is this sort of haphazard conclusion that forms his theory, toward which Br. B., as well as some of our English friends, seem inclined to lean, as the concluding remarks of Br. Blain plainly show.

[11.] To commend such writings as these of Mr. Dunn, or call attention to them as if they might prove true, when we have "had no time to search the Bible so as receive or reject them," we must say is rather a hazardous work. Who can tell what the effect may be on minds inclined to adopt the idea of a future probation for the dead and a restorrtion from all the consequences of their sins? We must say, with present light on the subject, we regard the scheme as a fancy, unwarranted by the Bible, and as chimerical as the Beecher theory of the "pre-existence of souls;" or, rather, the Origen theory; a mere fancy to avoid the plain facts of the Bible that "*Now* is the accepted time; and *now* is the day of salvation;" and "the soul that sinneth it shall die;" also, "the wages of sin is death;" and "as many as have sinned without law, shall perish without law," etc. Let all men beware of venturing on such a perilous speculation as the idea of a probation after death. Is Br. Blain willing to send out, with his seeming approval, such a sentiment as that found on page 31, of Mr. Dunn's tract, on which we commented, May 26th? as follows:

> The redemption of *mankind* from the tyranny of Satan; the deliverance of the *race* from "captivity;" the salvation of *the world* . . . is never made dependent on the belief or unbelief of mortals; nor is there a shadow of support to be found in the Bible for the supposition that the reconciliation of the world unto God fails to take effect when men neglect to co-operate with the Reconciler.

This is a sweeping statement, which, if received as truth, makes the Bible of no real value, and preaching, praying, scattering books, tracts, and *faith* itself, all superfluous; and all exhortations, warnings, yea, and promises, too, a waste of effort, by "mortals;" for the work of "the salvation of *the world* is not dependent on "their" belief or unbelief."

"You Are Immortal."

Such is the heading of a 24mo. tract, issued by the "American Tract Society, 164 Tremont street, Boston," and which, it seems was extensively scattered at the late "Peace Jubilee" in that city. Br. Warner, of North Cambridge, Mass., picked up a copy of it on Boston Common, and sent it to us, accompanied by a letter, which we gave in the Herald last week.

We will not question but what the motives which prompted the printing and circulating such a tract were good; and many items of exhortation in it may be of service; but the title and some of its statements are as near the language of the "old serpent" as can well be conceived. It opens thus:

> Reader!—You are an immortal being! You have been born, and you will die, but you can never cease to exist! You *must* live forever! It is of no avail that you are so debased by sin that you may wish to be, at death, like the brutes that perish. *You can not*, . . . you are to spend eternity in the enjoyment of heaven, with God and Christ, the angels, and the redeemed from among men, or with the worm that dieth not, and the fire that never shall be quenched.'

No doubt the "Am. Tract Society" suppose they were scattering truth in sending forth such unfounded and antiscriptural statements. We will not therefore charge it with deliberate falsehoods; yet, more untruth could hardly have been crowded into so few lines. We ought, of course, to pity the ignorance that would attempt to impose on a student of the Bible such statements for truth. The authors of them may not give us credit for calling the scattering of such statements the result of ignorance, and say, as did the Pharisees, "Are we also blind?" "*We*, the learned, the intelligent, who have such men as Calvin, Arminius, Wesley, Edwards, Fox, the Pope, and a host of others on our side; are *we* to be called '*ignorant*' by striplings, who are no better, and no more learned than the fishermen of Galilee?" True, gentlemen, it is a humiliating idea; but have we, "therefore, become your enemy, because we tell you the truth?" The fact is clear, that on the nature and destiny of man, notwithstanding the extensiveness of your general learning, you are sadly defective in knowledge. We are not astonished that you are so under the traditionary training you have had from infancy up; but we are grieved that, with the means of better information, you persist in following the traditions of men to the dishonor of God, by the perversion of His truth. Not one such utterance can you find in God's Bible as those you have employed in the above extract. Why then persist in the employment of such language? Do you not know men will think for themselves, if you will not? And what is to be the result to yourselves, ultimately, by such baseless statements as you have used at the outset of this tract? Do you not know that you will by and by find, by sad experience, that men have lost all confidence in you on the subject of religious truth, and you will come to be wholly disregarded as teachers of the knowledge of God? Have you no concern in this matter? If you really love the cause of God and dying men, ought you not to study to commend yourselves to intelligent minds who do and will think? Is it nothing to you that such minds are daily seeking to others than to you for a system of teaching that shall better agree with God's revealed character and the reason He has given them, than such preposterous assumptions as you have put forth on man's nature and destiny? If they accept your affirmation—"You are immortal"—will they not indignantly reject your conclusion of eternal torture of the creatures God has made? Will they not turn from such statements as irreconcilable with the perfections of God? Yea, have not thousands on thousands already rejected such statements, and sought refuge in Spiritism, Universalism, and other like ideas? And what is more—Have not multitudes in your churches already given themselves up to the secret belief of Restorationism; perhaps to an open avowal of it, as in England?

It is impossible for your ministers and churches to stand still; already your very foundations tremble; and your most mighty minds show signs of attempting to escape the horrible consequences that follow in the train of "You are immortal," and "will have to spend *eternity* in a fire that *never* shall be quenched." Cast about they do and will, and so will the people, to avoid such conclusions. Will you let yourselves and the people drift into Spiritism and Restorationism by still insisting "You are immortal—you can never cease to exist?" Sure as the sun continues to rise and set, the time is not far distant when you must abandon this position, or be swept away with the rising flood which is coming in on you.

We beseech you to review the ground on which you stand, and see what is to be the result to yourselves and others by persisting in promulgating such views of man's nature and destiny as those contained in the tract which is the occasion of these remarks. Man is a dying, perishing creature, going out of life without hope, except he lays hold on God's promised mercy in Jesus Christ. "Man that is in honor and understandeth not, is like the beasts that perish" (Psalm xlix.,) notwithstanding the tract before us positively denies this statement in the paragraph we have quoted from it. Nevertheless it is true; "God so loved the world that He gave his only begotten Son that whosoever believeth in Him should *not perish*, but have everlasting life." John iii., 16.

Do not trifle with such testimony. Let men know they are perishing "like the brutes," and that unless they accept God's method for redemption from death, they will "utterly perish in their own corruption." 2 Pet. ii., 12. Point them to the Lamb of God to take away their sins, and as He alone, who is God's appointed Life-giver, whom they must accept as such, or utterly perish in their sins.

Next Week being the "Fourth of July" week, no paper will be issued. Permit us to have a little rest, and read over some of your back numbers, for once. They will pay you well for doing so.

Infant Salvation Again.

We have several quite long communications on hand on this subject; doubtless thought important by the writers because the opposers of Life only in Christ try to stay the progress of the truth we promulgate with the cry that our view excludes infants from salvation. If these opponents have worn out their "*mortal* resurrection" theory in their warfare on us, they doubtless will look about for some new weapon to oppose the truth. We think we placed this subject in its true light a few weeks since, and are of the opinion, it

is needless to fill our columns with fighting our enemy's "man of straw;" it is their dying resort; and not an intelligent man among them but what knows their accusation against us, in this matter, is a baseless fabrication. Let them "mock on," if they will; but let us continue to proclaim "Life only in Christ." So shall we live and prosper.

PRESBYTERIANISM AND METHODISM.

It seems the "Christian Advocate," of this city, has recently discovered that these two systems of religion are nearer together than has heretofore been generally supposed by themselves or others. We rejoice at any manifestation of friendly or brotherly feeling between them, as we believe all Christians ought to love one another, though they may have doctrinal differences. We were glad to see that a delegation of Methodist ministers visited each of the Presbyterian General Assemblies, which recently met in this city, and that friendly salutations were given and receaved on both sides. We trust good will result from it, and that the parties will come to understand each other better and love each other as they should. After expressing satisfaction with the above friendly greetings, the "Advocate" says:

"There are clearly-marked differences between Methodists and Presbyterians which cannot be expected to be removed—it is probably best they shall remain; and yet we are satisfied that with no other class of Christians have the Methodists, as a religious body, so many things in common as with the Presbyterians, though hitherto they may have seemed to be most widely removed from each other."

It is a good thing, once in awhile, to look over the agreement that exists, so as to see how near we can get to each other; it may help to modify or change some of our errors for truth, and bring in more of real union and fellowship. Of the Methodists and Presbyterians, the "Advocate" says:

"The fundamental ecclesiastical principle of both orders is the divine authority of the Christian ministry, and the essential equality, in order, of all ministers of the Gospel. This is the very soul of Presbyterianism, and yet is the distinctive characteristic of Methodist ecclesiastical polity. Ministers are not simply elective Church officers, but beyond this they are divinely-appointed ministers of God to men, by virtue of which divine ordination they are qualified for their calling as servants of the Church in word and doctrine. The authority of the Presbytery, the body of ministers, is recognized in both Churches, and practically it has hitherto been preserved in greater purity among Methodists than in any of the distinctly so-named *Presbyterian* Churches. We have, indeed, our Bishops; who, however are not only themselves Elders in the Church of God of the same order with their brethren, but they are also officially the creation of the Presbytery, and their official life hangs continually upon the will of that body. Ecclesiastically, Methodists claim the reality of the ministerial calling, creating an order of persons in the Church to whom are intrusted certain functions, and of whom certain duties are required, so constituting the ministry a distinct and peculiar class in the Church; and these individual ministers, so called and ordained of God, are all essentially of the same grade. Between our denomination and the regular Presbyterian bodies of Protestant Christendom there is a substantial agreement in the fundamental principles of Church polity."

Here is a claim set up for authority by ministers, in which the two denominations are agreed, except the Methodists "hitherto" have "preserved" it "in greater purity" than the Presbyterians. The word "hitherto," is noticeable in this remark. The laity in the Methodist Church, "hitherto," were little more than ciphers in governmental affairs; but that state of things is about to pass away; lay delegates are to have part in making and executing laws in that church. We regard this as a favorable omen, as it will open the way for other reforms among them. As to the so-called ministers of either church being "divinely-appointed ministers of God to men," and "ordained of God," what did Rome ever claim more? If this statement is true, why should not the laity yield a perfect submission to them in doctrine and in government? If they have a ministry "divinely-appointed" and "ordained of God," has He not qualified them to do and teach His will? and shall the laity presume to ask, Why do ye so? and shall they seek to do the work which God —as they believe—has "ordained" a "divinely-appointed ministry" to do and teach? Because the Apostles were so appointed, by Christ, personally, does it follow that any other man or body of men have ever been, since their days?

Assuming this point has been the foundation of all the persecutions that have originated in Christendom; and is the very thing that now divides Christians into so many sects and parties, and prevents a permanent union of true Christians. Other interests than those which are purely Christian, influence leaders, claiming to be "divinely-appointed ministers of God," in all these organizations. It is this which keeps up the strife, and leads to emulation to see who can have the most popular minister, and have the finest places for their public assemblies, and the most attractive surroundings to draw men to their places of so-called worship; especially rich men, who can help to keep up this outward appearance, while the inward work on the heart becomes only a secondary matter.

Such, alas! is often the result of this claim of a "divinely-appointed ministry—ordained of God." It becomes a "lordship" over "God's heritage" by their high claim of authority. Who shall presume to take a stand in any thing opposed to the will of men whom "God" has "ordained" to make known His will? Truly, he must be a heretic, indeed, that hints a word of dissent from such Heaven appointed men!

Here follows the "Advocate's" concession to the Calvinism of the Presbyterians:

"In matters of Christian doctrines it is often tacitly assumed that there is a strong and clearly marked antagonism between the two systems. Calvinism and Arminianism are considered antipodes to each other, the two poles of the dogmatic sphere. But a definition of terms would probably show that these differences are not altogether so clearly marked as at first appeared. A Calvinist's definition of Calvinism includes nearly the entire creed of an evangelical Arminianism; and an Arminian's confession of faith will, to a Calvinist, prove him to be not far from the faith of the "elect." Even the dogma of predestination, which Arminians totally reject, as explained and applied by many Calvinists, will be readily accepted by intelligent Arminians as identical with things approved by themselves, but called by other names, and set forth in more felicitous terms. Both Calvinists and Methodists believe alike in the sovereignity of God and the free agency of man. If the former class err by overpressing the former idea, the latter need to be careful lest they so disproportionately extend the idea of human freedom as to exclude the divine Efficiency from a most important department of his dominions. A broader logic, tempered with an enlightened charity, would go very far toward harmonizing these apparently antagonistic and irreconcilable points of doctrine."

This is exceeding clever: the warfare so bravely carried on by Wesley, Fletcher, and a host of other eminent Methodists, is terminated; not by concession of Calvinists, but by the "Christian Advocate." How will other Methodist organs relish this? But we leave this statement to be settled among themselves. If they can reconcile Calvinism and Arminianism, after so long and hard-fought a battle as that of the past century, it will do much to establish their divine-appointment to the ministry," as the age of Christianity could hardly boast a greater "miracle;" the needed evidence that their ministry is "God ordained."

Here follows another statement of the "Advocate:"

"On many of the chief articles of the Christian faith the agreement of these two classes of believers is complete. Respecting the Trinity, the inspiration and authority of the Scriptures, the Sabbath, baptism, (as to both the subject and the mode), and the Lord's Supper, there is the most perfect concord. As to those great doctrines which relate to man's spiritual character, and God's dealings with men as spiritual beings—those relating to sin, atonement, ability, grace, and free will—though it is thought that just here the divergence is most manifest, we find rather a substantial agreement between the two types of theology. The definition of "original sin" given in the Methodist article on that subject is eminently and distinctly Augustinian, and agrees perfectly with the definitions given by the Reformers, and latter, by the Remonstrants, and earnestly contended for by Wesley and elaborated by Watson. The accepted notion of sin pretty certainly determines that of atonement, and here again Calvinists and Arminians agree. The influence of sin in man to render him incapable of repentance and a holy life is most forcibly and happily declared in our article of religion entitled 'Of Free Will.' That article reads rather strangely if the Methodist doctrine of the 'will,' as taught by some, is to be accepted. 'The condition of man after the fall of Adam is such that he *cannot* turn and prepare himself, by his own natural strength and works, to faith and calling upon God.'

"Here is moral inability most clearly recognized and declared, by virtue of which man can neither initiate a new life, nor, after it has been given, pursue it except by divine power. Will any Calvinist ask more? The doctrines of grace are of the very soul of Arminianism—the spirit and life of Methodism; and yet some Calvinists have claimed them as exclusively their own, and some Methodists have half conceded the claim."

Here is a pretty broad ground of agreement. Why should two denominations exist as separate bodies who have so little to divide them? Surely, this ought not so to be. The "Advocate," it is true, says it is better that they have a "separate existence;" but we cannot see why, if they are so much in agreement; surely their "separate" state is not creditable to Christianity, which they both profess to love. The "Advocate" lays special stress on the fact that the two denominations are so agreed on the subject of man's "moral inability," stating the Methodist article on the subject, and asks, "Will any Calvinist ask more?"

We hope our readers will circulate our tract on Inherent Moral Depravity, which we have now placed among our Campaign Documents. Such depravity is just as impossible as for God to be the author of sin; but we will not argue the case here: read our tract and see. What saith "The Methodist," "Zion's Herald," and other Methodist papers to the statements of the "Christian Advocate?" Have the days of revolution come over Methodism?

The "Advocate" closes its remarks as follows:

"Since, then, there is this substantial agreement between the doctrinal systems held and taught by the Methodists and the Presbyterians of the land, there is no good reason why the two classes of Christians should appear as antagonists, or fail to extend to each other the most cordial Christian sympathy. The Captain of our salvation has evidently distributed these divisions of his militant hosts into distinct bands for wise purposes. Let each regard the other as fellow-workers in the same great calling, and let all labor on in harmony in the patience and faith of Christ."

This sounds well, just now; but the time has been when the war was waged without yielding on either side. Did "the Captain of our salvation" direct that warfare on both sides "for wise purposes?" If so, will the "Advocate" tell us what they were? It seems after the long conflict of a century it is discovered the conflicting parties have been at "substantial agreement." What, a "divinely-appointed" and "God-ordained ministry" carry on an almost relentless war with each other about non-essentials for a century! Is that what "the Captain of our salvation distributed these divisions of his militant hosts into distinct bands" for? We need another miracle to show that such a "purpose" was "wise."

Let no one suppose that we regret to see these sects approaching each other with olive branches of peace; for we do not. Let their oneness become a manifested fact, and embrace each other in deed and in truth. Join all your forces together—the closer the better, for the real battle has but just commenced. Your foundation dogmas of man's inherent immortality, and spiritual nature, with its consequent attendent, eternal torture to these spiritual and immortal beings, has to pass the fiery ordeal of investigation by the Bible and the reason to which God appeals when He says, "Come now let us reason together." God has given to man this faculty to be used; and all revelation is made to it; and that which plainly contradicts reason is not from God: the thing is impossible, for God is the author of both; hence there must be a perfect agreement between them. To deny this, is to deny revelation itself. Revelation brings to light that which man's reason could never have discovered; but when thus made known, reason is not shocked nor contradicted; but, if not perverted, is delighted and harmonizes with it; thus proving the revelation is from God; it needs not volumes written of theological and heathen speculations upon it to force it on the minds of men.

Such days of teaching, and such systems of hot-house theology, have nearly finished their course, and "the heavens and the earth" are to be "shaken," and the "things which can not be shaken" will "remain," let what will befall sectarian organizations and platforms.

THE HOPE OF THE TRUE CHURCH.

THE trial of the true Church of God was great when her Lord was personally taken from her; but great as it was, she was sustained by two promises: First, "If I go away I will send the COMFORTER unto you;" Second, "I will come again." These two promises are distinct, and not to be confounded as if one and the same thing. The first promise embraces that gift without which we would fail in our warfare and pilgrimage, and never would attain unto the resurrection of the dead. It is by the aid and constant working of the holy Comforter in us that we are enabled to become conformed to the will of God in all things. It is the Comforter that "sheds abroad the love of God in our hearts" (Rom. v., 5), thereby enabling "us always to triumph in Christ," in his personal absence, whatever trials we are called to pass through.

But all this, precious as it is, does not meet the desire of the true Church of God. Her Lord's personal absence is one of her sorest trials. Her affection for Him makes her long for His return; and that return is her only hope of deliverance from sorrow, pain, and death. To her it is "The *blessed hope*, and the manifestation of the glory of the great God, and our LIFE-GIVER, Jesus the Messiah" (*Synac* of Titus ii., 13), and for this the Church is "looking;" which expression implies, first, strong faith in the return; and, second, strong desire for it. The two traits of character are found in all well-instructed and living members of Christ's body.

When men are truly converted, they are changed from an earthly to a heavenly mind. The necessary things of earth are attended to, but they become secondary in importance, and only necessary as food and inn are to a traveller. This present state of worldly affairs no longer occupies his mind and attention as of any real importance, only as helps on his way, while waiting for his Lord's return. He has been turned from earth's idolatry "to serve the living and true God, and to wait for His Son *from* heaven, whom He raised from the dead, even Jesus." 1 Thess. i., 9, 10. The Bible-instructed Christian is not looking to *go to* heaven at death. Such an idea shows a defect in education, the tendency of which is, to turn off his eyes from the true hope of the Church to one without foundation in the revelation of God; and thus to cause him to cease from true faith in Christ's return *from* heaven; and in proportion as his mind is influenced by this mistaken idea of going to heaven when he dies, he ceases to desire his Lord's return, and his faith in the fulfilment of the promise of it is weakened or destroyed, or changed into the fancy that the promise means that Christ returns when the saint dies.

Thus is the hope of the true Church made void, and the desire for this *same* Jesus, who was taken up into heaven, to so return in "*like* manner" as He was "seen to go into heaven" (Acts i., 11), is destroyed; for no man, except under painful circumstances, can desire death; and so the return of Christ, according to such view, is not a desirable event: it is not "the blessed hope" of the Gospel. Let us all beware of such perverted views of the return of Christ. He comes not by death, but to destroy death and to give life to His saints by a resurrection from the dead, if asleep in the dust of the earth; or, if alive at that time, to change them to immortality and give them an endless life. Such is the hope of the truly-instructed Christian.

THE LIFE AND ADVENT UNION.

THE next anniversary of the "Union" will be held on Thursday, September 2, in Springfield, Mass. We hope all our friends, far and near, who can possibly be present, will not fail to be there. The meeting this year will, probably, be one of the most important that we have ever held; and all who can aid in our work we shall be pleased to see, that we may consult together, and devise means for greater efficiency in the glorious cause of truth which we have been called of God to advance, as we firmly believe. Let us all so far forecast in our affairs as to give the time necessary for this anniversary.

"The National Advent Camp-meeting" is to be held at the same place, commencing August 28th, and to be continued till Sept. 6th. Many from all parts of the country will meet at that time.

TENT MEETINGS.

AFTER a season of prayer and reflection, have a few words to add concerning the tent meetings. In the first place, it is vain to send forth the tent without some one to go with it, to put it up, arrange the seating, and watch it night and day; being confident, that to send it from place to place, depending upon each place to care for it, would but prove a vexation to all who have the precious cause at heart, beside insuring the *destruction* of the tent itself.

In view of this, have written to Br. D. W. Littell, who so faithfully, and generously, cared for it at Springfield last year. If he can not go, some one else will be sought, who will come to this place, see the tent put up, and receive other instructions. The pay will be $10 per week, and all expenses paid.

Am satisfied by experience, that this labor and care can not fall upon the preaching brethren who minister in the tent: they want hours of rest, not watchings, after having preached to five hundred critics and non-sympathizers.

It appears to me duty—through the mercy of God—to assume this responsibility, asking at the same time the consideration of the church. This will leave the church in the place where the tent is pitched to provide a piece of ground, procure seating, and arrange for preachers and their entertainment; receiving aid to do the same as their need may require, and as the friends of Jesus may furnish.

To our mind, this will simplify the whole matter.

Br. Spencer, of Rochester, has some time since expressed his desire for that place for a three or four weeks' campaign; Sr. Wood, for Albany, and Br. Campbell for his vicinity. Let every one speak, that the wants of all may be supplied as far as time and means will permit.

We hope this will meet the approval of all.

E. WOLCOTT.

KEYPORT, N. J., June 26, 1869.

REMARKS BY THE EDITOR.—We heartily approve of Br. Wolcott's views about the tent and meetings in it. His offer is truly generous to furnish a man to take care of the tent and pay his expenses. May the Lord reward him. Will not others help in this movement? We trust they will.

FROM A. L. HOUGHTON.

FLORIDA, MASS., June, 23, 1869.

BR. STORRS: I feel thankful to God that He still spares you to labor in so worthy a cause as the instruction of men in the Bible truth of Life only through Christ, and that by a resurrection from the dead. I remember also those who write for the HERALD. May God direct them in all good works; and may they in all things, seek to do the will of our heavenly Father.

As I read of the opposition many have received from those who were previously their friends, and perhaps members of the same church, because they have embraced the Life views, it reminds me of my own experience since accepting the Bible doctrine of a future life only through Christ. When my mind was first awakened to this subject, I was a member of the Baptist church. Believing that the doctrine had some foundation in the Bible, I resolved, at all hazards, to see what was its teaching on the subject. I remembered the promise, "Seek and ye shall find." I went diligently to work, praying God to enable me to find the truth. The result was I found more Scripture to sustain the faith of Life believers than I could to sustain the old theory. In many cases I found the old system had no Bible testimony to sustain it; but still they clung to it. At length I came to the conclusion to let the old traditions of men go and settle on the Bible testimony. After coming to this conclusion, you can well imagine the consequences. I was soon arraigned with others before the church, charged with embracing error, which resulted in our separation from that church—they could not have us walk with them; its members have shown a coldness to us; old ones, whose hairs are white, who used to talk with me about the love of Jesus, do not speak to me now. But, if Jesus is for me what harm can this neglect do me?

I would ask them, if the spirit they manifest is right? Should one professed Christian treat another thus because of a doctrinal difference? I believe not: neither do I believe God is pleased with such a course. How much better the influence would be on the non-professors of religion should these church members manifest the spirit of love, remembering that "God is love," and that our minds should be in harmony with His.

After all, it is good to be persecuted for Christ and his words. He is glorified thereby, and in many instances friends are gained to the truth of Life only through Christ and kindred doctrines. We have more friends and advocates here than ever before: praise God forever and ever.

Dear Brethren and Sisters, who have taken on you the reproach of believing in Life only in Christ, let us prove faithful. We see that this truth is gaining. Let us not be faint-hearted, but press onward until we receive the crown of life, which the righteous Judge will give us at that day when He shall appear in glory. If those who oppose smite us on one cheek, let us turn the other also, remembering that "all things work together for good to them who love God." Your brother in Christ.

FROM CATHARINE C. WILLIAMS.

BUTLER, BATES CO., MO., June 20, 1869.

BR. STORRS: I am glad to have a chance to add one to the list of subscribers to the HERALD OF LIFE; which is such a rare circumstance, I feel like telling how it came about. A niece of mine moved from Mass. to Kansas some fifteen years since, and I had long since lost all traces of them; but somehow they learned our situation, and a fortnight since we were gladdened by a visit from them. On reading some of the interesting items of my HERALDS to her, and talking some with her, she seemed quite interested, and expressed a desire to take it. Accordingly she gave me a dollar to send for it six months for a trial. I hope it may create an appetite for more. Like many others, her husband seems to know no middie ground between orthodoxy and liberalism, I judge; and as he can't be orthodox, must take some form of the other extreme.

And is it indeed so, "that Saul *is* among the prophets?" Who would ever thought of finding such a summary on such a subject, in *such* a paper as the "N. Y. Herald?" I trust many will thank the editor for opening his columns to *such* light, a light shining in a dark place truly; and may many see it and be led to rejoice in it.

We now have a large nice school-house handy, and a Sunday-school started. I noticed in the HERALD of June 2d. a letter from Eld. B. Matthias, dated Lanesfield, Kansas, May 13th. I judge he has hitherto been a stranger to prairie sights and scenes. He seems charmed, delighted. It is truly a grand country. Olathe, that he mentions, is nearly west of us, and the R. R. of which he speaks runs about 20 miles west of us. It is not so far but what he might "come over," if not "into Macedonia," to Butler, and introduce another element or principle to the number already striving for the mastery; and as truth is proverbially mighty, it might bear the palm. We are so distant from town, and water-courses, frequently unfordable in such wet seasons as the present, intervening, and other preventive causes, we seldom get out to meeting. Our son, of whom I spoke in a former letter, still lives, but is feeble. I fear nothing can help him permanently. It is hard to see young lives wasting away, slowly, but surely; but human aid seems powerless to stay it. Oh, war, war! what has it not done; and what sacrifices has it not demanded? Living or dying, may he be the Lord's, is my prayer; then all will be well. In his hands I must leave him, and try to say and feel, "Thy will, not mine, be done;" after doing all I can, how desirable to live so as to be able to say at last, "Father, into thy hands I commit my spirit."

May the consolations of the gospel abound in you.

CELIA A. HICKS, New Rutland, Ills., writes: I am much interested in the Life theme as taught in the HERALD: am also pleased with the stand you take in regard to human organizations, laws, and resolves; although they may be of use to enhance a party interest; that they tend to move godliness or brotherly love, I doubt. I believe the word an all-sufficient rule, and if the love of God fails to constrain us, all that is gained by earthly means methinks will be as "hay, wood and stubble." May God bless you in your labors of love for the church, and grant to spare your life until the Prince of Peace shall come, for that day draws near. Soon the dear saints will be gathered to the marriage of the Lamb; and the language of my heart is in unison with all the waiting ones, who are crying, "Come Lord Jesus, and come quickly." Yours in Christian love and sympathy.

BR. J. W. MCCAGG, Warsaw, N. Y., under date of June 22d, writes: Bless the Lord. Br. Burbank's recent visit here looked like a failure to him; but I can see a greater interest in this section than ever. Our Clergy are getting waked up, and begin to fear that our efforts may injure them. Our minister spoke against us last Sunday, particularly about our sticking tracts into everybody's houses. Poor man, he means well, and my prayer is, he may get into the glorious light of the gospel. He would not do anything wrong knowingly. I feel much encouraged. I wish to do all I can for these glorious truths; and may God bless us in all our efforts that are prompted by the Spirit of Christ.

POLLY G. PITTS, Fredericksburg, Iowa, sends a new subscriber, and writes: "The HERALD grows better all the while; some new idea, some new beauty of Life in Christ, from God's holy word, is being brought out. May God keep all His faithful workers in the field till all are gathered into His everlasting garner, and swallowed up of Life. May God bless you abundantly with strength as your day is.

GERMAN PROVERBS.

POVERTY is the sixth sense.

There is no good in preaching to the hungry.

Charity gives itself rich, but covetousness hoards itself poor.

It is not enough to aim, you must hit.

The sun-dial counts only the bright hours.

God's mill goes slowly, but it grinds well.

High houses are mostly empty in the upper story.

More men are drowned in the bowl than in the sea.

The fewer the words the better the prayer.

One has only to die to be praised.

With patience and time the mulberry leaf becomes a silk gown.

Take the world as it is, not as it ought to be.

Revenge converts a little right into a great wrong.

Speak little, speak truth; spend little, pay cash.

It is easier to blame than to do better.

Our neighbors' children are always the worst.

Forgive thyself nothing and others much.

What comes from the heart goes to the heart.

He who blackens others, does not whiten himself.

Beware how you trifle with duty on the ground of inability; he who bids you do, promises you strength; he invites you to receive, therefore "have grace" that you "may serve God acceptably with reverence and godly fear."

HON. O. S. HALSTED'S *address* is, "Box 91, Newark, N. J." Any persons desirous to obtain his work, "THE THEOLOGY OF THE BIBLE," should send to him direct. *We* cannot undertake to get it for any one. Please do not ask us to do it any more. We have all the business we can possibly attend to without going or sending out for others. If you are a subscriber for the HERALD OF LIFE, send Judge Halsted *two* dollars, as directed above, and he will send you his work free of postage. If you are not one of our subscribers, send him *three* dollars, which is the regular price of the work.

APPOINTMENTS.

NEW BRITAIN, CONN., Sunday, July 4th.
WEST MERIDEN, CONN., Sunday July 11th.
S. W. BISHOP.

ELD. WILLIAM STUART will preach in NEW YORK (Cooper Institute, Room 24), Sunday, July 4th.

NEW BRITAIN, CONN., Sunday, July 11th.

WILLET H. HANFORD, the Lord willing, will preach at SHINNECOCK, Long Island, next Sunday, July 4th; also, at KEYPORT, N. J., Sunday, July 11th.

BUSINESS MATTERS.

One Dollar each from—Fred. Ingersoll, S. F. Doloff, Mrs. Cornelia Tyler, Harrison Price, Jonathan Lynn, E. C. Mosher.

Two Dollars each from—William Pike, J. H. Richards.

Various sums—R. D. Chase, $10 24; S. A. Coburn, $2 50.

Fifty Cents each from—James Murrow, Zimri Z. Burgess, Calvin A. Littlefield, C. W. McLellan, John Baker, Elon W. Chase.

Money received for Tent Meetings.

D. B. Salter, Saltersville, N. J. $25

For Tract Fund.

Edwin Haynes, Keyport, N. J. $5
C. A. Hempsted, Brooklyn, N. Y. 5

TO CORRESPONDENT.—E. A. Barnes: Your paper is mailed regularly at this office; but we have sent you again.

Parcels sent since last week.

J. S. Potter .... by mail
Thos. J. Harris .... " "
Joseph Laciar, (2 books) .... " "
D. B. Cutter .... " "
Samuel Hall .... " "
Mrs. C. C. Williams .... " "
Parker Sawyer .... " "
Charles Hope .... " "
J. S. Potter .... by exp.

Poetry.

A Victorious Faith.

Oh for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe;

That will not murmur or complain
Beneath the chastening rod;
But in the hour of grief or pain,
Will lean upon its God;

A faith that shines more bright and clear,
When tempests rage without;
That, when in danger, knows no fear,
In darkness feels no doubt;

That bears, unmoved, the world's dread frown,
Nor heeds its scornful smile;
That seas of trouble cannot drown,
Or satan's arts beguile;

A faith that keeps the narrow way,
Till life's last hour is fled,
And, with a pure and heavenly ray,
Illumes a dying bed.

Lord, give us such a faith as this,
And then, whate'er may come,
We'll taste, e'en here, the hallowed bliss
Of an eternal home. BATHURST.

—*Selected by* MRS. ELIZA H. STORRS.

Children's Department.

The Specked Apple.

MR. ARDEN had two daughters, Jane and Martha, one twelve years old and the other thirteen, at the time of the incident we are about to relate.

A little girl named Mary, about the age of Martha, also made one of the family of Mr. Arden. She was the orphan child of a friend, and had been received by Mr. Arden when quite young, and treated with all the kindness that marked his conduct toward his own children.

Mr. Arden was a man who understood very well that all the unhappiness in the world had its origin in selfishness, and that the true way to find happiness was to seek the good of others. He often explained this to his children, and taught them that, in preferring one another, in little as well as great things, they would feel more real delight than in selfishly looking to their own indulgence.

But this he found a very hard lesson for young minds to learn. Especially hard did it seem for Jane and Martha to prefer Mary in anything to themselves. They loved her, because she was a gentle, sweet-tempered girl, and therofore they could not help loving her. But they loved themselves better.

One day, late in the winter, at a time when fruit was scarce, Mr. Arden, on coming from his office, brought home with him three large mellow pippins. They were intended for Jane, Martha, and Mary. While at tea, Mr. Arden mentioned the fact that he had three large apples in his coat pocket for the girls.

"O give me mine!" said Jane eagerly.

"Give me mine, papa!" said Martha.

But Mary said nothing, although she looked pleased.

"After tea you shall have them," replied Mr. Arden. "But let me tell you there is something about these three apples that will test, to some extent, your characters.

"How can that be papa?" asked Jane.

"We shall see," replied Mr. Arden, smiling.

"No doubt they will test our love of apples," said Martha, who was a merry little girl.

"Not the least doubt of that in the world," said her father. "But take care Martha, in receiving your apple you do not lose your appetite for eating it."

"I shall if it is very sour, or has a poor flavor."

"That you will not find to be the case. They are as fine apples as I have seen for a long time."

"What a mystery papa makes about these apples," said Jane. "I am really impatient to see them."

"You shall both see and taste them, dear, after tea. But don't forget that there is something about these apples that is going to try your characters."

After they had risen from the tea-table, and the tea things had been cleared away, Mr. Arden brought out his three apples and laid them upon a plate. They were indeed tempting to look upon. They were nearly equal in size, but one was less beautiful in shape than the others, and had become "specked," or slightly decayed on one side of the stem. This defect though small, was quite apparent.

"They are very beautiful," said the mother, taking the plate in her hand and examining the fruit. "I think father has neglected me."

"O you shall have half of mine!" said Mary, quickly.

"And papa shall have half of mine!" said Martha.

"And to whom shall I give half of mine!" asked Jane. "O! I know—I will divide the half of mine between papa and mamma."

"By which means we shall get the largest share," said Mr. Arden. "So, mother, we shall not only fare as well, but better than the rest."

"And that will be all fair, for you ought to have the largest portion always," said Mary, while her eyes expressed the warm affection that was in her heart for her kind benefactors, who had been to her all that her own father and mother could possibly have been.

"Now Jane," said Mr. Arden, handing toward her the plate which held the fruit, "take your apple, dear."

Jane without pausing a moment took an apple from the plate.

"Here, Martha," and Mr. Arden presented the plate to his youngest dang hter, who took with a smiling lip and sparkling eye, the large golden apple her kind father had brought her.

"They have left the specked apple for you, Mary," said Mr. Arden in a slightly disappointed tone. "But never mind, dear, the ripest and richest fruit is soonest to decay. I have no doubt that the superior flavor of your apple will more than make up for its slight defect."

The two sisters, who perceived in a minute, from their father's remarks, and the tone in which he spoke, that they had acted selfishly in choosing the best apples for themselves, and that he had noticed it, immediately offered to change with Mary; but she said, with a pleasant smile, "O no, no! I am perfectly satisfied; I should have taken this one if I had been offered the first choice."

As she said this she took a knife from the table, remarking as she did so, that half of it belonged to Mrs. Arden.

While she yet spoke she pressed the knife into the apple, but somethihg toward the center prevented the blade from going through.

A slight pressure broke the apple in halves, and revealed, brightly gleaming in the center, a very elegant little brooch.

"Why papa!" exclaimed Jane, who understood in an instant what this meant.

"Jane, we are justly punished for our selfishness in taking the best apples and leaving Mary the worst," said Martha, the tears starting to her eyes even while she made this confession.

"These apples," as father said, "have indeed tried our characters. But let me look at your beautiful present, Mary."

Martha took the brooch, and while examining it perceived that there was an inscription on the inside. She read it aloud, "To the least selfish."

"It is yours, by right, Mary," said Jane, frankly owning what was daily seen by all to be true, "for you are the least selfish here."

Mary said nothing, but her eyes were full of tears.

"My children," said Mr. Arden, "this is a little matter, but it has shown you something of yourselves. I am rejoiced to find that Jane and Martha bear their disappointment in such a generous spirit, for it tells me that the lesson has done them good."—*Children's Guest.*

Search the Scriptures.—No. 2.

IN the former number I showed that Jesus and His apostles, in every mention made of the Scriptures, referred to the Old Testament. Their fullness, or completeness is plainly taught. They are "the words of life." "They are able to make one wise unto salvation." "Profitable for all things; for doctrine; for reproof; for correction; for instruction in righteousness;" ample and equal to any necessity: "That the man of God may be perfect, thoroughly *furnished* unto all good works." They are a "sure word of prophecy." Because, "holy men of old spake as they were moved by the Holy Spirit." Josiah, a pre-eminent prophet, says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The Psalmist says, "The entrance of thy word giveth light," and "is a light to our feet." Daniel says, "Many (by it) are purified and made white." Jeremiah says, it "is a fire and a hammer." The New Testament says, "It is quick and powerful, a discerner of the thoughts and intents of the heart," and "the power of God unto salvation." If men "will not hear Moses and the prophets," they will not "be persuaded though one rose from the dead." For whatever things were written afore time, were written for our learning, that we through patience and comfort of the Scriptures might have hope." This view of things accepted, the Old Testament becomes pre-eminently the Scriptures of sound doctrines. Hence any doctrine assumed to be taught in the New Testament, before it can pass as orthodox, must be supported and corroborated by the Old.

Having this matter in what we hope will be accepted as a good shape, we trust all candid readers will reconsider their theories, and reconstruct them upon the Scriptures of truth.

By not observing the foregoing great fact, but, on the contrary, supposing that the New Testament is a revelation of new doctrines, a change of the divine plan and administration, a change of man's nature and the nature of his responsibility, and so on, the sects, from the highest to the lowest order and party, have come to the formation and adoption of doctrines and creeds that do directly or implicitly contradict every doctrine taught by Moses and the prophets.

This declaration is so near the exact truth, that it is hardly possible to suppose an exception. Creed-makers have dashed over the great body of Scripture divinity, as Fletcher says, "Jehu did over the cursed body of Jezebel." We hope they are honorable men, and fear God, and will accept of this humble hint, and accept the inevitable revelation. Come it must, and must be welcomed, or God will "smite the earth with a curse." Mal. iv., 6.

It will greatly please me if some who love to write will take this matter up, and show the violence done in particular instances to the holy Scriptures by the imposition of dogmas "which make the word of God of none effect."

B. MATTHIAS.

LANESFIELD, KANSAS, June, 1865.

The Scope of God's Purpose: as Revealed in the Gospel of the Kingdom.

AN INQUIRY BY JOEL A. SIMONDS.

"And preaching the gospel of the kingdom." Matth. iv., 23.

THIS passage comprehends all that Christ taught. Other descriptions of his teaching are given, but they are only different ways of saying the same thing. The *gospel*, the *gospel of Christ*, the *gospel of God*, and the *gospel of salvation*, all mean the same gospel. The *word*, the *word of God*, the *word* of the *kingdom*, the *gospel* of the *kingdom*, the *glad tidings* of the *kingdom of God*, and the *things pertaining* to the *kingdom of God*, all mean the same thing. These different descriptions of the teaching of Christ and his apostles, are used interchangably, and refer to the one system by which God has purposed to govern the world.

THE GOSPEL. WHAT DOES IT MEAN?

The word gospel means, good news, glad tidings, a joyful message. In Isa. lxi., 1, it is said, "The spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek." These good tidings are called the gospel, in Luke. iv., 18. In Isa. v., 27, it is said, "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth." These good tidings are called the gospel in Rom. x., 15. In Luke viii., 1, it is said of Christ, "that he went throughout every city and village, preaching, and showing the glad tidings of the kingdom of God." In our text these glad tidings, are called the gospel. The gospel, then, always means glad tidings, good news, a joyful message.

THE GOSPEL IS GOOD NEWS OF WHAT? THE KINGDOM.

It always pertains to the kingdom of God, It is of value only as the kingdom to which it pertains is a value. It cannot exist independently of the kingdom, for it is good news of the kingdom. When the good news of the kingdom is fulfilled, the kingdom will be in a better condition than it is in now. When Christ began to preach, he preached the gospel of the kingdom. "He came unto Galilee preaching the gospel of the kingdom of God." Mark i., 14. He continued to preach the same gospel wherever he went. "He went throughout every city and village preaching the glad tidings of the kingdom of God." Luke viii., 1. And after he was raised from the dead, he was with the apostles forty days, "speaking of things pertaining to the kingdom of God." Acts. i., 4. "He sent out his apostles to preach the kingdom of God, and they went and preached the gospel" (of the kingdom). Luke ix., 2–6. When the disciples were scattered abroad by persecution, "they went every where preaching the word"—the things concerning the kingdom of God, "and the name of Jesus Christ." Acts viii., 4–12. "And Paul spake boldly for the space of three months, of things concerning the kingdom of God." Acts xix., 8. Again, he says, "And now behold I know that ye all, among whom I have gone preaching the kingdom of God (for twenty five years) shall see my face no more." Acts. xx., 25. And again. "Paul dwelt two whole years in his own hired house, preaching the kingdom of God." Acts xxviii., 30, 31.

These proofs are sufficient to show that the gospel always pertains to the kingdom. Then, to apply the gospel to any thing else than the kingdom to which it belongs, is as manifest a perversion of its spirit, and purpose, as it would be a perversion to apply the history of one man or one government to anything else than the one man, or the one government to which it belongs.

THE GOSPEL OF WHAT KINGDOM?

It is the gospel of the kingdom which is promised to the saints. "As my father hath appointed unto me a kingdom, so I appoint unto you a kingdom." Luke xxii, 29. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Luke xii., 32. "Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him." James ii., 5. The kingdom which is thus promised to the saints, is the kingdom to which the gospel refers. If we can learn *what* kingdom is promised to the saints, we shall know the kingdom of which we have good news.

WHAT KINGDOM IS PROMISED?

The kingdom promised to the saints, is the kingdom prepared when the world was made Come ye blessed of my Father inherit the kingdom. What kingdom? The kingdom set up at the Day of Pentecost? No. The kingdom which is the church? No. The kingdom set up in the heart? No. The kingbom in heaven? No. What kingdom then? The Saviour said it was the kingdom prepared for you, from the foundation of the world. It is not, then, a kingdom which is to be prepared in the future, but one that was prepared long ago. It is not a new kingdom which is promised, but an old one, one that has been in existence since the world was made. In the beginning God prepared the kingdom. He prepared the earth for the territory, He made man to be the subject, and He gave to the man the law of the kingdom, and God himself was the Supreme Ruler. Thus, the kingdom was prepared, which is promised to the saints. It is the Kingdom which is under the whole heaven, and over all people, nations, and languages.

The gospel is the good news concerning this kingdom, and of which the saints are now the heirs. This is the kingdom God appointed to Christ, and Christ to his people. To illustrate: I promise to give to my son the watch that was made five hundred years ago, when he shall become twenty-one years of age. Two things are necessary in order to fulfil the promise. 1. It must be the same watch. 2. It must be in existence at the maturity of the promise. So the kingdom promised to the saints must be the kingdom prepared when the world was made, and it must be in existence when the saints receive it.

WHAT WILL BE THE CONDITION OF THE KINGDOM JUST BEFORE IT IS GIVEN TO THE SAINTS.

It will be in rebellion. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity." Matt. xiii., 41. There will be in the kingdom things that offend, and them that do iniquity. "For he must reign until he hath put all enemies under his feet. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor., xv., 25, 28. There will be in the kingdom enemies, and things which need to be subdued. "And there was given him (that came with the clouds of heaven) dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." These people, nations, and languages will not serve him before the kingdom is given to him. "But the saints of the Most High shall take the kingdom." The kingdom will be in such a condition of rebellion that the saints will have to take it by force. "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Dan. vii., 14, 18, 21, 22. There will be a power in the kingdom that will prevail against the saints until it is given to them. "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii., 21. Every thing, and every condition of things which the prophets have said shall be restored in the times of restitution, will be in the kingdom, until the saints inherit it. The proofs I have here presented are sufficient to show that there will be in the kingdom, which is to be given to the saints, until, and at the time it is given to them, things that offend, and them that do iniquity, enemies and things that need to be subdued, in short, the kingdom will be in rebellion and a power (subordinate) will prevail against the saints until the time come that the saints possess the kingdom. It will be in such a condition that it will need the gospel to subdue the rebellion and restore it to loyalty.

HOW WILL THE GOSPEL AFFECT THE KINGDOM?

It will gather out of the kingdom all things that offend, and them that do iniquity. It It will put down all enemies, and subdue all things unto God. It will secure the loyalty of all people, nations, and languages. It will enable the saints to take the kingdom and possess it forever. It will destroy the power that now prevails against the saints. It will restore all the things which God hath spoken by the prophets. The nations which now learn war, will learn war no more. The inhabitants who now complain of sickness, will complain of sickness no more. The gospel will so affect the kingdom that the will of God will be done in it as it is done in heaven.

WHAT RELATION DOES THE GOSPEL SUSTAIN TO THE KINGDOM?

It is *remedial* or *restorative.* It does not propose to change the arrangement God made when he prepared the kingdom, or to supersede it. But it gives assurance that the rebellion shall be put down, and loyalty restored, so that every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father. It is, to the kingdom which is now in rebellion, what the physician is to the sick man. It restores to health. As the laws of life and health do not change, or cease to have jurisdiction over those who transgress them, so the law of the kingdom does not change, or cease to have jurisdiction over its subjects, whether they are loyal or disloyal. The gospel proposes to pardon the sinner on such terms as will honor the law, that he may become loyal. The kingdom to which the gospel relates, comprehends the arrangement which God made for it when he made the world. The gospel comprehends all the means by which a complete reconciliation to God's plan of the kingdom can be secured. Thus we have the scope of God's purpose, as revealed in the gospel of the kingdom. The kingdom is the one prepared when the world was made, which is now in rebellion, and which needs to be restored. The gospel is the instrumentality by which it is to be restored.

GRAND RAPIDS, MICH.

The Wisdom of Christian Faith.

IN September, 1860, the writer was walking, morning and evening, beneath the magnificent trees of the University of Bonn, on the banks of the Rhine. The leaves were beginning to fade and fall; and hard by, Mr. Bunsen, who had long occupied the highest positions in the diplomacy of Europe, and at the same time in literary and theological labors, was slowly declining to the grave, and a few days after was borne by his sons to his burial. In his last waning days of life, he said: "In spite of all my failings and imperfections, I have desired, I have sought, what is noble here below. But my richest experience is in having known Jesus Christ. How good it is to contemplate life from this elevation. This is the Kingdom of God. O my God, how beautiful are Thy tabernacles!" As his attention was directed to the beautiful sunset, "Yes," said he in English, "that is beautiful; the love of God is everything." "May God bless you," he added, in French. "Let us depart in Jesus Christ;" afterwards, in Latin *Christus recognoscitur victor: Christus est, est Chrestius victor;* and then in German, "Christ must become all in all. I desire nothing theatrical; but I wish to say a few words in the midst of my children and friends. I am going to die, and I long to die. I offer my blessing, the blessing of an old man, to any one that desires it. To belong to a church or denomination is nothing. I see clearly that we are all sinners. We are safe only as we are in Jesus Christ. All the rest is nothing—nothing."

So life ebbed away in a loving, peaceful trust. This is the whole. The life which we now live is by faith in the Son of God. What the Centurion had not, we have; the positive assurance and promise of the Redeemer. This has been verified by ages of human experience. Every man who has died in peace looking unto Jesus, is an irrefutable argument for the wisdom of faith. We know enough, we believe enough, concerning the Lord Jesus Christ, to warrant our implicit confidence. Let not the faith of a heathen soldier put us to shame. The simpler our trust in Christ for all things, the surer is our peace. There is a firm substance for the hand to grasp. Lay hold upon it and turn your eye to Jesus Christ, and find repose by the confession of your confidence in Him—*From Conversations of Jesus Christ recently published.*—REV. W. ADAMS, D. D.

Geological Discoveries at Rome.

WE give the following from a correspondent of the N. Y. *World*, dated at Rome, May 28th. It will interest some of our readers:

Some very interesting geological discoveries have been much discussed here lately. Without venturing into abstruse details of the science, I may give here a resume of what I learned the other day from an antiquarian friend here much given to the study of the antique world. Till lately it was taken for granted that the volcanoes of this part of Italy had ceased to exist before it was inhabited by man. Rome and its neighborhood, extending in some directions to a radius of twenty miles, is one great incrustation of lava, with above it a greater or lesser depth of vegetable soil.

Portions of the lava are of the basalt character, once having been in a state of fusion, and now the hardest of stone. Other parts were *lapilli*, or cinders, equally bearing marks of the action of fire; but they were ejected from craters and became consolidated by water and other agencies into a softer stone, *tufa* or *peperino*. This crust has often been pierced, but nothing was discovered beneath to show that the original soil had been inhabited by the human race before it received its uppermost volcanic stratum. Now, there is evidence, the proofs of which are multiplying daily, that this country was peopled before the activity of the subterranean fires had been quenched on the surface. It is even a question whether the latest eruptions should be thrown back to the pre-historic period, and not rather assigned to the times of the early kings of Rome, or at farthest to the time of Alla Longa. I hope to return to this interesting subject, but at present will content myself by mentioning a discovery made near Marino, a village, it may be remembered, that lies between Albano and Frascati, some fifteen miles distant from Rome. Under the lava, which was broken up for the cultivation of vines, was found a hut of not very elegant masonry, with vases ranged on ledges round the walls. Some of these vessels were of a rude description; others really beautiful in form, bearing marks of the Etruscan type. On the floor lay a skeleton, judged to be that of an old man. Archeologists suppose that, unable to flee from some sudden eruption, he was enveloped in the destruction of all around him, and thus met with a fate very similar to that of the elder Pliny on Vesuvius.

FRUITS OF THE HOLY LAND.—For many miles around Joppa the plain of Sharon is a vast and beautiful garden, yielding the most delicious oranges, lemons, plums, quinces, apricots and bananas. In the Vale of Eschol and on the Heights of Urtas are produced the finest grapes in the world, while around all the larger towns of Philistia, and in the environs of Hebron, Bethlehem, Jerusalem and Gideon, are the largest and richest olive groves, fig and almond orchards in the East.

The olive serves for food and furnishes a delicious oil, which is a substitute for lard and butter, and is employed in making soap and candles, and in lubricating machinery.

There are also cultivated, in all their deliciousness, apples, pears, dates, cherries, almonds, pistachios, and walnuts.—*From Dan to Beersheba, by Rev. J. P. Newman, D. D.*

THE DEVIL DRIVING HOGS.—But perhaps the most extraordinary use ever made of proverbs in the pulpit was in a sermon preached and printed by one Mr. Burgess, on the devils entering into the herd of swine. He entitled it "The Devil driving and drowning his Hogs;" and he divided his discourse into three heads, "insomuch as," he remarks, "the devil here verified these old English proverbs." 1. "The devil will play at small game, rather than none at all;" 2. "They run fast, whom the devil drives;" 3. "The devil brings his hogs to a fine market." And in spite of—or even, it may be, in consequence of—this more than homely illustration, those who have read the sermon pronounce it to have been not ill-adapted to impress a rude and uncritical audience.

THE sin you now tremble at, if left to yourself, you will commit therefore, be humble, prayerful, and watchful.

BOOKS AND PAMPHLETS

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ON all books and pamphlets sent by mail, the postage has to be *pre-paid.*

SIX SERMONS on the Inquiry. *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the* LIFE-GIVER, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. BY GEO. STORRS. Price 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. POST, D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument, First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

BIBLE VS. TRADITION: in which the true teachings of the BIBLE is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST:" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, JULY 14, 1869. VOLUME VI.---NUMBER 38. WHOLE NUMBER 276.

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THE DIVINE PLAN:

AN ADDRESS TO THE ADVENT-CHRISTIANS OF AMERICA.

BY WILLIAM H. SPENCER.

WE are living in strange times. Perils, momentous in their character, are the marked features of our age—perils which cause the nations to tremble with perplexity, and men's hearts to fail them for fear and for "looking after those things which are coming on the earth." But the portraiture of this state of things was long since drawn by the inspired penman, giving us timely admonition of the dangerous waters into which we should drift just prior to reaching the eternal portals of glory. All the strange peculiarities, which should mark the "last days," have been witnessed by this generation, and the world, in its onward, wicked career, has only added to its perplexity in attempting to solve the problem, "What are we coming to?" But the Christian mariner, with his eyes fixed upon that "light"—whereunto we "do well to take heed," 2 Pet. i., 19—clearly recognizes, in all the peculiarities of this age, the unmistakable evidence of our Messiah's return, in regal majesty, as the promised heir to David's throne.

Though this age is full of signs, betokening the Lord's speedy return, yet, undoubtedly, no evidence is so conclusive as the increasing tide of *infidelity*, which already bids fair to encircle the world in its unhallowed influence. The "last days" have surely come, when "men will not endure sound doctrine," but "turn away their ears from the truth," and are "turned unto fables." 2 Tim., iv.

The nominal church is, in a measure, responsible for this increase of infidelity. By a system of theology the character of God has been presented as one of such inhuman cruelty that reasoning minds, in this age of abounding light and knowledge, in numerous instances, become sceptical, and finally reject both God and the Bible. This is but the legitimate result of a system of interpretation which has destroyed the harmony of revelation, and completely obliterated the primitive hope of the church. To remedy this growing evil we believe nothing can be more effective than correct knowledge of the great truths of revelation.

The importance of correct knowledge must appear from the fact that doctrinal knowledge is the foundation of the Christian religion. All love to God, to Christ, and to man, arises from something taught in the Bible, and which is believed respecting those persons. Every exercise of humility and repentence arises from faith in the words of inspiration. Every degree of Christian zeal and devotion is kindled up in view of the sublime truth of revelation, respecting Christ, the plan of redemption, and the kingdom which lies beyond.

Again, all Christian duties arise from some doctrine taught in the pages of inspiration. The duty of loving God is based on the doctrine that He is good; and because He is the best of all beings, it becomes our duty to love Him supremely. Any doctrine which presents God in any other light than that of supreme goodness makes it impossible to love Him with the whole heart.

"GOD IS LOVE," is the supreme doctrine of revelation, standing forth, in golden letters of divinity, for man's consideration. This doctrine is like the attractive power of the magnet; that power which draws man to the service of Jehovah, and unites the heavenly creatures in holy adoration and praise of that Being whose whole nature is one of compassion and love. The impress of love is stamped upon all He does. It is love that puts into operation those great principles of recovering grace, to perfect His eternal glory, and preserve the peace and harmony of the restituted world throughout the ceaseless ages of eternity. Then God's will shall be "done on earth as it is done in heaven."

"God is love." On this doctrine there can be no doubtful disputation. When we lose sight of this great polar star, around which all the doctrines of revelation revolve in perfect unison, we are in a dangerous position, and are liable to drift into the whirlpool of destruction. To reject this is to reject God, for "God is love." To maintain any theory, or interpret any portion of revelation not in harmony with this sublime doctrine is to throw the whole system of revealed truth into confusion, and leave us on the broad ocean of life like a vessel on the deep, turbulent waters of the king of seas. No consideration from whatever source it may come, must be allowed to divert our minds from this grand beacon light of truth, while investigating any portion of the Scriptures.

Without the application, to the pages of revelation, of this divine principle thus set before the world, all is darkness and uncertainty. This, in fact, is the key which unlocks the words of life to a perishing world, and unfolds to view the beautiful harmony into which justice and love are blended in the character of Deity.

We venture to affirm, without fear of successful contradiction, that all God does, in dealing with the human family, is through love—that His purposes are based upon this attribute of His character. God works for a purpose. In all He does is connected some wise and holy design. And everything in the great work of redemption is being done according to the plan, or purpose of Jehovah, formed "before the foundation of the world." The revelation made to man is the manifestation of His purposes, and the surety of their full accomplishment is based upon the decrees which His Almighty power is committed to execute.

God had a purpose in the creation of the world. It was created for His abode, and, as a work of his own hands, was designed to glorify his holy name throughout eternity. But His purpose reached beyond this. His holy mind also conceived the creation of intelligent beings to have "dominion" over it, with whom He should dwell. Thus He contemplated a glorious purpose to bring forth visible praise from matter, which revelation shows will ye be fully accomplished through the restitution, when evil shall finally be exterminated, and His "tabernacle" shall be established "with men, and he shall dwell with them, and they shall be his people." Rev. xxi., 3.

The Scriptures present God as a being of foreknowledge. But that "such foreknowledge is equivalent to so many decrees," as some maintain, we emphatically deny. To avoid the fatal conclusion that "whatever is, is right," does not involve the necessity of denying God's foreknowledge; and, indeed, to take the opposite extreme, and maintain that His foreknowledge extends to *all* events, both great and small, would be equally unreasonable and untrue. To merely sustain the Bible view of the foreknowledge of God, we need only contend that His foreknowledge embraced a certain plan for the accomplishment of a desired work.

All the parts of God's plan, according to His foreknowledge, were formed "before the foundation of the world," and thus, in the beginning, He surveyed the glorious result to be obtained. God's plan and purposes may be considered as a whole, and yet be considered in parts, but have *one aim*, viz: to bring about His eternal glory by effecting a union of His creatures, "both which are in heaven and which are upon earth," and thus make this earth the grand centres from which should arise, in heavenly harmony, never-ending praise in exaltation of His name. The divine plan, to effect this glorions condition of things, may be considered in two divisions. First, His original plan, which was put in operation in the Adamic dispensation; and Second, His redemptive plan, put in operation after the introduction of evil into the world by the transgression of Adam. The Redemptive plan was formed only to be put into operation, in case of the introduction of evil into His newly-created universe to prevent the failure of His purpose in the creation of the world. This plan, centering in Christ—the promised "Seed"—contemplates the eternal destruction of evil, and offers eternal life to the dying, perishing posterity of Adam; that whosoever believeth on Christ "should not perish, but have everlasting life."

Again, God's eternal glory and the unending happiness of His creatures depend upon perfect harmony in His vast universe. To secure this desirable end, the loyalty of intelligent accountable beings must be tested, which involved the necessity of creating man as a free moral agent, with the capability of developing a moral character that should decide his eternal destiny. God foresaw the possibility of the introduction of evil, which this condition of man involved, and that His purpose in the creation of the world shall not fail, He forms the redemptive plan. Though man should prove a rebel to his Creator, fall from his exalted position, and thereby bring the world under the blighting effects of sin, yet God's original design shall not fail, for "the Seed of the woman shall bruise the Serpent's head." Thus we see that one principal aim of the redemptive plan is to bring about that long-prayed for period when God's will shall "be done on earth as it is done in heaven."

In this hasty review of God's purposes, we may readily comprehend the responsible position of Adam when placed on trial for an immortal existence. And the important question also presents itself for our careful consideration, viz: What was the nature of the Adamic law? Adam, as an absolute mortal being, created in "the image of God," was placed under a law—on trial—and immortality, by being permitted to partake of "the Tree of Life," was to be the gift bestowed upon him, provided he proved loyal to God's righteous law. The Adamic law was *positive* in its nature. There was no possible way set before him whereby he might escape the infliction of that penalty after he had committed his act of disobedience. The very moment he rebelled against God the decision stood recorded in the court of heaven, "Thou shalt surely die!" There was no escape possible. In due time the decision was executed, and Adam returned to the dust from whence he was taken; and there the Scriptures leave him in eternal oblivion. Now the question arises: Are we under the Adamic law? If the posterity of Adam were never under this law, they cannot suffer its penalty, according to the principles of justice. In looking at the operation of this law it is clear that if Adam's posterity had come under it there would have been no future life for any; and thus would God's purpose in the creation of the world have failed. But though they possess a nature, by creation, subject to death, yet they have a remedy set before them that was not within Adam's grasp. They are placed under a system of grace, looking to their recovery from the curse of sin. Through Christ, the Second Adam, and only through Him, they are offered a way of escape from the eternal state of hopeless darkness to which Adam was consigned. By the infinite love and mercy of God we are placed under a gracious plan, which offers a future life to man through Jesus Christ, the LIFE-GIVER—who, according to the decree of God, came in due time to bring "Life and immortality to light," which is the gospel tidings. "God sent not his only begotten Son into the world to condemn the world, but that the world through Him might be saved." This plainly and emphatically shows that through Christ a way was opened, making it possible for all to be saved, by complying with the conditions. "He that believeth on the Son hath everlasting life; and he that believeth not *shall* NOT SEE LIFE, but the wrath of God abideth on him." John iii., 36. Here is a positive declaration, from the lips of Jesus, that by unbelief some would remain under the abiding wrath of God—i. e., they "shall not see life." This is quite in harmony with Solomon when he declares that "the man that wandereth out of the way of understanding shall *remain* in the congregation of the dead." Prov. xxi., 16. "They shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of Hosts." Jer. li., 57.

Many greatly mistake the inspired word in supposing that the penalty for the Adamic transgression simply conferred on him "a dying nature." This cannot be true, for he never possessed any but a nature subject to death, and the sentence deprived him of the possibility of obtaining any other. He was created mortal, and without he obtained immortality would die as a natural consequence. The Adamic penalty was an eternal state of non-existence—death in the fullest sense. As a penalty of the same nature for disobedience is in force under the redemptive plan, the righteous can in no way suffer this penalty by a temporary confinement in the grave. "The wages of sin" is not dying, nor temporary death, but one *eternal*, unbroken condition. One class enters the land of darkness and silence with a bright "hope of Life"—the "incorruptible seed" dwelling in them, by which He who has conquered death will bring them forth, by the production of a new life—spiritual and eternal; the other class go down into the state of death "without hope"—"like the beasts that perish," and "shall *never see light*." Psa. xliv., 12, 14, 19. Hence they enter a state as hopeless regarding a future life as that to which Adam was consigned—an eternal state of darkness.

[To be continued.]

THE BREASTPLATE OF JUDGMENT.

BY ELDER WM. S. CAMPBELL.

EXODUS xxviii., 15: Thou shalt make the breastplate of Judgment with cunning work. The 29th verse: And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth into the holy place, for a memorial before the Lord continually. The 30th verse: thou shalt put in the breastplate of judgment the Urin and the Thummin; and they shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.

I have presented this quotation from the ordinances of the law, exhibiting the very life power of the Aaronic priesthood, which was the ruling force of the law, to enable me to show that the language of Paul, Heb. ix., 27, 28, refers altogether to Christ as our High Priest, as compared with the priests who were "men" and "not suffered to continue by reason of *death*." The high priest went in "*once*," every year, into the Holy Place, and was appointed to die once a year. The year being the time within which sin might continue, and for which the atonement should be made, but they offered the sacrifice of atonement year by year, continually; consequently a year was the term. The going *once*, then, was to make an offering or end of sins for the term specified. The judgment had a longer *term*; i. e., "continually;" for "Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually. Hence, after his going in would the judgment be in force; and as he went in once a year the judgment would continue from year to year.

Again, as the High Priest was appointed to die (if God did not spare him, by special grace) *once* each year, and as men were appointed to this office, "it was appointed [in the law] unto *man* [High Priest] *once* to die, and after this the judgment."

It is easy to see that the apostle in his argument presents Christ as our High Priest; and by the contract between the earthly and the heavenly shows the blessedness of Christ and his plan. The priesthood, in any case, is before the law; and of necessity must employ the law as a means of effecting the benefits which it brings to mankind; hence, Paul says, "For the priesthood being changed, there must, of necessity, be a change in the law."

The Priesthood first; the law second. So there was a great priesthood before there was any law. So in the law of Moses, as soon as the priesthood could come into view, it appears, then takes entire direction of the law. Then in the divine economy, which is arbitrary in the selection of plans, agents, means. The Divine priesthood is before the law of God. So it is after the law. For Christ, in the Melchisidec order, which was before, "abideth a priest continually;" and shall bear the judgment: "He shall bear the glory." He does not come and go like the Aaronic order, but was a Lamb slain from the foundation of the world, as a priest over the house of God, in all time. "Having obtained eternal redemption for us."

The apostle in this argument in Hebrews has shown the death of the High Priest upon the annual *once* (Atonement); and from this shows the benefit of Christ's going into the Holy place (heavenly) not made with hands upon the *eternal once* (Atonement)—"once and forever"—which under the figure of pacifying with blood, should be sanctified with better sacrifices than any that the High Priest, under the law could offer.

Now, Paul says that as the *men* were appointed to die, so Christ was once offered to bear the sins of many. If this refers to the death of men, generally, Christ would be a sinner and under penalty; with thy judgment to follow upon him then he could not die for us. If he were not under penalty, but in a misfortune, then he did not suffer death as a misfortune, in our behalf; for they committed a great crime in killing him. He died a violent death. Now in either case, his death could do nothing for the dying and dead sinners. But if he was offered up a sacrifice to bear the "judgment," and provide for man's life, by obtaining victory over death, as well as to bring the true blood of atonement before God, I can see some sense in it. So can you. Christ's death a misfortune! Nonsense. He was *made a curse* for us.

The judgment in Aaron: the blessing in Christ.

FROM POLLY G. PITTS.

FREDERICKSBURG, IOWA, June, 1869.

BR. STORRS: Having carefully read and pondered the HERALD OF LIFE for June 16th, I find many things to encourage us in the way, and much to increase our faith in the living truth of No life out of Christ.

On the article "The Value of Brains," I would say, I learned the benefit of perseverance, especially in our investigation of truth. Since taking up my pen, I have realized that the brain is the thinking part, for my head is full of dulness and pain, and I can hardly shape my thoughts; But I can bless God that He gave me brains, that I might think on my ways, and turn to the Lord. I hate vain thoughts, but God's law do I love. On "Quite-too Wise," I thought to what straits a man must be driven to support his theory, to fearlessly add to, and take from God's word. Oh may God forgive, and grant repentance unto the man that first took up his pen, and used his brain to think up the plan of a *mortal* resurrection for all; to go against the living truth of No life out of Christ. I feel like Job to say, "How forcible are right words! but what doth their arguing prove?" It proves to me that they are altogether vanity; that they are but flesh, a wind that passeth away and *cometh not again*; no, never; they are of the earth earthly. God bless the writer of the article.

O how reviving and comforting the article by Richard Newton on Math. xxiv., 29, 30. I never saw the signs of Christ's coming so plain before; i. e., in some points. Surely there must be a lifting up of Gentile rule from off the land of promise before all the signs are fulfilled. And it must be in the generation that see the signs, else why say to the believing ones, in that generation, "When ye see these things *begin* to come to pass; then lift up your heads, for your redemption draweth nigh." Bless the Lord, the signs that have transpired so far, have lifted up my head above God's enemies, and my enemies round about; and I feel that it is drawing nigh.

When I read in the papers the aggressive power of Rome, and her stealthy advance, I feel alarmed; but when I turn to God's word I am comforted. I more fear Spiritism, for there is a power, or an antichrist to arise that shall deny both the Father and the Son, and that Rome has never done. While writing I think with sorrow on the abundant harvest that has sprung up from seed sown by the Protestant, and Romish churches; and "What a man soweth that shall he also reap." But, woe, woe, woe, woe, to the reapers. O these organized bodies! God grant that we may *all* and *altogether* come out from among them, that we be not partakers of their sins, that we receive not of their plagues.

I thought when I began that I would touch upon every article in the paper in this one short letter, but I must give it up. I would say my trust in God was strengthened while reading, "I think God hears when we scrape the bottom of the barrel." May God bless all the trusting ones, that the meal in the barrel may not fail. O may God turn our eyes from beholding vanities, and when the pride of the eye arises, may He help us to keep our eyes shut. May He clothe us with humility as with a garment.

I praise the Lord that He enabled Br. Matthias to write the article, "The Old Testament the Arbiter of Doctrines." O how it rejoiced my heart. It brought to my mind the challenge that I once had to produce one passage from the Old Testament that spoke of the first and second coming of Christ. I hope that many will read the article, and then search the Old Testament and see if they can find a "Thus saith the Lord" for the resurrection of the wicked, or the second death as a penalty. Yes, the second death in any shape. I prize the article, "Sectarianism." We should try and make our life of faith so attractive and lovely, that it would win sinners to Christ. I feel "There is no power in the gospel when God's people deny it in their lives." We mock the poor sinner, he sees nothing in us to desire.

How timely the article, "Consecration to Christ." I have been trying to feel lately the relation to Christ, as that of a wife to a husband; God grant that I may be wholly consecrated to Him. That I may look, and watch, and wait for His return from heaven, and be ready to go in to the marriage supper of the Lamb.

I have for many years believed that the throne of David was on Mount Zion, and that Christ, according to promise, shall take the throne of His father David, and reign over the house of Jacob forever; and of His kingdom there shall be no end. God's purposes are ripening fast; what puny arm dare raise up against God's plan that is pressing on to the consummation? Especially when the power that moves it is eternal, and will eventually purge His universe of sin and sinners. May He grant us all humility, to walk softly before Him.

How good it seemed to read the name of F. G. Brown the old pilgrim once more in the HERALD. How I have read his "Entire Consecration;" yes, read it with profit. It brought to my mind the years of long ago; when we first looked for the dear Redeemer; then my experience was something like his. O what oneness of spirit then existed among God's children, and I have never read that name since but I felt in some measure the same oneness of spirit. O my faith is strong to day, that there is many, yes, many a monument of God's mercy scattered through the land. He has set them here as lights, as the salt of the earth. How can two walk together, except they be agreed? O let us have the mind of Christ, and then we shall walk in Him.

May God bless Br. E. Wolcott in his undertaking, and from his Tent may be sounded out the words of Life, and may many be made wise unto salvation.

When we look at inconsistency, may we truly feel that consistency is a jewel. O may God give us the faith that works by *love*, and purifies the heart, and overcomes the world, and that has roots that is rooted in Christ, that all the floods of ungodly men, and the political winds that are now striving upon the great sea, shall never be able to tear from its mooring.

Now may the Great Head of the Church, who has all power in heaven and in earth, make us all earnest Christians, always triumphing Christ, both in this age, and that which is to come. And may God bless all the faithful brethren and sisters that write for the HERALD those stirring epistles, and all of His dear children scattered through the earth; and may Christ be so attractive to us that we may love Him with a *pure* heart fervently.

I wish Br. Storrs, Br. Grimm, Br. Spencer, or any of the competent brethren, would write an article for the HERALD on the first epistle of Paul to Timothy, third chapter, the first six verses, especially the sixth verse.

Your Sister in the bonds of the gospel.

A QUICKENING AMONG FRIENDS.

A CORRESPONDENT of the "Cincinnati Gazette," writing from Richmond, Ind., under date of June 14th, gives an account of a revival among the Society of Friends, which is quite interesting. He says:

The Friends ("Quakers") have, as you know, birthright membership, which makes them nominal Christians from the time they are born. But this revival in the Friend's Church has convinced them and others, who never thought of it before, that nominal Christianity is quite a different thing from actual Christianity, founded upon conversion.

The revival among the Friends began in their evening prayer-meetings, held during the week, a thing for them entirely novel.

At these prayer-meetings no one is called upon to pray, or lead in prayer, but the time is occupied with voluntary prayer, alternating with short remarks, experiences, exhortations, &c., from those who have recently been converted, who are exhorted by the leader, the earnest Chas. F. Coffin, to "tell the meeting what Jesus has done for them." This goes on with marked effect till 10 P. M., when the audience is notified that some time will now be spent in earnest, solemn prayer, and such as do not wish to remain during the prayers "may now have an opportunity to retire." Those who desire the prayers of the congregation are then requested to come forward and kneel. For several evenings, recently, the invitation for coming forward was a signal, sufficient to fill the aisles with a crowd of young ladies and young men rushing forward to be prayed for.

Thus the conversion of most of their own members never before converted has been effected, while many of the most prominent citizens, some of the most intelligent men and the most fashionable ladies have been converted in this plain, earnest congregation of Quakers.

To see whole families coming forward, one after another, till finally the parents, the grown sons and daughters, and the younger children, may be seen kneeling, praying, weeping, whispering in one another's ears of Jesus, or shouting, and embracing one another in their joy, is a scene that has more effect on an unconverted person than a hundred cold sermons. When any one in the congregation feels inclined to sing, that one begins to sing, if nothing else is then in progress, and others join in. Thus singing is fairly and permanently introduced into this society that has "borne testimony against it" for so many decades. This old "society," as they call themselves, in some places almost fossilized, is here gloriously revivified, and again goes on rapidly adding to its membership as well as contributing its birthright members.

NOTE BY ED. OF HERALD OF LIFE.—Gospel religion is a very simple affair: an affair of the heart with God in Christ. The simple means employed by the Friends, in the above cause, look so like the work of the Spirit, that it gives us joy to record it.

"IT IS GOOD FOR US TO BE HERE."

ALTHOUGH we are assured that Peter knew not what he said, we may believe he knew why he said it. The Transfiguration itself was a glory such as no mortal eye before had seen; there were Moses and Elias, there were James and John; more than they, there was Jesus himself, the source of all light and knowledge and excellency, the consolation of Israel. And this, though so glorious, was but the foretaste of the greater glory that should follow, in the full fruition of heaven, when He should be set down at the right hand of the Father, with the holy angels. "And they spake of His decease which should be accomplished at Jerusalem." Wonderful topic, wonderful speakers, and wonderful indeed must have been the words there spoken. No marvel, then, that Peter, always impulsive, should have desired to make tabernacles, and there abide. And though it would have been neglecting his life-work, and the claims of God upon him, we cannot but admire his affectionate eagerness in thus acknowledging the wondrous beauty and blessedness of the scene; he only failed to remember, as Christ's followers often do, that strength is born of labor and conflict, not of rapture.

Here, too, how tenderly beautiful does the character of Christ appear, in His thoughtfulness for their frailty, when, being sore afraid, they had fallen on their faces. "He came and touched them, and said unto them, Arise, be not afraid;" the well-beloved Son, the Elder Brother, in one glorious person; and though not in "garments white and glistening" always, yet He is ever with His own, and "it is good for us to be here."

In the closet; with the preparation of heart, and words of the mouth which are from the Lord, is held that close and living communion with Him which brings heaven down to earth; where the victory that overcometh

the world is gained; where grace for the trial, and strength for the temptation is found; "it is good for us to be here."

In the sterner conflict of life; battling valiantly for the right and the true in God's name and strength holding up the standard against the incoming tide of wrong and oppression, strengthening the weak, and cheering the desponding; "it is good for us to be here."

In the furnace; though it be heated seven times hotter than its wont, though the weak hands are stricken off from the human helps to which they clung so trustingly; if the bands that bound them are consumed, if the "form of the fourth" is seen, if that glorious promise is fulfilled, "I will be with thee in trouble," with the assurance from Him whose words fail not, that afterward it shall yield the peaceable fruits of righteousness, and work out a far more exceeding and eternal weight of glory,—even then, in the deepest distress, "it is good for us to be here."—*Selected.*

Some of my Experience.

Holden, Me., June, 1869.

Br. Storrs: We often hear it remarked, that no one will ever be converted under the preaching of "No Life out of Christ."

I do not claim to have been converted by such preaching, but I do claim that I was converted or reclaimed *under* such preaching, and while studying to find out if these things were so. I made a profession of religion when a child, but for some years had been almost indifferent on the subject of religion. I read your first work on the resurrection, some years ago, but was not convinced of its truth. I confess, I hoped it was true, for I never expected to be saved: so, of course, did not desire a re-living. Last winter the same work was again placed in my hands, also H. L. Hastings' work to oppose it. I determined to give them an impartial reading, and did so, as far as was in my power, changing my mind as often as I did my books. I really thought I could not tell which had got the truth.

But when I got the Spirit of God in my heart, and could get down humbly on my knees, and beg of Him to lead me into truth, I believe He did so. Really my Bible seemed like a new book, and such a light broke in upon me. I received such evidence of its truth that I can but wonder how I could have been so blind before. Praise God for the truth of the Gospel. I have since been asked if I could not be made to believe it was the devil transforming himself into an angel of light? Answer: If we ask bread will He give us a stone? If we ask a fish will He give a serpent? "If ye ask and receive not, it is because you ask amiss." May God give us eyes to see, ears to hear, and hearts to receive the truth. And now, dear brethren and sisters in the Lord Jesus Christ, I thank the Lord that through His goodness and mercy, I have been led, even in these latter days, to embrace the truth as it is in Jesus; that I have learned to look for, and love the appearing of the Lord and Saviour. What peace in believing, what joy in the Holy Ghost. How glad I am that I have chosen rather to suffer afflictions with the children of God, than to enjoy the pleasure of sin for a season. Although there are many things in these last days, calculated to draw the mind away from God, yet we have an Advocate with the Father, an High Priest who can be touched with the feeling of our infirmities, who hath been tempted in all points like as we are, yet without sin. O, how important that we should examine our hearts, and see to it that we have on the whole armor of God, taking the sword of the Spirit, which is the word of God. The precious word of God, how sweet are the truths which it contains. We drink, and drink again, and yet we thirst for more. Truly the love of the truth is far above all sectarianism, or party spirit. When we open our hearts to receive the truth, we lay aside all prejudice, and our cry is, Give us the truth, Lord; no matter whether our friends believe it or no. I thank God that I was willing to receive the truth of No life out of Christ into my poor heart. What a joy I received when my heart it believed! what a heaven in Jesus' dear name! We meet with much opposition here; but this is God's truth, and it will triumph in the end. May God help us, with all the saints, to fight the good fight of faith, that we may obtain the crown that is promised to uch as love his appearing. E. R. O.

Life of Jefferson Davis, with a Secret History of the Southern Confederacy; Gathered "Behind the scenes in Richmond." By Edward A. Pollard, Author of "The Lost Cause," etc, etc. Published by the "National Publishing Company," 26 South Seventh street, Philadelphia.

We have previously noticed the "Advance Sheets" of this work, and have now received the whole. Mechanically, the work is well executed. It contains curious and extraordinary information of the principal Southern characters in the late war, in connection with President Davis, and in relation to the various intrigues of his administration; also a Photograph of Mr. Davis.

The work will be read with deep interest by all who wish information on the subjects of which it treats. It is strongly Southern in its leanings; but lays the blame of the failure of the Confederacy on Jefferson Davis.

The Publishers give notice that it will not be for sale at the book stores, but is sold by subscription only; they therefore desire an agent in every county. An excellent chance for active men, out of employment, as the work will doubtless have a large sale. The price is not stated.

THE HERALD OF LIFE

NEW YORK, JULY 14, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Curious Devil Logic.

A very singular piece of logic appeared in the "World's Crisis," of last week, to prove the existence of a personal spirit-devil. It is as follows:

No Devil—No Baptism—No Temptation.

"The record (Math. iii. and iv.,) tells us of the baptism and temptation of Jesus. In baptizing there must be a *baptizer*, one *baptized*, which together make up the baptism. "John the baptizer" did baptize. Jesus was here the one baptized, and that made out the baptism here recorded. So much is plain.

Thus "the temptation" embraces the tempter, the devil, satan. "The tempter came to him"—Jesus. . . . "Then the devil leaveth him, and behold, angels came and ministered unto him."

Note. If no devil, there was no "tempter." If no tempter, there could have been no temptation, nor one "tempted." Then, of course, the whole is as a Shaker's dream. And then the birth, baptism, burial and resurrection of Jesus, float off into the myths of mysticism, by the same boat.

All the parts must be consistent; all real, or all alike unreal. See Rev. xxii., 18, 19; Isa. viii., 20. Let no one "sacrifice to his own dross." J. B. Cook.

We have a high esteem for the piety and sincerity of Br. Cook. These two traits in his character are not to be called in question. His logic is of the head; not of the heart. It is therefore open to criticism. That the article was aimed at our position on the devil question, we know, because nearly the same language was used by this good brother to us, in what we supposed to be a *private* note, a short time before. The logic put in syllogistic form runs thus:

There was a water baptism and a temptation.

But there were neither, if there is no personal spirit-devil.

Therefore, there must be a personal spirit-devil.

Can any logician see how the *conclusion* follows from the premises? The *major* premise, in the syllogism, is a truth; but the truth of the *minor* premise is by no means a self-evident one, and is denied. The truth of the conclusion always depends on the truth of the major and minor premises. If either of these is doubtful, even, the conclusion may be an error. But if either is false, the conclusion is false. Take the following illustration of a correct and logical syllogism:

"All excess is sinful. All gluttony is excess; Therefore all gluttony is sinful."

Here the conclusion necessarily follows from the premises; there is no room for doubt and no evading it. But it is far otherwise in Br. Cook's premises and conclusion. His minor premise is erroneous on the face of it. Does any man believe "if there is no personal spirit-devil" there was neither "water baptism nor a temptation?"

We will now take a direct view of our brother's statements. In the case of the baptism of Jesus *two* persons were present, visible and tangible, and the element of water was equally so. Here was nothing to admit of a doubt as to what was done, and by whom. How about the temptation? Was there more than *one* person known to be present? If so, is that other person known to be a spirit-devil, "a fallen angel?" Is it true, "If no" personal spirit-"devil, there was no 'tempter?'" If so, will our brother tell us how this once "holy angel" ever became a devil? If he is a "fallen angel" he must have been "tempted," or fell without a "temptation." If he was tempted, there must have been a "tempter" before him, if our brother's logic would hold together. Hence, "If no devil, there was no tempter" leads back to a devil preceding the theological devil, and so to another back of that *ad infinitum* to a self-existent devil, or else to making God the *first* tempter. But James says, "God cannot be tempted with evil, neither tempteth he any man." James i., 13. Will our Br. say, God tempted a "holy angel," and thereby made a devil of him? But if not, who did tempt that angel? Where did temptation begin, and how did it begin? Our Br. says, "If no devil, there was no tempter."

But here is a "holy angel" changed into a wicked angel, as "orthodoxy" has it; and Br. C. is "orthodox" here, it seems. Pray let us into the secret of how temptation began, seeing it could not be without a tempter; for our Br. says, "If no tempter, there could have been no temptation, nor one tempted." So it would seem to follow that a "holy angel" sinned without a tempter, or there has been a line of devils from "all eternity," existing as long as God has, and consequently self-existent like God! Is our beloved Br. Cook prepared to rush on such a position? We do not believe he is, for he believes the devil is *to be* destroyed utterly, by-and-by. He once thought him immortal, and that sinners of the human race were also immortal, and would eternally dwell with this theological devil in the theological hell of torment; but some twenty-five years ago he waked up to the fact that *such* a hell was "a shaker's dream," or "heathen fable." Having abandoned that fable, it seems wonderful to us how he has clung so tenaciously to a personal spirit-devil, who was the lord of the theological hell. Br. C., it seems, is disposed to let the mythological devil live a while longer, notwithstanding he has abandoned the mythological hell. Alas, for the poor homeless devil; who can blame him for tempting people, seeing Br. C. and the rest of us have shown him to be without a habitation!

"If no tempter" (no personal spirit-devil), "there could have been no temptation, nor one tempted," says Br. C. Will our excellent Br. ask James if that is so? Let us hear him. "Every man is tempted when he is drawn away of his own lust [desire], and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." James i., 15.

Thus we have a Scriptural and easy solution of the process of temptation, and learn what the "tempter" is; and the personal spirit-devil is as useless and as nameless in James's theology as an immortal soul and endless torture. Sin ends in "*death:*" that is the Bible hell. The "tempter" is our natural desire, called "lusts," not because they are sinful of themselves; for every desire God has implanted in our nature is good in itself; and they were designed to be a source of pleasure and enjoyment; but they were to be controlled and regulated in harmony with God's will. Every one of them was given us to be inlets of pleasure and to be gratified in a lawful way, and in a temperate manner. When thus used and gratified, Godi s well pleased, and we should give him thanks for them all. Those desires are all strong, as well as sources of pleasure; and hence have need to be constantly watched lest we seek their gratification in an intemperate manner, or in a way that God has prohibited. All his prohibitions are the result of wisdom and love. He knows how and in what manner our highest happiness can be promoted, and has prohibited nothing but that which he knew would infringe on our highest enjoyment. For us to reject his counsel and overstep his directions and prohibitions, to seek the gratification of our desires, is being "drawn away" of our "own desires," or lusts: and when we have "conceived," suffered the thing to find a resting place in our minds, the next step is the *act*, which is "bringing forth sin:" this done, the result is "death."

Thus we have a plain, scriptural, rational and common-sense explanation of the process of temptation, and learn what the tempter is, and leave all the "Shaker's dreams" to fanciful minds, who have so long taught the doctrines of inherent immortality, eternal torments, going to heaven or hell at death, with an omnipresent fallen angel, who besets the mind of the little child in its mother's arms, and never leaves it till the day of its death, and whom men (who really believe in such an existence) fear more than God himself, and seem to do him homage with greater zeal.

As to our Lord Jesus' temptation in particular, we ask all to read our remarks on it in our tract on the "Devil, Satan, and Demons." We cannot give even a synopsis here. Please read and compare it with the Scriptures of truth. Remember, "He was tempted in all points *like* as we are, yet without sin." *We* often yield to temptation. He never did; no matter how strong it was. Do we, did any man ever talk with a personal spirit-devil? If not, why say Jesus did, when he was tempted *like* as we are? Holy angels often appeared unto men and women, and conversed with them face to face. Where in the Bible is any account of "fallen angels," theologically called "devils," ever appearing unto men in like manner? Where and when was this spirit-devil ever as manifest to human eyes as "John the Baptizer" was? Does water baptism stand on the truth or falsehood of the existence of this spirit-devil? If so, we do not wonder our Br. seems so fearful of losing him. "Let no one sacrifice to his own dross."

Our brother says of the baptism and temptation, "All the parts must be consistent; all real, or all alike unreal." Does he believe the spirit-devil *really* "took Jesus up and set him down on the pinnacle of the temple," just as he supposes "John the Baptizer" took hold of him and placed him in water? Was Jesus carried by this theological devil "into an exceeding high mountain;" and did this spirit-devil *really* "show Jesus *all* the kingdoms of the world and the glory of them in *a moment of time?* Was this "all real?"

These are a few questions that arise out of our brother's extreme "all real or all *alike* unreal." He has made the "waters" so high and deep that "the birth, baptism, burial and resurrection of Jesus, float off . . . by the same boat." Truly, it is somewhat dangerous to have too much *water* in one's theory, lest it should, at its flood, sweep away the whole divine life of the gospel of God. Such sweeping statements do no credit to the gospel, and are well calculated to "float off" all respect for it.

If the Bible is not to be received as any other book of truth, i. e., facts sometimes illustrated or set forth by figures of speech, then we may despair of ever arriving at truth. When it is manifest that a literal construction of words is an absurdity, then some other construction must be used, or the account itself rejected. The idea that a personal spirit-devil—a fallen angel—did *all* the things spoken of in the account of our Lord's temptation, by his personal presence and power, is an absurdity too great for even the devil believer, Dr. Adam Clark, who has to admit some of the "representation must have been visionary," vi.z, the showing "all the kingdoms of the world" to Jesus; for, says Dr. Clarke, "The highest mountain on the face of the globe could not suffice to make evident even one hemisphere of the earth, and the other must of necessity be in darkness."—*Note* on Math. iv., 8.

The *fact* of Jesus' temptation and victory is what concerns us to know. The precise manner in which it was carried on is of no consequence farther than to know that he was "tempted in all points *like* as we are." The man who will examine the process of temptation in his own mind will have a better idea of the process of temptation in our Lord's case than any professional theologian can give him, while his mind is filled with the notion of "a fallen angel spirit-devil," who is omnipresent, whom no man ever did see, or hear speak; who is a "myth" of superstition, and who is the scape-goat on which is laid all the sins of men in the world, not excepting members of churches. All, alike, sin because of this fancy devil. If it had not been for him they would all be holy and harmless!

Methodists and Presbyterians Again.

A short time since we noticed the approach of these two bodies in "Words of Christian Salutation." We are rejoiced to see a spirit of brotherly love being cultivated between them; but let it be sincere and hearty. In the "Salutation" by the Methodists to the Old School Assembly of Presbyterians we find the following remarks:

Nor is this friendly greeting unnatural. It is true we differ in some points of doctrine, but we agree in many more. We agree in all the great essentials, we differ in a few non-essentials. Shall we make more of the non-essentials about which we differ than we do of the many essentials in which we agree? Thus we are one in regard to the great doctrine of the Trinity, the divinity of Christ, a vicarious atonement, total depravity, justification by faith alone, and future rewards and punishments. . . . . . .

The sons of John Wesley are happy to greet the sons of John Calvin, and bid them God-speed.

Here are some expressions remarkable in the mouths of Methodist ministers; especially when we consider the tenacity with which their early preachers in this country opposed the tenets of the "sons of John Calvin" in points which these "sons of John Wesley" now call "a few non-essentials." Contending for these "non-essentials" with untiring zeal was what made the Methodists a distinct and great people. If they are convinced their fathers in Methodism erred in that matter, it is noble in the sons to confess their mistake, and to treat the "sons of Calvin" as brothers. It is a good sign—a sign of progress, which leads us to hope they will yet see some other "non-essentials" in their creed, that may lead them to advances still more important. Nearly every one of their "great essentials" may need modifying, if not to be transferred to the class of human speculations as "non-essentials." Some of them have no higher authority than Synods, Councils, Conferences, or Popes; all fallible sources, and not binding on any man to receive on that account. We do not design to say which or how many of the points named by them as "essentials" are of mere human authority, or only partially true. It is enough to see that Methodist preachers have now abandoned much which in time past has been considered by their fathers essential, and which produced their ecclesiastical organization, as a separate body from the "sons of John Calvin."

It will be seen that the return of Christ from heaven and the resurrection of the dead are not named among the "great essentials," and we are left to conclude that these are "non-essentials" in their estimation. No wonder they should think so; for, if the saints go to heaven at death, where "there is *fulness* of joy" (Psa. xv., 11), why make Christ's return "*from* heaven" (Acts i., 11; Phil. iii., 20; and 1 Thess. iv., 16) an essential in their theology? That which both Christ and his Apostles made the great theme of their ministry, and to which all the prophets pointed as the consumation of all their hopes, has no place in "the great essentials" of modern Methodism and Presbyterianism! This looks like progress backward. But it is not strange. They have so long worshipped the great "Diana," inherent immortality, that the ripe fruit of it has at length fully appeared. There is no longer among them a "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii., 13,) to "change our vile body, that it may be fashioned like unto His glorious body" (Phil. iii., 21), but death is glorified, and made the deliverer of a fancied soul *out* of the vile body, to be carried up into heaven; and this, by some of them, is called "the coming of Christ!" Instead of "our vile body" being "changed" and "fashioned like unto Christ's glorious body," the coming of Christ "*from* heaven" is to take an immortal soul *out* of "our vile body" and leave that body corrupted forever; or, at least, it is "non-essential" when, if ever it is to be made like unto the body of Christ's glory.

If this is not "turning things upside down" (Isa. xxix., 16), who can tell us what is? One can hardly fail to think of the language of this prophecy of Isaiah, which runs thus:

"The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath He covered: and the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying Read this, I pray thee: and he saith, I cannot for it sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. . . . Surely your turning things upside down shall be esteemed as the potter's clay," etc.

Surely this coming of Christ at death, and going to heaven at death, while the coming of "this same Jesus in like manner as" the apostles saw "him go into heaven" is ignored, or made only a "non-essential;" and virtually setting at naught the resurrection, or adding it to the "non-essentials," is "turning things upside down," and will yet be found to be "as the potter's clay." It has been manufactured out of the "precepts of men," that man has a soul-entity which is inherently immortal: that doctrine is not among the "non-essentials" of the theology of these days; and we wonder the Methodist Preachers did not make it No 1 in their "great essentials" in their "Salutation" to Presbyterians. Has the doctrine of immortality only by a resurrection "at the last day" so pervaded the Methodist body, as to make it dangerous to assert the inherent immortality of man? If so, *we* may look for a "Salutation," by-and-by, from the same body, though many of them have long fought us on the subject of Life future and eternal only in Christ, and by a resurrection from the dead, when "The Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we who are alive and remain shall be caught up *together* with them to meet the Lord in the air: and *so* shall we ever be with the Lord. Wherefore, comfort one another with these words." 1 Thess. iv., 16–18.

How unlike the traditions of men as taught in these days by all the popular religionists; yet how easily understood when once the great Bible truth of man's entire mortality, by natural generation, is accepted, and immortality, is seen to be the gift of God in Christ at the resurrection.

"You are Immortal."

Our remarks on the Tract with the above head, in our last issue, are responded to by Br. Wm. R. Warner, North Cambridge, Mass., with a request to have them put into a tract: He says:

"I wish to have some of them for the officers of the Am. Tract Society. I believe it will set some of them to thinking; if they do not think, it will certainly set others to do it, and to search the Scriptures to see whether these things are so. If you will issue your remarks on that subject, in a tract, I will pay the expense."

We will do the best we can about getting out the desired tract. If we had time to devote to such work, and funds to carry it on, other tracts would be added to our list. Matter enough could be selected from the six volumes of the Herald of Life to make a hundred valuable tracts. Shall they be multiplied? It cannot be done without two things, viz., *funds*, and *a person* to attend to it.

Br. Warner adds, in a P. S.—"We are passing through the waters of deep affliction at the present time. Six of our dear children are down with the scarlet fever all together. The three youngest have the whooping cough terribly. Eight sick. We are pretty well worn with watching day and night for the last two weeks; but God's will must be done. It is always well to trust in the Almighty."

"Immortality of the Soul."

We have received from our Br. A. G. Hudson, Lake City, Minn., a sermon on the above subject, preached in that place by "Rev. W. B. Dada, before the Young Men's Christian Association:" also a "Review" of it by Br. Hudson. Let the two travel together. Mr. Dada's discourse is common-place and worn out assertions, not calculated to carry conviction to any thinking mind in search of truth. The Review disposes of the whole thoroughly, and the Life cause is likely to be furthered by the effort to arrest it by the above-named sermon. Silence is the safest course for believers in the notion of an immortal soul in man. Ventilating that idea in these days does not prosper only so far as it helps Spiritism and Pantheism, the doctrine is the root of both of those destroying errors.

The Gospel Echo,

Published at Macomb, Ill., a monthly of some 48 pages, armed with three editors, viz., J. C. Reynolds, J. H. Garrison, and E. L. Craig, is among our exchanges. Its issue for July has the following notice of our paper, by "J. H. G.," to which we shall respond by notes:

The Herald of Life,

Published by "The Life and Advent Union," at No. 87 Park Row, N. Y., and edited by George Storrs, comes to our office weekly. The mechanical execution of the paper is unexceptionable. Its matter relates almost exclusively to the peculiar views held by the Advents (or a party of them, at least), which they generalize under the phrase, "Life only in Christ." I presume they use the word "Life," to mean *future existence.* (1.) If I have not greatly misconceived, the phrase "eternal life," as used in the word of God, means *more* than eternal existence. (2.) I propose this query for the "Herald of Life" to answer:

Do the terms "life" and "death," as employed by inspired writers, always signify *existence* and *non-existence*? (3.)

The "Herald of Life" contains some good things, but much, we humbly conceive, to call attention from the great, practical truths of the gospel. (4.) Here is a proposition that is of great moment, that we can agree upon: *Future happiness* "only in Christ." (5.) If *that* is true, then how to get into Christ and live in him, are the *great* themes to discuss. (6.)

Response by the Editor.

(1.) We "mean" a future *living* existence. There is existence without life; but a future *life* embraces something more than mere existence.

(2.) Certainly it does. In that you are right, and we are agreed.

(3.) Those terms *include* these. There can be no life without existence: death is the *extinction* of life. It may or may not be attended with "*non*-existence," but it is the "*non*-existence" of life, because where death reigns life does not at the same time exist. All terms are sometimes used figuratively. Hence, sometimes life and death are in the Bible. But when used in the sense of reward or penalty, such construction is not allowable. In such cases, life means *living* a existence; and death is a *non*-living existence. What more is included in a future, living existence than life itself, is to be learned, not by the phrase "eternal life," but from the "great and precious promises" so fully presented in every part of the Bible. Yet without a future, living existence, none of those promises would ever be inherited by man. A future life, then, is the first and chief promise of God, and this insures all the rest. This is what we mean by "Life only in Christ;" it is only in him that this future life can be secured: "This is the record, that God hath given to us eternal life, and this life is *in* his Son; he that hath the Son hath life; he that hath not the Son of God hath not life." 1 John v., 11, 12; and John saith, "He that believeth not God hath made him a liar, because he believeth not *the record* that God gave of his Son." Verse 10.

Those who reject Christ as the Life-giver (the *Syriac* for Saviour), reject life, and give God the lie; and hence, "shall not see life; but the wrath of God abideth on them." John iii., 36. They have rejected him who is "the resurrection and the life," and closed up the only avenue into a living existence "out from among the dead;" while those who receive Christ as God's appointed medium into a future life, emerge from under death's dominion, or are "*born* from the dead," and "cannot die any more," and "are the children of God, being the children of the resurrection." Luke xx., 36.

(4.) This is a matter of opinion. We think differently from the "Echo" on this point. We do not mean that we indorse all that correspondents say. We hold ourself responsible only for what we write or select.

(5.) "Future happiness" inevitably follows a future living existence, in our mind; so that we have no need to discuss that point. Christ saith, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you: whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise *him* up at the last day." John vi., 53, 54. A spiritual and living union with Christ is the only way to secure a future life; for this "eternal life is *in* God's Son," and is to be had only by faith in him to whom "God gave the Spirit not by measure" (see John iii., 34), and through whom, the same Spirit is imparted to those who believe in him; so

that "If the Spirit of him that raised up Jesus from the dead *dwell* in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii., 11.

(6.) "The great themes to discuss, we think, are, first, to show men they are perishing—going out of life without a Bible hope of a future one; then show them that Christ is the only medium God has appointed whereby any soul of Adam's race can ever come into life again; and that if they refuse or neglect this heaven-appointed way, they will "utterly perish in their own corruption;" 2 Pet. ii., 12; that, rejecting God's medium of giving life, "like sheep they are laid in the grave; death shall feed on them—. . . they are like the beasts that perish; they shall never see light." Psa. xlix.

Let these solemn truths be urged home on the hearts and consciences of men, and their dream of inherent immortality be broken, and if they are not awakened to see and feel their lost condition, and to hasten to Christ for life, their case is hopeless; and it may be said of them, as of some of old, "they are joined to their idols," and "let them alone." "Ye will not come unto me that ye might have life," said Jesus to the unbelieving Jews. So it is with many now.

"The Divine Plan."

BY WM. H. SPENCER.

It will be seen we have inserted a part of Br. Spencer's tract in this week's paper, on the above subject, and design to give the remainder next week. Those who would like to circulate it, should write him direct, to Rochester, N. Y. He has, we learn, already disposed of the first edition, but is soon to have a full supply for all demands. Send him your orders, with the cash. Price, 20 cents per dozen, sent per mail; $1 per 100, sent by express at your expense.

Life.

BY ELD. W. S. CAMPBELL.

There is a new force in the position of Jesus Christ when we see that he gives the life that belongs to future; and, of consequence, the whole life to come depends upon the reception which we give to him and his truth.

This carping and caviling about life that is not life—life to come, that does not belong to the world to come—life after death, that is not a recovery from death, that is in death, that is death itself, in fact, because it is mortality; this living in Adam when there are no laws of life in him that can operate; life from Christ, which Christ can never give; life that is only given to men that they may suffer, that they may die; life given by one to die by another, or on account of another; all this contradictory nonsense is out of the question, if we look at the Saviour as we ought.

The whole complete condition for the future is in Christ alone; not in Adam at all. Hence "in him was life, and the life was the light of men." Now, this shows us plainly that by the light of the gospel we come to the life of Christ. The idea of Christ giving life in an arbitrary manner, without any faith before, is not taught in the book. "I give unto them eternal life, and they shall never perish." But what is this? and how is this? "Except ye eat the flesh of the Son, and drink his blood, ye have no life in you." Now how will the sinner live who has no life in him? The Adamic life, about which they talk, and which is the opposite of Adamic death, as they talk, is exhausted—all gone. The men are dead. Now, how can he live again without some other life within? If of that they have none, then of life in the future they will have none.

Now, suppose the sinner could be made alive (no hope being found for his life in the gospel, as some admit), what kind of life would it be? It is not in Christ, for he says, he "that believeth shall not come into condemnation; but is passed from death unto life." "He hath eternal life." The sinner does not believe. He is in damnation already. How can he live a life by Christ?

It is not in Adam, for the life that Adam had was in "his own likeness." That was to be born of a woman; never having lived before, not having died out of being, but this is a restored life—a life from the dead, a life by the Christ, if a life at all. But he cannot give such life. It does not belong to him; there has been no begetting.

It is not, hence, a mortal life, for mortality has existed, involving certain conditions and limitations, which have all been met in the living and dying of the man as a child of Adam. Now, this is a restoration to a life which, if it is capable of ceasing, is not mortal, because it overcomes the conditions and limitations of mortality. It is the overcoming of death, for the individual, at least, for it takes him out of it, if only for a moment. If after being in the dust the being of the man ever revives, it must be by more than mortal power; he cannot be re-begotten; he cannot restore himself; he cannot rise from his ashes. To have a mortal life, after being raised, it must result from mortal power. It is not by a power in Christ, with whom God has left this matter. Not with Adam, for he is gone. How then? The simple truth that Christ gives life to men—all life for the future, that any one can obtain—is the beauty of the inculcation.

Resurrection Faith.

"For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." Rom. iv., 3. In every age God has given something to try the faith of the children of men. From Adam to Noah it was, "the seed of the woman shall bruise the serpent's head" A truth in the fewest possible words. None could know in what way, or by whom it was to be done. But God had said it, and that was enough to constitute an Abrahamic faith. To Noah was given the astonishing revelation that God would bring a flood of water upon the earth and destroy it. Well might the infidel philosopher have laughed in his sleeves, wondering where he would get water enough to cover so big a world to the tops of the mountains. But God had said it; Noah believed it; and his faith and works saved him.

Further down the stream of time, it was revealed of Sarah, when she was past age and barren, that she should have a son. As contrary to nature as the prediction might appear, she did not philosophize on the possibilities or impossibilities, but come at it in a shorter and easier way; as Paul tells us—"She judged him faithful who had promised." Heb. xi., 11.

Again it was revealed that a virgin should conceive and bear a Son. Another impossibility, says the scoffing philosopher. But He was still faithful who had promised, and in due time the promised Son was born. Again it is written, "Thy dead men shall live, together with my dead body shall they arise," etc. That is, the Lord's dead men shall arise again to life. But there is no promise that the devil's dead men will ever rise to life. The Saviour also has said, "My sheep hear my voice, I give unto them eternal life, and I will raise them up at the last day." But there is no promise that he will, at any time, raise up the goats.

These things have been given to us from time to time to try our faith; not to try our ingenuity, to find out how, or by what means they are to be brought about. The want of true faith has been very prevalent in all ages of the world. Many at the present time pray earnestly for God to bless them, and claim the promise that he will hear and answer; but do not believe he *will* until they can see the horse and cart in which the blessing is to come.

All we need to do is to ask in faith, and leave God to use his own means in his own way, and we shall get a blessing whether we know by what means or not.

Just so of the resurrection of the dead. It is an astonishing thing, and has ever puzzled the brains of philosophers to find out how it is to be accomplished. All professed Christians pretend to believe it, but very few only when they think they have found out the way in which it will be brought about. One says, at death the immortal soul of the righteous escapes the body, its prison house, and goes to heaven, or some other good place, and the body returns to dust. And at the last day the soul returns to the earth, and knocks on the old grave, and calls out a spiritual body that never lived or died, and enters it. And this they call a resurrection of the dead; a union of two things that never died. This is their "horse and cart" which they will have to bring them the blessing.

Others say, all must be raised, the wicked souls brought forth from hell-torment to be judged, and sent back again, or punished more or less in proportion as they have sinned more or less, and then die again. Other some will have them all sprout up in a mortal state to be judged, the wicked to die again, and the righteous go up into immortality. This is their "horse and cart," in which is conveyed the most desirable blessing of the righteous. Take it away, and they have no faith in the resurrection. Some have the righteous and the wicked all come up at once; others a thousand years apart. Some will have the righteous come up out of the ground in a moment, all clothed with flesh and blood; and some say they will have no blood, but flesh and bones only; and no need there, of course, of heart, lungs, brains, veins or arteries. Others, a very few, throw up all these theories, and will have the righteous only born again, by a retrograde generation—"Instead of the fathers shall be the children."

And now what can we know about it? Nothing except what is revealed in the word of God. Therein it is clearly and distinctly stated by the Lord Jesus himself, "that he gives his sheep eternal life, and that he will raise them up at the last day; and those that are worthy to obtain the future world, and the resurrection of the dead, are equal unto the angels, and will die no more." Therefore, they are all righteous, and the first resurrection breath they breathe will be the breath of the eternal life, which Christ gives to his sheep, the immortal life-breath.

Let us throw away all vain speculations, and lay hold of the Abrahamic faith; with that and a few grains of common sense all is plain. The righteous dead will live again in immortal glory. This is plainly revealed, and easier believed than understood. The wicked will remain in the congregation of the dead, is as clearly revealed and as easily believed hy those of the Abrahamic faith. For one, I believe it because God says it.

And now when one tell his long yarn, how the dead are raised, and with what bodies do they come, tell him, he is a "fool," for Paul says so. For God gives to every seed its own body, which is sown in corruption, and the same that is sown, is raised in corruption. Not sprouted in mortality in the world to come, and then raised to immortality. We are all sprouted here in this world in mortality, and in the world to come the righteous sprouts will be launched into immortality by a resurrection from the dead.

The doctrine of the resurrection of the dead, is taught in the Scriptures of divine truth, has ever been the most difficult thing to make men believe; because it is one of the most wonderful things revealed; and is the most distant from all human reasoning. Very few at the present day believe it without incumbering it with a great deal that does not belong to it. Strange to me that people of common sense, especially professed Christians, cannot be persuaded to believe God rather than man. But we are truly living in perilous times, when even the very elect are in danger of being deceived.

Little of anything yet is known of the *modus operandi* of the resurrection of the dead. The simple fact is clearly revealed: the righteous dead will be raised to an immortal life But there is no such revelation made of the wicked; therefore the true faith is to believe only what is revealed, whether we understand the mode or not.

I am aware that from the nature of the subject, there very naturally arises some variety of opinions. But these ought not to split up and divide the body of Christ. I admit that all true Christians have the one faith and the one hope, found in Acts xxvi., 6–8. This embraces the resurrection, and none has a right to say, you are not a Christian because you do not believe the mortal resurrection of all men. This looks too much like pulling out what we may ignorantly judge to be tares before the harvest. I do not like to judge any one: but I do not like the knock-down and dra-gout principle accompanying that which at most is but a mere matter of opinion. It cannot spring from a pure fountain. Such a spirit in the church has done much mischief, and brought many a worthy soul to the stake, and heads to the block.

May God grant that the time may soon come, when his watchmen may all see eye to eye; and the knowledge of the Lord cover the earth as the waters do the sea.

Brethren and sisters; we need to be more Christ-like, and less Adam like. I have known churches, one out here in particular, to die out for want of religion; starved to death, feeding on husks that the swine would not eat. If we cannot be one here in Christ, we cannot expect to be one in him in his kingdom. How can we pray "Thy kingdom come," when we despise one another for some difference, on some uncertain and unsettled opinion? Come Lord Jesus, and come quickly, and save thy people.

Z. Campbell.

Ashtabula, Ohio, July 6, 1869.

"We're Going Home."

"We're going home, we soon shall be
Where the sky is clear, and the soil is free—
Where the victor's song floats o'er the plain,
And the seraph's anthems blend with its strains,
Where the sun rolls down its brilliant flood
And beams on a world that is fair and good;
And stars that dimmed at nature's doom,
Will sparkle and dance in the New Earth's bloom;
Oh that beautiful home! Oh that beautiful home."

The sweet melody of these lines passed away in the evening stillness, when I first heard them, but the words, so comforting and so true, have ever since been ringing in my ears. Yes, we are going home! "Here we have no continuing city, but we seek one to come." Heb. xii., 14.

We are glad that this world is not our home—for "we would not live always" in this carnal, sinful sphere. Who would like to think that our brightest hopes and fairest joys were already realized. Amid trials and temptations, when bereavement saddens and sin oppresses, it cheers the heart to feel that there is reserved for us "an inheritance, incorruptible and undefiled, and that fadeth not away." 1 Pet. i., 4. We think of this, and our hearts are glad.

"Going home!" This is the cheering motto of the Christian's life. He sighs and longs for home. The days grow long, as in weariness he waits and watches. On wings of hope the heart mounts far above the fleeting scenes of earth, and by faith grasps that "beautiful home" of rest, which is the perfection of all happiness. Often we meet the bereaved Christian from whose sky the sunshine has passed away, and he wanders in the clouds of gloom and sadness. The sweet buds of hope have withered in his presence, and briars have sprung up in his pathway. Hope has ceased to shed its radiance around him. But such should remember that blessed promise—"Weeping Mary endure for a night, but joy cometh in the morning." Psa. xxx., 5. "Joy cometh!" Oh think of it! "There is fullness of joy in the presence of God." The night is far spent and the morning begins to dawn. Already its golden rays begin to stream upon the eastern sky. "Joy cometh!" But if you realize it not in the night of earth's groaning existence, you will; it is reserved for you in that home whither you are going. The pleasures of home will amply repay you for all the troubles, cares and temptations attendant upon your homeward journey. Then "shall God wipe away all tears from their eyes; and there shall be no more death, neither sorrow or crying, neither shall there be any more pain; for the former things have passed away." Rev. xxi., 4. What a glorious prospect! This ought to encourage all to be "patient in tribulation" Rom. xii., 12; for "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. viii., 18. Christ is soon coming to be "glorified in his saints, and admired in all them that believes." 2 Thess. i., 10.

"Going home!" Let us comfort one another with these words, "When he who is our life shall appear, *then* shall we appear with him in glory." Col. iii., 4. In our happiest hours let us remember how insecure are life's fleeting joys, and let us ever consider that more perfect and purer pleasures are reserved for us in the future, when we shall be at home with Jesus. And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. xxxv., 10.

Wm. H. Spencer.

Rochester, N. Y., July, 1869.

Religious Monomaniacs.

Br. Storrs: To discover our own aberrations of mind or irregularity of life may wound our vanity or pride, if any such weakness or folly remain in us. But if we really love the truth and desire to be conformed to the image of Jesus Christ, or transformed in the renewing of our mind, and molded according to the transforming power of the grace of God that brings salvation, a discovery of any irregularity of mind or unholy temper, or improper conduct, either in ourselves or others, will create within us sorrow and pain very unlike those feelings that agitate and exasperate the heart of a vain and proud mortal.

There is a fund of weakness and imperfection in some best known to themselves, that grieves them sorely, and keeps them humble. They hate and abhor whatever is contrary to truth, and desire that freedom and liberty which truth imparts. They know that where the Spirit of the Lord is, there is liberty; and that if the Son makes them free, they are free indeed. They dread not the reproach of the world, nor grieve because they are not highly esteemed. They desire not the applause or admiration of the world. They hate and abhor lying, and love the law of liberty. They love God—love one another—esteem others better than themselves; see more weaknesses and imperfections in themselves than they behold in others. They forgive injuries, and love their enemies. They have the Spirit of Christ, and desire daily to walk as he also walked. Self-denial is their daily employ; self-government according to the perfect law of liberty. They see in themselves no cause for self-laudation, but every thing that humbles them and makes them thankful for the grace given them to keep under subjection their body. Gratitude is one of the most delightful emotions they realize; it is the twin sister of love, enabling them to give all the glory to God.

How different are the views of others, whose love of praise and flattery are so prominent. It sticks out, or *words out*, or acts out, in almost all their acts. And flattery or commendation has on them effect, not unlike exhilarating gas, and when dosed out largely and unsparingly, will inevitably produce *Monomania*—religious monomania—arising from ignorance of self and ignorance of those Christian graces which exalt and dignify and make Christ-like—humility, meekness, gratitude, and a forgiving spirit. Take, for example, an individual who loves to be praised of men; let him possess great fluency of speech, and a memory so extraordinary that he can memorize one of Chalmer's sermons in two hours, and stow the cells of his memory with the treasure of other men's brains, and send him as a missionary, with some flattering commendations, and in a little while you will behold him a poor monomaniac, or something more painful to behold. Perhaps if he does not fall into some folly too gross to name, he will be an Egotist of the first water.

Will a few examples by way of illustration suffice to establish the above position? They may be found in the Bible. And the following are not irrelevant. W. A., years ago a wealthy man, supposed to be pious and devout, took it into his head he must preach; that a wo was pronounced on him if he did not preach the Gospel. The church of which he was a member granted him one hour to exercise his gift. This did not satisfy him. He wished to have a general permission to occupy the pulpit in twenty-eight churches. In a little while he was anxious to dispose of his surplus money (no small amount) by way of loan or trust, but exacted good security. None in all the country were good enough. He would not loan it to any one unless he gave Jesus Christ as security! The Lord appeared to him several times—gave him daily some new revelation; told him to loan money in no other way; and among the revelations he received were these: 1st, he (W. A.) was the real penitent thief that was crucified with Christ; 2d, he was actually the prodigal son; 3d, a prophet highly exalted, receiving daily and nightly messages from the Lord, who always appeared to him. Numerous were his visions, ecstacies and extraordinary illuminations.

On one occasion I was preaching twenty miles from my residence, and noticed the venerable prophet as he came in at the south door of the church; but, to my best recollection saw no more of him till I had concluded the services, when he ascended the pulpit and whispered to me, Dr., I want to preach—the Lord sent me here, etc. Well, brother A——, then I will announce an appointment for you at candle-light. Will that do? Yes, yes, was his brief answer. So I announced the appointment. I did not attend, but some of the brethren who came from a distance heard his revelation, how the Lord appeared to him; told him to go to the M. B. Church, walk right up to the pulpit, shut his eyes and *fist*, and knock three times on the pulpit, and then a door would be opened to him. Those who saw him come into the church when I did, told me he walked according to his instructions from the Lord, and gave *three such raps on the pulpit* as might be heard at some distance, but I never heard them. But how came his insanity?

Perhaps it is no easy matter to tell, unless it is this: For years of his professed conversion he had given way to lust, and was guilty of—, though nobody suspected him. He was apparently moral, upright, spoke evil of no man, minded his worldly affairs, managed them admirably, owed no man anything, was looked upon as honest, upright, truthful; gave dinners to the *poor* and *needy—feasts*—and invited none of the rich. Now, after his religious course of several years, he went to his church, and in conference, stood up and told the brethren and sisters he must make his confession! He did make it! though his aged friend, S. H., endeavored several times to stop him. No, no, he would not stop for mortal man; the Lord appeared to him and told him to go and confess all his sins to the church, for he was pardoned on such conditions. His confession was too scandalous and filthy to put in print.

Several cases of insanity have come under my observation, and from all I can gather, I am disposed to believe that, in many cases, if not in all, the persons are given over to strong delusion, so as to believe a lie, because they took pleasure in unrighteousness, or indulged in the gratification of some secret sin or evil propensity. Even within the course of a few years, I have had the treatment of several cases of monomania, or religious insanity, and find that in some peculiar ones, if you doubt their revelations, or tell them plainly their fancied revelations are but *strong delusions*, they will *hate you*, and *despise you*; and, if a physician, will have none of your prescriptions or advice. Oh, it is painful to witness.

I could mention other cases—but it is not necessary. It is enough to suggest the idea, that some secret sin, or some sinful indulgence is the cause of monomania or delusion.

J. F. Lee, M. D.

Monroe, N. C., July, 1869.

Note by the Editor.—We have given place to the foregoing communication of Dr. Lee to put persons on their guard against being led astray by those who claim special revelations from the Lord, that they are some great ones. These are days to expect such delusions. Let all sincere souls take heed that they be not deceived and led to destruction by such "monomaniacs." "God is not mocked." If you follow such you will reap the bitter fruits in the end.

The Life and Advent Union.

The next anniversary of the "Union" will be held on Thursday, September 2, in Springfield, Mass. We hope all our friends, far and near, who can possibly be present, will not fail to be there. The meeting this year will, probably, be one of the most important that we have ever held; and all who can aid in our work we shall be pleased to see, that we may consult together, and devise means for greater efficiency in the glorious cause of truth which we have been called of God to advance, as we firmly believe. Let us all so far forecast in our affairs as to give the time necessary for this anniversary.

"The National Advent Camp-meeting" is to be held at the same place, commencing August 28th, and to be continued till Sept. 6th. Many from all parts of the country will meet at that time.

The Dorcas Mission.

We are at work among the garrets and cellars, sheds and shanties, and tenement houses, warning and beseeching the people to turn to the Lord. It is also our purpose to feed the hungry, clothe the naked, administer to the wants of the sick, and to visit the widow and fatherless in their affliction. We shall hold neighborhood meetings, and lead as many to Christ as we can. This kind of labor finds me in my element. The Lord has blessed it heretofore in a wonderful manner, and he will continue to bless. I solicit the prayers of God's children, that wisdom and discretion, grace and strength, may be imparted to me. Srs. Reeves and Helginson, with whom I labored in these same places for over three years, will again co-operate with me in the blessed work.

Yours in Christ,

F. H. Burbank.

S. W. cor. 7th and Spring Garden streets, Philadelphia, Penn.

From Dr. John Billings.

New Rutland, Ill., July 6, 1869.

Br. Storrs: I wish to say, through the Herald, to our Brethren in the West, more particularly, that my health is still slowly improving. I have got so I can do a little. As soon as the travelling is suitable, I shall open the old "Book of life" and death to all that will hear. We have been completely confined at home this season on account of rain: it seems as though the windows of the heavens have been opened, for the rain has descended in torrents to this time. Our crops are nearly spoiled in this vicinity. Sadness is plainly depicted on all faces. The floodgates of wickedness are wide open. Character is being developed. And now that class of persons that Peter speaks of, that have obtained like precious faith with us, and are in possession of the divine nature, are not very highly esteemed by the religionists of the present day; which, it does seem to me, are clearly described by Peter in his 2d Epistle, chap. ii., 10, and onward to the end of the chapter. This is what I think a faithful and true representation of the moral condition of professors in the West, so far as I am acquainted, with the few noble exceptions.

Next, I want to say to our preaching brethren in the west, first you are all entire strangers to me; not one have I ever seen. I should like to get acquainted. Would it not be advisable to call a meeting in some central place, easy of access, where we can hold forth the truth for a few days, and then supply all, who wish, with Campaign Documents to carry home with them? By so doing, we can get acquainted with each other, and perhaps the result of such a meeting will be good. Brethren if you will make the effort, I will help all I can for a while. Perhaps some one can help me to a chance to settle; for I am out, so far as a home is concerned. I expect to visit the free lands of Iowa soon in pursuit of a cheap place for my family. If any brother can render me aid in this direction it will be gratefully received. My P. O. Address is,

New Rutland, La Salle Co., Ill.

From A. G. Hudson.

Lake City, Minn, June 25, 1869.

Br. Storrs: I send you to day a copy of a sermon on the immortality of the soul and a review by myself. We are gaining in this place; and the fact is, we have the best men. We have men that can beat them in argument. And another very important thing about it is, they do not furnish any chance for the orthodox to find fault with their conduct. How very important it is that we all disarm the enemy at this point. If we would all steal, lie, swear, and cheat, we should not trouble orthodoxy half as much; but so long as they know we have the argument backed up with consistent lives, they seem to wish the evil one had us. They were so stirred up here, and were so persistently called upon for proof, the effort was made by the Congregational minister. They call him "Rev." I call no man that. The "Young Men's Christian Association" unanimously voted it should be published. I did not, of course, undertake the answer because I thought there was anything to it; but orthodoxy clapped their hands and really seemed to think the big gun had been fired, and the "no soulites" *were annihilated*. I devoted but two evenings to the reply. I am in the store, and my time is taken up so that it is not as perfect as I could wish, and the great difficulty was to get my answer into a small space. It does not take long to say, "that man stole." Yet it might consume the time of the court and jury a long time to show he did not. If we did as they do, we should say he did not, and let it go; but the education is against us; so we have to be patient and keep at work. I often feel that ours is an unthankful position to be placed in, and we can well say, "If in this life only we had hope, we should be of all men most miserable.

You may think me too sarcastic in places; but in this locality we have quit the defensive and taken the other side. The review is eagerly sought for here. I give them away, and already some have discovered, for the first time, the foundation of orthodoxy may be rotten. Br. J. M. Willis is a valiant worker for the truth. His standing and ability unite to give him strenght. He is a thorn in the enemy's flesh.

Married.

In Salem, Mass., June 23d, by Eld. Rufus Wendell, Mr. L. N. Olmsted, of Hartford, Conn., and Miss Eliza A. Melzeard, of Salem.

Appointments.

Eld. W. S. Campbell will preach, by divine permission, at

New Britain, Conn. July 25th and Aug. 1st.

West Abington, Mass., Aug. 8th and 15th.

Kennebunkport, Me., Aug. 22d and 27th, and Sept. 5th.

Business Matters.

One Dollar each from—Peter Garcelon, E. W. Surdam, Nathaniel Hall, Jacob Pesinger, Charles Peare, Daniel Perine, Henry Leitz, Dr. Heber Smith.

Two Dollars each from—Rev. J. Davis, J. A. Morrison, Samuel Shaw, A. R. Smiley, C. B. Messereau, John Shafer, Bertine S. Erwin, Wm. H. Losaw.

Various sums—Henry Bean, 50 cts.; Lewis Tralor, $3; Geo. H. Conant, $3; Eld. E. B. Teft, $5; E. W. Treat, 50 cts.; Thomas Shurtleff, $5; E. L. Wadleigh, $1 50; Thos. T. Halsted, $1 50; W. S. Olmsted, $10 on pledge; Maria Howard, $1 50.

Parcels sent since last issue.

A. D. Krewson.................... by mail
Sam'l Mason.................... " "
Geo. Busby.................... " "
A. McGregor.................... " "
A. R. Smiley.................... " "
Peter Garcelon.................... " "
Wm. T. Clark.................... " "
Eld. James Johnston.................... " "
John Shafer (two books and C. D.).......... " "
Mrs. Cyrus Clark (two books).......... " "
Rev. H. A. Sawtelle (one book).......... " "
Eld. E. B. Teft (one book and C. D.).......... " "
Peter Fish (one book and C. D.......... " "
O. F. Yale.................... " "
Daniel Mattox.................... " "
Mrs. E. M. Killough (two books).......... " "
Bertine S. Erwin.................... " "
Edward B. Fish.................... " "
Wm. R. Warner.................... " "
Dr. J. F. Lee.................... " "
Thomas T. Halsted.................... " "
L. H. Summers.................... " "

For Tract Fund.

W. S. Olmsted, Hartford, Ct.......... $10 00
Geo. Busby, Florida, Mass.......... 1 00
Dr. James F. Lee, Monroe, N. C.......... 1 00

Poetry.

"The Saviour's Always Waiting."

My Dear Young Friends: These were the words heading some little verses which Mollie Stumbaugh, a *blind girl*, handed me a few days ago. I read them to the children's meetings, and all seemed much interested with them. While I was reading them one of the good ministers here lifted up the blind girl so that all could see her, and it almost seemed as if she were repeating the words she had witten. I could hardly believe at first, that she had really, herself, *all alone*, written them, and so I asked her teacher about it and found that it was quite true. Before you read them I want to tell you a little about her. She was one of those who came to the first children's meetings, here, to hear some stories. But Christians had been praying most earnestly that God's Holy Spirit might lead all to feel their need of a Saviour, and that, without Him, they must be lost forever. At the close of the first meeting I asked all those who would like the Christian to speak and pray with them, to hold up their hands, and nearly all the children *at once* held up their little hands, and some of them were weeping while they did so. Among those who were weeping most bitterly was this dear little *blind* girl.

A good many others from the Institute for the blind were in tears; but I saw none weeping so bitterly as this dear little child of twelve summers.

She seemed to think that she was "*So wicked*" that God could not forgive her all her sins. But I told her how Christ had died for just such wicked sinners as she, and that "*He was waiting*" to save her, if she would only let Him take her as she was.

She believed all that was told, and knelt down and asked God for Christ's sake to forgive her sins; and her little prayer was at once answered, and her heart was filled with joy and peace, and ever since she has been among the *many workers* trying to lead others to love and trust the dear Saviour.

But I will not keep you any longer from reading her verses:

The Saviour's Always Waiting.

The Saviour's always waiting
To take us by the hand,
And lead us from this sinful world
Into the Better Land.
When great temptations try us,
And sinful we might be,
O, listen to His loving words,
"*Come, children, come to me.*"

The Saviour's always willing
To make us pure and good,
And wash our guilty sins away
With His own precious blood.
Though oft the Tempter cometh,
And leadeth us astray,
O, listen to His holy word,
And never turn away.

The Saviour's ever ready
To listen to our prayer,
The Saviour ever waiteth near
And watcheth us with care.
He loves us as a Shepherd
Doth love his lambs and sheep,
He leads us where the pastures green
Are ever fresh and sweet.

He knows each thought and feeling,
And every word we say;
O, let us through the days of life
His holy word obey.
And, when the Tempter cometh
To bid us go astray—
O, listen to His holy word,
And never turn away.

—*Selected.*

Children's Department.

A Little Incident.

A few evenings ago I went down to town to sit an hour with a very intimate friend. I rang the door-bell, and was without ceremony invited into the family-room. Soon after being seated, the little ones began to prepare for bed; after being clothed in their night-dresses, each one went and kneelt by their mother, and said their little prayer. The two youngest, a little girl and boy—one perhaps about five years old, and the other three—kissed their mother good night, and got into their little bed where they usually slept. Presently I heard the little girl cry out, "Mother, Johnny, struck me! Johnny replied, "Katy struck me first!" The mother said to them, "Lie down and go to sleep; I will settle with you."

In the government of my own children, I try to reason with them, and make an appeal to their feelings. I have generally been successful in making them yield. I thought I would try it with those two. I turned to the little boy and said to him, "Johnny, I am very sorry you struck your little sister. I did not think you ever did such a naughty thing. God is sorry too. God does not love little boys that fight their sisters. God never made those little hands to fight little sisters. Now, Johnny, you have just said your prayers, and asked God to take care of you through the night. Now, if you want God to love you, you must be sorry for striking your little sister, and ask him to forgive you."

The little fellow had never taken his eyes off of me; he looked as though he was trying to fathom my very soul. Suddenly his eyes fell. He jumped out of bed, ran to his mother, kneeled by her side, and with his little head hidden in her lap, burst into tears, and cried out, "Muddy, I want to ask Dod to fordive me for trikin' my tister Katy." The mother, with tears streaming down her face told him what to say. He arose from his knees, and went sobbing to his bed.

All this time I had said nothing to Katy; but she had been an attentive listener, and by the time Johnny got back to his bed, Katy was up, with her arms around her mother's neck, sobbing and crying as if her heart would break. She said: "Mother, I struck Johnny first. I want God to love me, and I want to ask him to forgive me, too." She then knelt down by her mother and asked God to forgive her, arose and kissed us all, and went to bed happy.—*Selected.*

Search the Scriptures.—No. 3.

Faith in the light of the Scriptures—or the Old Testament.

It was in higher use in old times than in later days, except the brief period of the sojourn of the apostles. The whole fact and being of faith was better understood by the ancients than by the multitudes of our times. It originated with them, or was delivered unto, and served a purpose, and reached an end in Abel, Enoch, Noah, Abraham, and others without number. More recognized a power in it more efficient than the works of the law. For this commandment which I commanded thee this day, is not hidden from thee, neither is it far off; it is not in heaven, that thou shouldst say, Who shall go up for us to heaven and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it. Deut. xxx., 11, 12. In this account of faith it is a convenient power, easy used and efficient in genial heads and hearts. St. Paul's comment will help us just here. He says, Moses saw Christ in the faith. "Say not who shall ascend into heaven (that is, to bring Christ down from above); or who shall descend into the deep (that is, to bring up Christ again from the dead) . . . the word is . . . in thy mouth and heart; that is, the word of faith which we preach; that if thou shalt with thy mouth confess the Lord Jesus, and believe in thy heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Rom. x., 7–10.

This faith was in use through long ages before. It fell to the Gentiles, who have perverted it out of its meaning, and it seems impossible to get it back again. St. Paul has shown its use and aptness in every kind of trial and conflict in the history of believers, from Abel down to the period of the seventy weeks. Heb. xi. The life of whose faith was, that they looked for a resurrection through the Messiah, and a resurrection to an inheritance and incorruptible kingdom.

Let any fair-minded man in Christendom read thoughtfully Heb. xi., and he will be (he can't be anything else) convinced of the following divine doctrines; 1st, that a *promise* made by the Creator forms the foundation of the superstructure of "*the* faith;" which promise is referred to repeatedly in said chapter. This same promise, by the way, makes no part of the faith or hope, nor forms a motive to practise with the sects, as a rule, at this day, nor for the last thirteen centuries, and likely for a longer period.

2d. That these believers looked for their reward at the resurrection. Heb. xi., 8–10, 13, 16, 24–26, 35.

3d. They will find, also, that this is the only commendable faith. "By it the elders obtained a good report," left a good record. Verse 2.

4th. No other will please God. "Without faith it is impossible to please him." Verse 6.

"It is the substance of things hoped for." It made a verity of Christ before he was, comprehended, his mission and use; and it appropriated him. Enoch did this to the utmost. Faith with them made Christ as available in their day as Peter and John did when they healed the lame man in the name of Jesus of Nazareth.

Let us keep in mind that the gospel of God was preached to the Jews, and the whole nation, as if exclusively theirs, and for a while not offered to any other, even not allowed to be, "Go not in the way of the Gentiles, nor to the cities of the Samaritans; but only to the lost sheep of the house of Israel." On their refusal of it, it was offered to the Gentiles. Not another gospel, or a gospel revised and altered, or amended to suit the Gentiles. No, but to take a people from them for "His name." Acts xv., 14. "To make them fellow heirs, and of the same body, and partakers of his *promise* in Christ by the gospel." Eph. iii., 6. The sure cure for heresy is to go to the law and the prophets."

Any one that will take the pains to understand Paul's account of faith in the chapters referred to, and accept of the definition there given of faith will find a power he never dreamed of; a power for all good uses. Mark the definition:

"Now faith is the *substance* of things hoped for, the evidence of things not seen;" verse 1. And the elders practised it, put it to use; did, and succeeded in various campaigns of faith and sublime adventures, as if already immortal and glorified: "subdued kingdoms" without the loss of a man. Men of faith, of those times, single-handed, have more than once or twice put to flight the armies of aliens; and women have received their dead raised to life again; anticipating the resurrection day. They quenched the violence of the fire; became (for the time) immortal by faith, Daniel was transported over and beyond the reign of death and the ravings of wild beasts, where the lion and the lamb will lie down "together." The Creator himself framed the world by faith. "So that things which are seen were not made of things which do appear." And Enoch, a most dexterous believer, realized the full benefit of faith for all time to come. He had a vision of the glory of Messiah's coming to judgment, with ten thousand of his saints, and had a desire to depart and to make one among them; and faith gave him this pre-emption from death and pre-eminent privilege.

The definition supposes faith has an aptness for drawing on the future, as if a believer had a letter of credit, a draft, a check, by which they can anticipate the things promised, much or more, according to their faith or daring.

If "faith is the *substance* of things hoped for, is not this a sound doctrine?

Barnet Matthias.

Lanesfield, Kansas.

From Wm. H. Whitman.

Galesburg, Ill., July, 1869.

We once knew two men, one was an illiterate man, but had read and studied the Bible a great deal. The other was a college-learned man, and considered himself a very smart preacher. He preached on type, and antitype, and the illiterate man heard him. The learned preacher said, that the travels of the children of Israel from Egypt to Canaan was a type of the travels of the church in this vale of tears. He said, Israel being in bondage in Egypt was a type of individuals being in bondage to sin. That crossing the Red Sea was a type of water baptism. Their travels in the wilderness was a type of the Christian's warfare in this wilderness of sin. Their entrance into Canaan was a type of the Christian's entrance into heaven. That Jordan was a type of death. And Moses was a type of Christ. The type he called a pattern, the antitype he called, the garment, and the garment, he said, must be just like the pattern.

The sermon looked very nice to those who do not think for themselves. We afterward heard the illiterate man criticise the learned preacher in this wise: "That, if Moses was a type of Christ, and the children of Israel a type of Christians, then when the Christians all get to heaven, as Israel went into Canaan, Christ must stay back outside of heaven; for you (the preacher said), the garment, must be just like the pattern. Moses the leader of Israel did not go into Canaan; therefore, according to your own reasoning, Christ, the Christian's leader must stop on this side, and not enter heaven." The preacher seemed completely caught; though he never reconciled the difficulty, nor acknowledged it; but soon after attempted to injure the illiterate man's standing among his brethren, and accomplished it to some extent. Now, we wish to ask the Editor of the Herald, or some of its readers, a question: if you were the illiterate man, and the learned preacher should happen in, and stay all night with you, would you ask him to pray in your family, and return thanks at your table? The learned preacher also said in his sermon, that the church lie. The one he belonged to numbered near 700,000. Now, if you will apply type and antitype to this, there will be two and one third out of his whole church saved: for only two out of 600,000 soldiers that were baptised into Moses ever entered Canaan.

The Last Dollar.

He gave it to his wife with a sigh, yet with a look of resignation.

"It is our last dollar," he said, "but the Lord will provide."

Rev. James Spring was minister in the little mountain village of Thornville. He was poor, and his congregation were poor. Often before he had been very near his last dollar, but he had never actually got to it until today.

"So you've been always saying," sobbed his wife; "but what is to become of us when this is gone? They won't trust us any more at the store; and your salary won't be due these three weeks, even if you get it then. Why do you stay here, James, where the people are so poor?"

"I have no other place to go, nor money to travel to it, if the Lord opened a way. My work for the present is here. He feedeth the young ravens, he will surely feed us."

"I wish I had your faith, but I haven't, and it won't come to me. Oh, what shall we do?" And she rung her hands despairingly. "My poor children!"

"Once I was young, and now I am old," solemnly said her husband, speaking in the words of the Psalmist, "yet never have I seen the righteous forsaken, nor his seed begging bread."

As if in answer to his pious ejaculation, there came a sudden knock at the door. All the while the minister and his wife had been talking, a storm had been raging outside. On opening the door a traveller, quite wet through, entered.

"I was coming through the forest from Maryville," he said, "and ventured to stop at the first house I saw. My horse is in the shed. Do I take too great a liberty?"

"Not at all," answered the master of the house. "We have a poor shelter, as you see; but such as it is, you are welcome to it; there is a good fire, at any rate."

It was in the kitchen where this conversation took place. Indeed, this humble home boasted no parlor, and the kitchen was dining-room, drawing-room, and all.

The stranger proved to be a man of education and intelligence, and in conversation the minister forgot his trouble, and was reminded of earlier and brighter days, when intellectual companionship had not been the rare thing it was now, up among these hills.

At last the storm abated, and the stranger arose to go. His host accompanied him to the gate, and watched him till he disappeared behind a turn of the road.

"See here, James," said his wife, eagerly, when he returned to the house. "I found this on the table near where the gentleman sat."

It was a fifty-dollar greenback, wrapped in a bit of paper that looked as if it had been torn from a pocket-book, and on the inside of the paper was written the verse of the Psalmist, which it was apparent the traveller had overheard.

"I thought he was writing the directions asked for," said the minister. "He means it for us. Thanks be to the Lord! Did I not say, my dear, he would provide?"

His wife burst into tears.

"God forgive me," she said, "I will never doubt again. The Lord surely sent this stranger to our aid."

"And he will still provide," replied her husband. "Whatever my lot may be, here or elsewhere, in him I trust."

A month after a letter, a rare event, came to Rev. James Spring. It was as follows:

"*Rev. and Dear Sir:* The church of Maryville has unanimously called you to its pastorate. The salary is fifteen hundred dollars, and a good parsonage house."

The letter concluded by saying: "The writer of this first came to know you by your hospitality to him during a storm, a few weeks ago. He overheard you, in a moment of great ditress, speak with such full faith, that he feels you are just the person for this charge, and on his recommendation this call has been made."

Maryville was the county town, a rich and thriving place, in a broad and fertile valley, at the foot of the hills. It was a far fitter sphere of labor for a man of the minister's abilites than the wild village in the mountains. So a young man, as yet without family, took the missionary church among the hills, and Rev. James Spring accepted the call.

But he does not forget the past, and often, when people show want of faith, tells the story of his last dollar.—*Ex.*

"What Have They Seen in Thine House?"

A Lady had just parted with some friends who had been her guests for a few days, and with a feeling of loneliness sat down in her now deserted drawing-room. Looking around for some book, her eye fell upon a Bible. She opened it and read the words (Isa. xxxix., 6), "What have they seen in thine house?" Strange words! What do they mean? She glanced through the preceding chapters and learned how graciously the Lord had delivered Hezekiah, first from the dangers of battle, and then from sickness. She then read how visitors came with presents from the king of Babylon, and how Hezekiah entertained them. What did he show them? "Not the Lord's doings," said the lady to herself, with a rising feeling of self-reproach.

"Surely," she thought, "the Lord must have sent these words to me. Do not I resemble Hezekiah? Two years ago, the Lord delivered me in my terrible conflict with unbelief, and brought me out into the liberty and joy of a child of God. Last summer, when I lay in my darkened chamber, sick nigh unto death, I earnestly entreated Him, and said with my heart, 'Oh! that I were now allowed to tell all my friends of this glorious Jesus, His love, His death, His righteousness, and all His marvellous riches and grace.'

"Mrs. R—— and her daughters have been my guests. I fear they are too much like the visitors from Babylon. And now the Lord asks, 'What have they seen in thine house?' What have I to answer? Last night, a dinner was given for them. I remember how every one admired the new paintings in the dining-room. After dinner, I showed them all our water-color drawings; and then I took Mrs. R—— to my boudoir to see my new carpet. I do not remember what they saw on Tuesday, excepting that I showed to Mrs. R—— that beautiful set of jewels my uncle gave me. We spent Wednesday afternoon consulting what our children should wear next spring. What an opportunity I lost of telling her of the spotless robe of the righteousness of God. And poor Marian has gone home longing to have a bracelet like that she saw on my table, and hoping to persuade her papa to get her one. Had I been faithful, she might have left me to speak to her father of Jesus and His glory.

"What have they seen in my house?

"Alas! vanity, idleness, worldly treasures.

"And what have they heard? True, they heard family reading and family prayer. But it must have seemed a mere formality. They must have thought that we had far more delight in the vain songs which were sung, and the gay conversation which the form of family worship scarcely interrupted. Although I thought about Jesus, and often longed to speak about Him, yet they have left me having seen nothing better than the visitors from Babylon saw at the house of Hezekiah.

"Is this not a word to my soul?"

Reader, is it not a word to your soul? Look around you, and see how many things you have gathered around you which war against your soul. Review your social intercourse, your entertainment of guests and visitors, and then to God answer the question.

"What have they seen in thine house?"

Oh! that the robe of Christ were the rich apparel we delighted to show; and that the word of Christ dwelt in us so richly that we could not refrain from testifying of Him—*Selected.*

Making and Keeping Resolutions.

The power to make a resolution is a part of the machinery of the nature of the human beings; how to keep that purpose in eternal motion is the thing to be sought. A man can make a water-wheel, but where is the water to carry it? Your resolution is good for nothing except as you can get the power of God upon it. Backed up by the Spirit of God, moral power becomes omnipotent, and you can do what you please. Paul, referring to this reinforcement, spoke the literal truth when he said, "I can do all things through Christ who strengtheneth me." By receiving the strength of eternal life into your moral power you can overcome any passion; you can face any danger; you can ride the whirlwinds without fear. This was Paul's secret philosophy. He thoroughly understood that spiritual power can enter into moral power and make it almighty. This points out to all, the way of deliverance from seventh-of-Romans experience, and every snare of the devil. When you form good purposes, talk with God about them until you know that he has adopted them; then they become his and not yours. Transfer them to him and your righteousness becomes his. Give up, to begin with, the idea that you can keep your resolutions yourself; put them into God's hand; then you have nothing to boast of yourself, and yet you are omnipotent in righteousness.—*Selected.*

How to Prevent Hydrophobia.

A physician in this city, in whose judgment we have great confidence, sends us the following:

Thus far all attempts to cure patients attacked with this fearful disease have been futile. The latest novelty, the use of the vapor bath, proposed on theoretical grounds by a Frenchman a few months since, and trumpeted by all the papers as an infallible cure, has been found, in one instance, at least, in this city, to hasten the fatal issue of the disease. While, therefore, medical science confesses her inability to cure, she none the less claims to be able to prevent it in a very simple and easy way. The late Mr. Youatt, well known for his treatises upon the management of the various domestic animals, used to affirm that a perfect means of prevention lay in a free cauterization of the wound made by the rabid animal any time within twelve hours after the injury. This was to be done with a red-hot iron, strong nitric acid or nitrate of silver, better known as lunar caustic. In proof of his assertion he allowed himself to be repeatedly bitten by rabid animals—seventy times in all, if I remember correctly—and yet by the use, each time, of the lunar caustic he escaped all evil consequences. It has been long agreed by scientific men that a comparatively long period of time elapses between the reception of the wound and the appearance of hydrophobia—a period varying from one week to six—more commonly about forty days. This indicates that the poison, whatever may be its nature, lies dormant for a time in the wound before it is absorbed by the general circulation and pervades the whole system. If, then, at any time between the reception of the wound and the infection of the circulation by the deadly virus, the part containing it be removed by cutting it out, or be destroyed by caustics, the mischief is nipped in the bud, and that which would otherwise produce hydrophobia with all its horrors, remains a simple dog bite.

Many persons, it is true, fear hydrophobia after being bitten by an animal supposed to be mad, who are never attacked by the disease; and it is also true that very many die from this cause who supposed themselves bitten by some perfectly harmless dog. Hence it follows that no one after receiving a bite from a dog, whether known to be mad or not, which lacerates or bruises the flesh, no matter how slightly, has any right to neglect giving the wound a thorough and efficient cauterization. After that, judging from Youatt's experience, he may have a reasonable certainty of escaping an attack of hydrophobia.—*The Advance.*

The Dance.

What a strange thing this dancing is, after all, when you look at it from a philosophical, or, if you please, unsophisticated point of view. The other day Insulanus asked a lady how it came to pass that the entrance upon the floor of the ball-room made such a wonderful change in the usual manners and habits. She asked him what he meant, as she did not understand. He asked her, Suppose I introduce you to a friend of mine, a stranger, and he would not only take your hand, but put his arm around you, what would you do? You may imagine her look and answer! What would she do? All your lady readers know what they would do, and what the father, husband or brother of such a lady would do. But, said Insulanus, as soon as you enter the room of the "hop" or ball, you permit a perfect stranger who is introduced to you at the time, not only to take your hand, but to put his arm around your waist, and to sail round the room with you in the giddy mazes of the dance, and your father brother and husband think it all right! The lady admitted that she had not exactly looked upon it from that point of view, but gave Insulanus no other information than that things were allowable in the dance which are not so in ordinary life.

How wonderful that delicate ladies can dance from 9 to 12 p. m., square dances and round dances, and wind up with a sherry cobbler and yet feel too weary to stand up during prayer in church!—*Moravian.*

"Beastly, Beastliness.—We translate (Cor. xv., 44), 'a natural body;' some have regretted that it was not rendered 'an animal body.' This is exactly what Wiclif meant when he translated the 'corpus animale which he found in his *Vulgate*, 'a beastly body.' The word had then no ethical coloring; nor, when it first acquired such, had it exactly that which it now possesses.

"It is sowen a beestli bodi; it shall rise a spiritual bodi.—I Cor., xv., 44. Wiclif."—*Dean Trench.*

Be not discouraged by past failures in duty, but confess to God, beg his interference, and try again: "The way of the Lord is strength to the upright."

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Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

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PARADISE.

THE term paradise, Heb. *pardes*, Gr. *paradisos*, signifies, literally, a garden or pleasure ground planted with trees, flowers, etc. Dr. Adam Clarke, in his notes on Gen. ii., 8, states that Wilmet supposes it to be a Persian word; and the Dr. says, "in *Arabic* and *Persian* it signifies a garden, a vineyard." The Septuagint render Gen. ii., 8, thus, "God planted a paradise in Eden." Dr. Albert Barnes says paradise is a word of Persian origin, and means a garden, particularly a garden of pleasure, filled with trees, shrubs, fountains and flowers. Just such a garden, a paradise was created by God in the beginning and given to man conditionally as his abode. It was a sample of the condition to which the whole earth would have been brought by Adam and his posterity had man, by obedience, developed a character in harmony with God. To a race enjoying Edenic advantages, the whole work of subduing the earth and making it like the pattern furnished by the Creator would have been delightful and glorious. By disobedience, however, sin entered, and the curse fell upon man, and upon the ground for his sake. Unto Adam God said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns, also, and thistles shall it bring forth to thee. . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground. . . Therefore the Lord God sent him forth from the garden (paradise) of Eden, to till the ground from whence he was taken." Gen. iii., 17, 18, 19, 23. Thus it is seen that when, after the fall, the curse was pronounced, paradise ceased to be. Since the fall, there has been no paradise in existence, because the curse has not been removed. The two cannot exist together. When there was a paradise there was no curse; while there is a curse there can be no paradise. Now, if the word of God brings to view a time when the curse will be removed, then we may know of a certainty that paradise will be restored, re-established. The term occurs three times in our E. V. Bible, viz., Luke, xxiii., 43; 2 Cor. xii., 2; Rev. ii., 7, the last of which we will consider first.

Many years had elapsed since the death, resurrection and ascension of Christ; the gospel was being preached to the various nations, and the Christian religion was rapidly increasing when John, an exile on Patmos, received a revelation from him "that liveth and was dead." The revelation was of "things which must shortly come to pass," and opened to view the events of various periods reaching to the second coming of Christ and the setting up of the heavenly kingdom. "He that hath an ear," saith the messenger, "let him hear what the Spirit saith unto the churches: to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

When paradise existed at the beginning the tree of life stood in the midst of it; and in the passage just quoted, a promise is made to them that overcome, and it is that they shall eat of the "tree of life which is in the midst of the paradise." The book of Revelation is wholly prophetic. The things that were revealed to John were then in future; they were things which should "come to pass." When John heard the above words of promise he had not yet come to the paradisaic part of the vision, but was simply told of a blessing that awaits the faithful. He saw kingdoms strong and mighty set up and cast down. He beheld woes, and plagues, and judgments terrible inflicted upon nations and peoples, and great anti-Christian powers were annihilated. He saw the faithful subjected to persecutions bloody and diabolical, and finally beheld "a new heaven and a new earth," and the "new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. . . In the midst of the street of it . . . was there the tree of life . . . and there shall be no more curse." Here, then, we have the unfailing word of God for it, that paradise shall be restored, but not until the Lord shall gather out "all things that offend, and them which do iniquity;" not until everything opposed to the just, holy and beneficent reign of Zion's glorious King shall be trampled under foot to rise no more forever. Having shown that paradise ceased to exist at the close of Adam's Edenic experience, and that it has not yet been re-established, but will be when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ," let us, keeping these facts in view, notice the two passages which many believe prove the present existence of paradise.

Jesus' reply to the dying thief was, "Verily, I say unto thee, to-day shalt thou be with me in paradise." Luke xxiii., 43. Those who contend that this passage just as it stands correctly represents the promise of Jesus to the thief, are compelled to assume, firstly, that there is a part of man which does not die; and, secondly, that there is somewhere a place called paradise, to which this undying part repairs at the death of the other part. The former, we assert, is wholly unjustifiable in view of the fact that the word of God always represents man as mortal and the race as perishing, naturally, while the latter is, of course, nowhere taught in the Bible. Was the promise, as it stands recorded in our translation, ever fulfilled? To those who hold that heaven, the dwelling place of God, and the term paradise in this text, are synonymous, we quote the language of Jesus himself, who, after his resurrection, said to Mary, "I am not yet ascended to my Father." John xx., 17. To those, on the other hand, who believe paradise is where the righteous remain in conscious existence between death and the resurrection, we reply, Christ did not go there. David said, "Thou wilt not leave my soul in hell (*sheol*, grave); neither wilt thou suffer thine holy one to see corruption." Psa. xvi., 10. Did David here speak of himself? Peter says he did not. On the occasion of that remarkable outpouring of the Holy Ghost, he quoted the above language of David, and said, respecting it, "Men and brethren, let me freely speak unto of the patriarch David, that he is both dead and buried [then he is not in paradise], and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell" (*hades*, grave). By what authority do men claim, in opposition to such direct, inspired testimony, that Jesus went to paradise when he died? Is it not something more than nearly allied to folly? Is it not folly? They do not, it is true, assert that he went there personally, only his soul; but the Holy Ghost says, his "soul" was made "an offering for sin," and that God on the third day after Christ's death, having promised that he would not leave his "soul in hell" (*sheol*, grave,) brought him out of it by a resurrection from the dead.

Did space permit, we might go farther, and show that the thief did not die that day. In no sense was such a promise to the thief fulfilled. But there was a promise, and it will surely be fulfilled. What was it? Jesus had for years been teaching that at a future time he would come and reign as king. For example, "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Math. xxv., 31. Of this fact the thief was not ignorant, and seeing Jesus beside him, and doubtless being impressed that he was no deceiver, he cried unto him, "Lord, remember me when thou *comest in thy kingdom*." We have seen that the establishment of Christ's kingdom will be the re-establishment of paradise, and the Saviour's promise, "thou shalt be with me in paradise," is, therefore, in perfect harmony with the thief's prayer. The only support afforded by the text to the view that Christ promised an entrance into paradise that day, consists in its punctuation. We must remember that while the words are the words of Jesus, the punctuating is done by the translators, the original being without it. There was no approach to a regular system of punctuation until the sixteenth century. Place the comma after *day* instead of after *thee*, and we get the correct idea; the meaning of the text being that Jesus assured the thief that day that he should be with him in paradise when he (Christ), should come in his kingdom. Dr. Scott, Dr. Barnes, and others, we think, admit that the thief expected his prayer would be answered at a future time; either at Christ's resurrection or second coming. Dr. Adam Clarke says, "men of great learning and abilities have taken the position that the comma should be placed after 'to-day;' the sentiment of the text being that Christ gave the assurance that day that the thief should be with him in paradise after the resurrection."

It may be urged that such a use of the expression "to-day," is superfluous; it being apparent to all who heard Jesus that he was giving the assurance that day without his saying it, but a little research will satisfy any inquirer that such expressions are common among almost all peoples down to the present time. A case in which the same use is made of it that our Saviour does is found in Deut. xv., 15. "And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: Therefore I command thee this thing *to-day*." All who heard it knew the command was given that day. Properly understood, therefore, there is in this text, so much relied upon, absolutely nothing favorable to the popular theory of glorification in death, but much against it.

The only remaining text in which the term paradise occurs is the following: "How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." 2 Cor. xii., 4. As evidence that *some* orthodox theologians, at least, do not regard Paul as claiming that any part of him had actually been admitted into heaven, we again quote from Adam Clarke. He says, *Schoetgen* "has shown, that *ascending to heaven*, or being *caught up to heaven*, is a form of speech among Jewish writers, to express the highest degree of inspiration . . . If we may understand St. Paul thus, it will remove much of the difficulty from this place, and perhaps the unspeakable words, ver. 4, are thus to be understood. He had the most sublime communications from God; such as would be improper to mention." The Greek preposition rendered "up" in this text is *eis*, and "properly signifies at . . . It sometimes means *being at*, either as close *beside*, or actually *within* . . . But it likewise denotes *motion* or *tendency toward* an object, so as to arrive *at* it; and then may be rendered *to* or *into* when applied to *place*: *Bible vs. Tradition*. That this was a vision, Paul himself declares in ver. 1: "I will come to visions and revelations of the Lord." He saw two things in connection, viz., paradise and "the third heaven." We have seen what paradise is; now let us consult Peter regarding the "third heaven." He says, "by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was (before the flood) being overflowed with water, pershed: But the heavens and the earth which are now, by the same word, kept in store, reserved unto fire . . . The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Nevertheless we, according to his promise, look for new heavens and a new earth." Dr. Clarke and others understand, and we think rightly so, "heavens" in the forgoing, as also in other passages, to r late to the atmosphere, etc., which surrounds the earth. Now what has Peter told us? Why, that the first heaven and the first earth were destroyed by water, "the flood;" that the second heaven and second earth, now existing, shall be destroyed also, and God has promised, after that, "new heavens and a new earth." The third heaven, therefore, which Paul saw is the one which shall be when the present heavens are passed away: after the return of Christ.

Paradise and the "third heaven," then, are co-existent. We have seen that the preposition *eis*, rendered up, in the passage, denotes *motion* or *tendency toward* an object so as to arrive *at* it, and may be rendered *to* or *into* when applied to place. Paul, in his vision, seemed to be transported beyond intervening time and events, *to* paradise and the third heaven, and saw them and the glory of them just as if they already existed. How very plain is the passage, when not mystified by human tradition, and is consistent with other portions of the word of God. Men sometimes scoff at what they are pleased to term the "gross idea" that this earth is to be the inheritance of the saints, but when paradise shall be re-established; when the hills shall laugh in their beauty, and the valleys sing the Redeemer's praise; when the "wilderness shall be glad," and the "desert shall rejoice and blossom as the rose;" when the whole earth shall be robed in garments of unfading loveliness, and become one broad highway of holiness, one great paradise with no spot on all its wide extent to send up the wail of sorrow; when "the throne of God and the Lamb shall be in it" and the redeemed shall "see his face; and his name shall be in their foreheads;" when "the ransomed of the Lord" shall "come to Zion with songs and everlasting joy," scoffers shall have ceased their scoffing because of the glory of the Lord, and the excellency of our God." Our Lord and master said, "Blessed are the meek for they shall inherit the earth;" and God, by the mouth of the prophet, had long before promised "the meek shall inherit the earth, and delight themselves in the abundance of peace." It is here that the "Son of man shall sit upon the throne of his glory;" and where our blessed Lord and Saviour reigns as King, and unless in righteousness, there will the saints find it ineffable delight to be.

May we all in loving words and by consistent lives direct unbelievers to a preparation to meet the Lord "when he shall come to be glorified in his saints, and to be admired in all them that believe;" faithfully admonishing them to "repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come, from the presence of the Lord; and he shall send Jesus Christ, . . . Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." L. C. T.

BLOOMFIELD, N. J., July, 1869.

NEVER do a good action from the expectation of gratitude. If gratitude follow, so much the better, you are so much into pocket; but gratitude or not, always do the good action when the opportunity presents itself.

THE DIVINE PLAN:

AN ADDRESS TO THE ADVENT-CHRISTIANS OF AMERICA.

BY WILLIAM H. SPENCER.

[Concluded.]

WE have already proved, from numerous portions of Scripture, what God purposed regarding Adam's posterity who should prove obedient to the divine law; but, to place this matter beyond all doubt, we will introduce the testimony of Paul. He says, "God hath chosen *us* in him (Christ) before the foundation of the world, . . . having predestinated us unto the adoption of children by Jesus Christ, . . . that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on the earth; even in Him in whom we have obtained the inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." (Eph. first chap.) This language, having sole reference to Christians, plainly unfolds to us the purpose God had formed in his mind, "before the foundation of the world," regarding all who should develope a character in harmony with His will. This purpose was even their adoption into the heavenly family by an eternal union formed in Christ. But when He predestinated the saints as subjects of a resurrection life, did He at the same time form any plan regarding a future life for those who reject Him—reject the offer of Life—and continue in rebellion against His righteous law? This important point is worthy of our candid consideration. Where is His original purpose recorded to perpetuate their existence eternally in torment, their misery and wretchedness to increase with the increasing ages? Or where can we even find in His original purpose that He would grant them a brief existence beyond the grave, in mortality and wretchedness without a single beneficial design connected therewith; but that He may mock at their misery, and finally, in His divine wrath, return them to the same condition from whence they were awakened? Could we look upon this as an act of love?—for "God is love!" They are sentenced to everlasting punishment,—eternal death. The Christian heart now shudders at the thought of such cruelty, and the sight of such a scene of woe, even though it be of short duration, would forever destroy the happiness of the redeemed family. No parent could be happy while beholding their children in such a scene of mortal woe; and eternity could not efface it from an immortal memory, and thus would banish the joy of the future world. Again, such an act on the part of Deity would blast the supreme doctrine of revelation, that "God is love." We cannot so dishonor God as to believe, in the absence of positive testimony, that He has purposed any such destiny for the finally lost. As the wicked have no principle of the resurrection life abiding in them, according to the divine plan, they will forever be holden of death as the "wages of sin."

So sustain the facts that we have already adduced, we will bring forward more testimony from the inspired apostle: "We know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom he called, them He also justified; and whom He justified, them He also glorified." Rom. viii., 28–30. This passage clearly shows (1.) God did foreknow that some would comply with the conditions of salvation, for, as Albert Barnes justly intimates this has sole reference to the saints of God; (2.) those who should thus become the people of God He "did predestinate to be conformed to the image of His Son" by being "called" from the grave; and (3.) all who are embraced in this call, being justified, will be glorified. Therefore the saints alone are predestinated as the subjects of a revival from the dead, God "having predestinated them unto the adoption of children." Eph. i., 5–11. We are aware some raise an objection that this "call" has reference to the calling of sinners to repentance; but that this is a wrong conclusion is evident from the fact they are called to be "conformed to the image of His Son," which can only refer to the resurrection, when they will be made "like unto His glorious body." This passage refers to an undivided company. *All* who are called are justified, and all who are justified are glorified. This call comes only to sleeping saints, and when divinity utters that call they shall feel the mighty throb of immortality pulsating through every fibre of their nature, and they shall come forth, formed and fashioned like unto the glorious body of Christ. "If any man have not the Spirit of Christ he is none of His; . . . but if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. viii., 8–10. Many other sublime portions of Holy Writ show that God's people alone meet this salvation from the grave. Christ's resurrection was the subject of God's decree, and He has also decreed that death shall not "prevail" over those that are Christ's. "Now is Christ risen from the dead and become the first fruits of them that slept." All that are "*in*" Christ shall be made alive; "but every man in his own order, Christ the first fruits, afterwards they that are Christ's at His coming. 1 Cor. xv., 22, 23. Christ was the first fruits of the resurrection harvest, and the harvest must correspond with the sample. A sheaf of wheat cannot be a part of a barley harvest; therefore the immortal resurrection of Christ involves the immortal resurrection of all who are the subjects of a future life.

The ideas which we have just presented on the nature of the Adamic law, and on the subject of the resurrection, may introduce the question—"What is the nature of death?" This point has been the subject of much controversy, but only two positions can consistently be taken in regard to it. Death is either the suspension or destruction of life. One or the other must be true. Large numbers of those who believe in the Bible view of man's nature and his unconsciousness in death, are rapidly drifting into the position that death is the suspension of life and therefore, advocate the theory that mortal life will be restored to the entire race at the resurrection. If this be true Adam will live again; but not a word to this effect can be found in the Scriptures. The entire Bible stands directly opposed to the supposition that mortal life will be restored to any at the resurrection. "*The dead shall be raised incorruptible.*" This inspired declaration includes all who shall be rased from the dead. "It is sown a natural body, it is raised a spiritual body." This testimony shows that death must be different from a mere suspension of life. Not in one instance is it declared that the body is raised mortal. Dr. Merrill, while editor of the "Methodist Quarterly Review," gave this excellent testimony:

> "All death is eternal in the nature of things. This is implied in the fact that it is the destruction and not the mere suspension of life. It must be so unless there is something in death that will destroy itself and bring back the life it took away. But only having a negative existence it can have no such power. Stripped of the trapping, of fancy which lively imaginations have thrown around it, death appears without form, attribute, quality or being. It is an effect and not an agent. Hence, if death once occurs, whether in the vegetable, animal, or spiritual kingdom, it will reign forever unless arrested by divine power in the production of a *new life*."

This we conceive to be the truth. "The wages of sin is *death*." "Sin when it is finished bringeth forth death." The punishment for sin is not dying, but death—not a condition, but a state. The righteous gain eternal life—life from the dead; the wicked suffer in *eternal loss* of life. As death never ends of itself the wicked go down into the state of death without any hope of escape, for they have rejected Him who alone has the keys of death.

Again, all deliverance from death must be by the production of a new life. Mortal, or blood life, ends in the grave; but Christ has become the author of a resurrection or spiritual life, obtained through the "new birth." Hence, the gospel makes a resurrection from death conditional. Faith and obedience are the gospel conditions of salvation, and a disregard of these by a rejection of Christ—who is "the Resurrection"—consigns man to an eternal and hopeless state. All who shall live again will live by virtue of a new life. "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual." 1 Cor. xv., 46. Throughout this chapter Paul contrasts the present or "natural" life with the resurrection or "spiritual" life. "It is sown a natural body, it is raised a spiritual body." "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." As we have born the image of Adam in partaking of his mortal nature, we shall, in a resurrection from the dead—"born again"—partake of the immortal nature of Christ, the Second Adam.

As another conclusive proof of the correctness of our position, we adduce the fact that the Atonement offered by Christ excludes the wicked from a future life. The word, Atonement, signifies to be made ONE, or AT ONE, and therefore implies an offense committed by one party against another, and that mutual agreement has been restored, so that they are at one. Man is the offending party, God the aggrieved one. Man, in his controversy with Deity, stands under a fearful sentence, even the forfeiture of life—Adamic or blood life—without the pledge or promise of another. Justice demands his life, and while in this situation no future life is possible. Man in this condition has nothing to offer the aggrieved party as an equivalent for the injury which he has sustained. To restore harmony between the opposing parties, a third party—Christ—offers His life as an expiration for the offending. He offers a life upon which justice has no claims, and therefore proposes reconciliation. *Arbitrary conditions*, however, are proposed by the offending party to which the offending party must comply in order to make the atonement offering an equivalent for the offense committed. Therefore, none are embraced in this atonement but those who comply with the conditions. "God so loved the world that He gave his only begotten Son, that whosoever believeth on Him should *not* perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might he saved," John iii., 16, 17. By complying with these conditions they become the children of God and joint heirs with Jesus Christ. But the wicked, by rejecting the conditions of the atonement, offered to the whole world, stand in the same relation to an offending Deity as though Christ had made no atonement by a sacrifice of himself. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

We are aware that large numbers of our brethren argue the resurrection of the wicked on the theory of a "general atonement," by the assumption that Christ is the Saviour of all men. We know of no passage in the Bible that declares Christ to be the Saviour of all men. If he really saves all men from the grave, then is Universalism true, for Christ distinctly affirms that those who shall be "accounted worthy" to "obtain that world and a resurrection from the dead . . . are as the angels of God, being the children of the resurrection." Luke xx., 35, 36. The force of this passage cannot be easily evaded. If all are "accounted worthy" of a "resurrection from the dead, then we have Christ's own words that they "are as the angels of God, being the children of the resurrection."

In conclusion, reader, we kindly invite you to carefully consider the facts herein presented, and glorify God by zealously searching for *truth*. Our present unpopular position has not been taken hastily. Mature and careful investigation of the Scriptures, covering no brief space of time, has thoroughly settled our mind, and we offer these pages as containing a *few* of the reasons for the hope that is within us. The limit of these pages has necessarily crowded out a vast amount of Scriptural testimony, and also an examination of objections, which are ably treated in other works, to which the reader is referred. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

Saints, lift your heads! the day is near
When your Redeemer shall appear,
To take the Kingdom and the crown,
And make his ransomed church his own.

FROM JAY FRANCIS.

CHICAGO, ILL., July, 1869.

BR. STORRS: I have been an interested reader of the HERALD for a year, and have come to love much of its teachings, believing they are scriptural. On the question of the non-resurrection of the wicked dead—for it is a *question* with me—I am desirous of light.

When talking on the subject with those who hold the idea of an universal resurrection, I always take ground opposed to them; for two reasons: First, because I want to get all possible light; second, because the doctrine of the non-resurrection of dead sinners is, in its natural and reasonable aspect altogether pleasing; and accords with common sense. So I have come to be regarded by numerous good Christian friends as decidedly a believer in the idea you advocate. This impression is incorrect, though; for, so far as I can see, there are certain texts of Scripture which do most unequivocally teach the resurrection of the wicked. It is unnecessary for me to quote or even name them, but I refer to the matter, to ask an explanation of those few texts, which are considered strongest and plainest on this point. I have read some attempted interpretation of them, but nothing that satisfied my mind, and I still can only regard the declarations that "there shall be a resurrection, both of the just and the unjust"—that they that have done evil shall come forth," etc., as teaching clearly the re-living of dead sinners. If there is a consistent, scriptural way of understanding these texts so as to teach the opposite of their plain, legitimate reading, as we have it in our common version of the Bible—as is the case with numerous other passages on other subjects—I would be very thankful for instruction, and will use the light God may give me, whether through you or other instrument, to extend the fame of Jesus and to glorify God's name.

Bless the name of the Lord for the precious truth we have concerning a risen Saviour, a coming King, and an eternal inheritance in *life*. Glory to God! I rejoice in truth, or

anticipate the coming day of deliverance with great joy. Dear saints, hold fast, live purely, and "hope to the end," or, "perfectly,' as one version has it.

REMARKS BY THE EDITOR.—That there should be difficulties with certain texts, in relation to the doctrine of a future life for the wicked, is no more strange than that there should be in relation to many other doctrines believed by Adventists and "Orthodoxists:" yet we believe there are very few theories that have less difficulties than that which excludes the wicked entirely from a life from the dead. Not one text can be produced that saith they shall *live* again. Not a few positively affirm they "shall not see life"—that they "shall remain in the congregation of the dead," etc. The general tenor of the Scriptures, and the known character of God forbid the belief that they should live again. But from our old traditions we cannot be made free all at once; so it takes some of us years to see all things clear on this subject. In our mind, at present, it is a truth, undoubted, that there is no future life to such as refuse it through Christ.

A future life is a gift of God's grace; and is given only of grace or favor. If any one lives from the dead, it is a favor granted. Such life cannot be a curse. If given at all, it is for the good of him who receives it: "the *dead* are raised incorruptible," and "in glory," which excludes all suffering, etc., consequently, another death is impossible: and our Lord saith, "neither can they die any more." Such is the result to all who are made alive from the dead. Thus we believe, and thus we teach.

A MIRACLE OF HONESTY.

AT a party one evening, several contested the honor of having done the most extraordinary thing; a reverend gentleman was appointed judge of their respective pretensions.

One produced his tailor's bill, with a receipt attached to it. A buzz went through the room that this could not be outdone, when

A second proved that he had just arrested his tailor for money that was lent him.

"The palm is his," was the generous cry. Then the third put in his claim.

"Gentlemen," said he, "I cannot boast of the feats of my predecessors, but I have returned to the owners two umbrellas they left at my house."

"I'll hear no more!" cried the astonished arbitrator. "This is the very acme of honesty, it is an act of virtue of which I never knew any one capable of. The prize—"

"Hold!" cried another, "I haved one still more than that."

"Impossible!" cried the whole company. "Let us hear."

"I have been taking my county paper for twenty years, and have paid for it every year in advance."

He took the prize.

We hope, if the age lasts, to find hundreds of just such "honest subscribers." A good share of them have come up to the above standard for *six* years past. A few only have come short, and we never send "Bills" to them or "Duns," knowing that such things are an intimation that they are not likely to "take the prize;" but if any should find their paper ceases to reach them, the fault is in the mailing or Postoffice departments, or else they have not been careful to renew by a remittance. "A word to the wise."

FROM CHARLES HOPE.

WEST BERKSHIRE, VT., June 21, 1860.

BR. STORRS: Please send me $2 worth Campaign Documents. I wish to scatter them in this dark neighborhood. I hope it may have the desired effect on some minds. Sectarian bigotry and immortal soulism are at a fearful height. I would like to see it have a mighty fall. Methodist and Baptist ministers keep it up so strongly that the people are afraid to read the HERALD OF LIFE, and cannot be persuaded to do so. I highly prize it. It is all the preaching I get. Thank God for the great Bible truths it contains. May the Lord continue you to give light to the world, and to remove the fog of mysticism spread over the word of the Lord by sectarian teachers. Thank God for the spread of truth, by which that fog is being driven away. May those who are promulgating these glorious truths be armed with energy and power to proclaim them to the world at large; so shall they have many stars in their crowns, in Christ's kingdom. Soon eternal life will be given to all the faithful. I trust, through Christ, to meet you in the kingdom.

HON. O. S. HALSTED'S *address* is, "Box 91, Newark, N. J." Any persons desirous to obtain his work, "THE THEOLOGY OF THE BIBLE," should send to him direct. *We* cannot undertake to get it for any one. Please do not ask us to do it any more. We have all the business we can possibly attend to without going or sending out for others. If you are a subscriber for the HERALD OF LIFE, send Judge Halsted *two* dollars, as directed above, and he will send you his work free of postage. If you are not one of our subscribers, send him *three* dollars, which is the regular price of the work.

THE HERALD OF LIFE

NEW YORK, JULY 21, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

TO OUR FRIENDS AND PATRONS.

THE present volume is fast coming to a close, and our anniversary is at hand. We desire to come to it clear of debt, as we have uniformly done hitherto. To do this now, it is desirable that the sums pledged be all paid as early as possible.

From the interest felt in the HERALD OF LIFE, last year, its "DIRECTORS" advised a continuance of the paper to subscribers who had not actually paid *in advance*, according to our terms. Many of these persons have since paid, and thanked us for continuing to send it. Some others are still receiving it without having made any remittance. These we shall feel called upon to discontinue if not heard from soon; a few such have already been discontinued.

The liberal plan of continuing papers not paid for in advance, has increased the expense of publishing, and hence, we hope none will fail to help in this matter who are able. We are sending the paper to many more persons than at any previous period of its history. Shall these not be continued and much increased, if not doubled, at the commencement of the next volume.

An interest has been awakened on the Life question in the last twelve or fourteen months far exceeding anything in previous years. Much of this has been accomplished by our "CAMPAIGN DOCUMENTS," which have been scattered by thousands on thousands, and still they fly. But how is this work to continue without the HERALD OF LIFE? Important as those works are, the HERALD is far more so as a medium of constant intercourse with all parts of the country. It is only by such communication that we can expect to carry forward the work of spreading *evangelical* truth through the land. We use the term "evangelical" that friends and foes may understand we do not give that language to be claimed, without dispute, by the promulgators of inherent immortality and its legitimate consequences.

Let all our friends feel that we are, whatever our situation may be, individually under obligation to do all we can to spread abroad the truth of God as we understand it.

THE THEOLOGICAL EARTHQUAKE.

"He hath promised, saying, Yet once more I shake not the earth only, but also heaven . . . that those things which cannot be shaken may remain." Heb. xii., 26, 27.

THAT the theological systems are to be shaken, as well as the political ones, is, to us, the clearly-announced testimony of revelation. The earthquake shocks in both are distinctly heard throughout Christendom, and are indicative of the near approach of that "kingdom which cannot be removed." Heb. xii., 28. Our comfort is, that these theological earthquakes are under the control of him who sitteth in the heavens, and are designed to clear away the theological rubbish of eighteen centuries: rubbish which has accumulated by the introduction of a false theory of man's nature and destiny; the principal of which has been, the assumption that man is a part of God, and is therefore not liable to extinction of being; or, in other words, cannot be annihilated or made to cease from a living existence.

That doctrine has lead, through various windings, to two extremes, equally corrupting Divine truth, if not equally dishonoring God and corrupting the minds of men. Those extremes are, eternal torments on the one side, and universal restoration to holiness and happiness on the other. Both spring from one root, viz., the assumption that man possesses by his creation or natural birth a portion of the divine nature which cannot become extinct, or cease to be a conscious being.

This is the basis of both theological systems, however each party may seek to modify their language to avoid the shocking conclusions that inevitably follow from their premises. Both theories draw after them absurdities which implicate the character of God, and represent him as practising duplicity or deception toward men, which in transactions among men would be branded as the blackest hypocrisy and most consummate villainy.

The theory of endless torment, as held by those claiming to be "orthodox," we have battled against for the last thirty years; we trust not in vain. Its hideous head has been "wounded;" if not unto death, yet so that its "deadly wound" is not likely ever to be "healed." While we have been thus employed, we have put forth but little direct effort against the twin doctrine of universal restoration, supposing that would almost naturally die as the true Bible doctrine of "Life future and eternal only in and through Christ" prevailed.

Some of the English ministers commenced opposing the doctrine of inherent immortality about the same time it commenced in this country, only perhaps a very little later. None of their works, however, appeared in this country till after the subject was considerably under way here. So far as we know, we imported the first of their works on the question about 1846, and opened a correspondence with Dobney, Ham, White, Moncrieff, Dr. Lees, and others in England and Scotland. For some reason or other, this correspondence nearly all ceased some ten or fifteen years since, and almost entire silence reigned as to what was going on in England, so far as we were concerned. We made several efforts to get information from that quarter; but we could learn little else than that those early correspondents had settled down into a kind of waiting position to have things come round to them, or for some other reason unknown to us.

As we had taken hold of the work of warring against inherent immortality and its consequences, we could not stop to inquire too much into the affairs and course of our English friends, and kept to our work, advancing from one point to another in our attacks, till we became satisfied that there is no future living existence to any of Adam's race except in and through Christ alone: all not joined to him by faith, and the indwelling of the Holy Spirit, where he is preached, or by the Holy Spirit where the outward preaching has never come, will "remain in the congregation of the dead" (Prov. xxi., 16), and never enter into a living existence, after the present is extinguished; believing that the indwelling Spirit of God is essential to a future living existence, leaving all infants, or persons incapable of personal action, in the hands of God; who can, if that is his pleasure, put his Spirit in them and give them, future and eternal life.

This is where we stand at the present time. Rumors have recently come to us from over the Atlantic Ocean that there has begun to be a reviving of the Life question, and we have sought for several months to get definite information as to the movement, but almost in vain. We have received, at last, "THE RAINBOW," for "July 1, 1869." This, however, leaves us much in the dark as to the real state of the Life views in England. It has but one article directly on the subject, and that written in opposition to "THE DOCTRINE OF ANNIHILATION."

"The Rainbow" is "A magazine of Christian Literature, with special reference to the Revealed Future of the Church and World, edited by WM. LEASK, D. D." Only a small portion, it seems, is to be devoted to the Life question. From the number before us, we learn that a MR. MAUDE has been writing in support of the idea that Future Punishment consists in annihilation. His opposer, in the July "Rainbow," is ANDREW JUKES. We know nothing of either of these men only what we learn from the latter's article before us. Mr. JUKES is ingenious, but his ingenuity seems to us to unsettle all faith in revelation. His leading assumption is, that all men are "sons of God." This is his "philosopher's stone" that converts the language of the Bible, such as life, death, etc., to mean anything or nothing, just according to his central notion. We give the following extract from his article, by which our readers will see what his drift is. He speaks thus:

What is man? Till we know this we cannot know what death is to him. Scripture answers, "Adam was the son of God" (Luke iii., 38), "made in his image" (Gen. i.. 26, 27), yea, even now in "His image." (1 Cor. xi., 7); and therefore, though fallen and mortal, with a life, like its Begetter, which is and must be eternal. For God is an eternal Spirit, and as that which is born of the flesh is flesh, so that which is born of an eternal Spirit is eternal spirit. Adam, says Luke, was the son of God. . . . It is this divine parentage which makes man what he is, a spirit, which, though fallen, has an eternal destiny; a being who can indeed become either like a devil or equal to the angels, but who is eternal; because he is a son of God."

Mr. Jukes's long and labored article rests on the above statement of what man is. If this statement proves untenable, his whole superstructure crumbles into ruins. Is it true that "Adam was the son of God?" The only direct proof of this is, by Mr. Jukes, found in Luke iii., 38. Surely his appeal to that text is sufficient to throw discredit on his position. We know nothing of this gentleman's learning, and know not, but he is perfectly sincere in his appeal to Luke iii., 38, in support of his idea that "Adam was the son of God." It would seem more appropriate to make a *first* appeal to an earlier period of Bible history, and show some direct testimony from "the law and the prophets" that such was the fact in relation to Adam; but as he has chosen Luke iii., 38, for his foundation, if that fails, all that is built thereon falls to the ground.

Did Luke, then, utter the language Mr. Jukes attributes to him? We answer, No. Luke's words are simply, "*tou Theou*"—*of*, or, *from God*: i. e., God was the author of his being or existence. The words, "*the son*" are not in the original; and their being put there by our translators is of no authority, and contradicts the Mosaic account of Adam's creation, as it does also the text, partially quoted by Mr. Jukes from our Lord's discourse with Nicodemus: a text which demonstrates the incorrectness of his position; for our Lord had said, "Except a man" [any man, Adam of course,] "be born *again* he cannot see the kingdom of God." Why cannot he see it? Because "that which is born of the flesh is flesh:" therefore, "except a man be born of . . . the Spirit [or from above], he cannot enter into the kingdom of God."

Thus a second birth, a birth of the Spirit, is made essential to life in the kingdom of God; for the first birth gives to no man any other than a fleshly nature; such only had Adam to convey to his offspring: and on this fact our Saviour builds the necessity of a man's being "born *again*." Hence Mr. Jukes' assumption of man's being a "son of God," either by creation or birth, is found to be without foundation; man by creation has no such "divine parentage" as he affirms. "The first man was of the earth, earthy;" 1 Corth. xv., 47; such must of necessity be the condition of all his offspring, till a new birth takes place by the Spirit of God begetting in them a new life principle; that only can make a man possess a spiritual element; and it is a gift of God through the second Adam; for, "that was not first which is spiritual, but that which is natural (literally, *animal*;) afterwards that which is spiritual . . . the second man was the Lord from heaven," etc. 1 Corth. xv., 46, 47. Mr. Jukes sees this difficulty and endeavors to destroy its force; he says:

The apparent contradiction arises from the varying senses in which the same word "spiritual" may be used—either to mean a being with a spirit, or a being with the mind of God, and so what we call spiritual—and also from the fact that Paul is speaking here of fallen man and of that which "is sown a natural body," in "corruption" and "dishonor," not of man as he was, before he fell, and died to God and lost his image."

Thus our friend labors to extricate his theory from its palpable contradiction of Paul's testimony. But Paul is speaking of man before he fell; for he tells us, verses 44, 45, "There is a natural body, and there is a spiritual body; and so it is written (where? Gen. ii., 7), the first man Adam was made a living soul (literally, a *soulical* being); the last Adam was made a quickening spirit;" then Paul adds—"Howbeit, that was not first which is spiritual, but that which is natural" —*animal*, etc. Thus Paul was clearly speaking of the constitution of the two Adams; one was animal, the other was spiritual: the first had only an animal nature; the other was made a quickening spirit, or was possessed of a spiritual element, of which the other was destitute when he was made and before he fell. Man at his creation had no spiritual nature; there is not a testimony in the Bible to sustain such an assumption. He has not, never had, and never will have a "divine parentage," unless he is "begotten again by the Spirit of God."

On the text Luke iii., 38, Mr. Jukes may urge that though the words "the son" are not in the text they are implied, or understood. We reply, that must depend on circumstances which do not appear. If Adam had elsewhere in the Bible been distinctly called "the son of God," and the relation was a self-evident one, then the plea that the expression "the son" is implied here would be valid. For an example: It was a known fact that "Seth was the son of Adam." That fact had been explicitly stated in the early history of the race, and, therefore, though the words "the son" are not in the original in Seth's case, or any of the others named in the genealogy, yet the previous history makes it certain that the phrase "the son" is understood and properly supplied. But the case of Adam is entirely different; no Scripture affirms that he was "*the son* of God;" and hence it is not allowable in Luke iii., 38. Adam was of, or from God by creation, not by generation. God has but one Son by generation, so far as made known to us by revelation. That one Son was not the first Adam, but the second; "God so loved the world, that he gave his *only begotten* Son," etc. John iii., 16. That excludes the first Adam from being "the son of God;" and we are astonished at Mr. Jukes' assumption in building a theory on a text where the original does not warrant the interpolation of the phrase, and which contradicts Christ's own words, that to himself belongs the honor of being the "*only begotten* Son of God." This text completely destroys Mr. Jukes' assumption that God was the "Begetter, by his eternal Spirit, of Adam's life" in a sense which he affirms, viz., to make him "the son of God," and hence to make him *eternal* "because he is a son of God." He builds on the sand, and the floods of truth have swept away his foundation, and his superstructure goes along with it into the dead sea of a fancy theology.

We shall give Mr. Jukes' theology further notice hereafter, as we have time, that our readers may see what an "earthquake" in theology is at work to rid itself of the horrible doctrine of eternal torment, and yet keep all men in an eternal living existence. Let the war of elements rage on: God's eternal truth shall shine the brighter for it all.

THE "UNPREACHED GOSPEL."

THE following letter, received some two weeks since, we did not think to publish at the time; but having received "The Rainbow" from England, in the meantime, we have concluded to let Eld. Parry speak as to the effort in this country to go in for "another gospel" than that which the Apostle to the Gentiles preached. Eld. J. PARRY writes as follows:

SANDY HILL, N. Y., July 3, 1869.

BR. STORRS: The HERALD OF LIFE did not come to me last week. If you have a copy to spare, please to send one. I do not like to lose a link in that golden chain. Eld. J. Blain has been here for three weeks. I have seen him nearly every day. He is very zealous in advocating his Unpreached gospel; which I think with you is *another gospel*. I told him he was on the high road to the final restoration of all the race; and, if he lived a little longer, he would arrive just there. The notion has taken strong hold of his mind; and what people want to believe is easy to accomplish. Eld. B. was a "*Hard-Shell*" Baptist, and the notion of election, unconditional of a class, is still a prominent point in his creed.

Here then is first, an elect church, as rulers with Christ: second, all men raised on probation—most of them ultimately saved, so as to give Christ the majority, and cheat satan of his supposed victory, and make the character of God more glorious. This was the theme of his discourse with me: and knowing I was a believer in the future age, he was in hopes I should jump into his notions. I asked him a few questions he could not very well answer. How long is this probation to last, 30 years, 1,000 years, or 360,000 years? How was this immense multitude of mortals to be fed during that period? Were they still going to increase and multiply during this time? Would not *real estate* be at a *premium*? etc., I was glad to see your remarks in this week's HERALD OF LIFE on this subject. Those who advocate a mortal resurrection of all men, are likely to fall into this snare. Universalism, final Restorationism and Spiritism, threaten to wash the board. Orthodoxy has no artillery to silence these foes, and must knock under in the strife. "Life only in Christ" is the only sure defence against this mighty army. May God give us grace and strength to fight the good fight of faith, in hope of final victory. Truly the popular doctrine of the immortality of the soul, is yielding an abundant harvest of tares to smother the good seed of the kingdom.

But still the Lord reigns, and will make all these turmoils subserve to his glory, and the good of his people. Your's in hope of life.

J. PARRY.

A PROCLAMATION.

THE following curious document appeared in the "World's Crisis" last week. We give it entire, and respond to it by notes and counter documents.

SPRINGFIELD CAMP-MEETING.

As the time draws near for our Annual Convention and Camp-meeting to be held at Springfield, we shall be under the necessity of carrying out the object of the meeting,—what it was started for in the commencement; *not* to give every one who wishes, the privilege of pitching a tent on the ground, in which to hold separate meetings and conventions, as some have claimed of late. (1).

The privilege never was asked in the letters that we received, nor by the delegates from the brethren holding the "Life" views (so-called). (2) I see by an article in the "Herald of Life," from the pen of W. S. Campbell, of June 23d, presuming or hoping that a portion of the time at this meeting would be given to their interest. (3). Now for myself, without consulting either of the committee, I do not believe that any two parties so antagonistic in their views can work together in harmony. (4).

The brethren who have paid their money felt very much displeased with their course pursued last year and will feel still more so this year, if the purposes of the "Life" brethren (so-called) are carried out; who are now claiming more than they asked for at the first. (5).

I saw this morning, for the first time, Bro. Storrs' article in his paper of Sept. 23d, of last year, entitled, "Light Wanted," calling for the money paid by the so-called "Life" brethren to fit up the ground. Bro. Storrs not having seen the vote on the subject taken by the committee, presumed too much, I think. And as he calls for the money, after having had all the privileges asked for before a blow was struck toward fitting up the ground, and after reading the two articles above referred to, I am led to say to those brethren who paid in money to fit up the ground, and who authorized Bro. Storrs to call through the "Herald of Life" on the committee to refund it—Let all such present their bills to me, and you shall have your money back, if I have to beg it. I am satisfied that we can never work together in the capacity or a Camp-meeting and do any good. (6).

I have written the above on my own responsibility, without consulting the other members of the committee.

And again, I believe it is the right of the committee to say what publications shall be circulated on the ground; and only such as are calculated to build up the cause of Christ should be permitted a place there. (7).

HIRAM MUNGER.

(1). Let the author of this statement tell us of whom he speaks. If he means it for writers in the HERALD OF LIFE, it is *not* truthful. That he did mean it for them, the next paragraph seems to indicate.

(2.) Very well: then why insinuate what you have in the first paragraph?

(3.) Had you read W. S. Campbell's remarks with an unprejudiced mind you would not have made this erroneous statement. Every word Br. Campbell said on the subject is contained in the following paragraph:

"If we have our convention at Springfield, we shall need our Tent there. I am sure that nothing will be done by the Camp-meeting Committee that will either require us to withdraw it, or make it an object to do so. The suggestion of the R. I. Conference will not be acted upon this season, in all human probability."

Does this language justify you in saying what you have? Not at all. By the term "convention," Br. C. meant the anniversary of the "Life and Advent Union," which occupies one afternoon, and does not interfere with any body's business on the Camp ground. "The suggestions of the R. I. Conference," to which Br. C. refers, were suggestions to have us *excluded* from the Camp ground.

(4.) We are glad you speak only for *yourself*. It would have been much wiser, we think, if you had not spoken till you had "consulted" every one "of the committee." "One-man power" is not safe in these days. Please consult the committee, and let them make an official report, at once, if they intend to "cast us out of the synagogue." If one half of those who attend the camp-meeting were like yourself we should prefer not to be there; for you seem determined to be as "antagonistic" as possible. Eld. Grant, editor of the "Crisis," preached in our Tent, Sabbath morning, last year, and we found no "antagonism;" we seemed to "work together in harmony." All of us felt so, and we think he did. We do not think he partakes of your spirit, though presumed to be of your "party."

(5.) It is not true that we are "now claiming more than asked for at first." "The brethren who have paid their money," are, numbers of them, supporters of the HERALD OF LIFE. They certainly were not "displeased with their course pursued last year;" and their rights are not to be set aside because a few imbued with your spirit do not feel pleased with us.

(6.) In response to this paragraph we will, in the first place, give the article of "Sept. 23d," to which reference is made, and follow it with the reply from R. E. Ladd, who was, at that time, one of the Camp-meeting Committee. Read carefully, and see whether the above statement of H. M. is anything like fair.

LIGHT WANTED.

ELD. J. V. Himes, speaking of our preaching at the Springfield camp-meeting, among other things, says,

It should be understood, that some of the friends of Br. Storrs applied to the committee for the privilege to pitch their tent on the ground in connection with the annual Camp-meeting. They have paid a portion of the expenses of fitting up the ground, and enjoy the right of holding their own meetings, in subjection only to the general rules of the camp. The committee treated them in a liberal and Christian manner, though it is understood that they do not give countenance to their views of the non-resurrection of the wicked.

This statement is liable to mislead. If any of our "friends applied to the committee for the *privilege* to pitch" the LIFE AND ADVENT MISSION TENT on the camp ground at Springfield, it is unknown to us. We went there of *right*, as all of our "friends" understood it. They had been invited to help fit up the ground, and some of them had been appointed on the committee to help in the matter, and to solicit funds for the purpose; and, if we are not misinformed, members of the Life and Advent Union actually paid more than $500 for that object. Are we now to be told that we went there as a gracious *privilege* granted by a "*Christian* committee," provided we would behave well, and not violate "the general rules of the camp?" If these things are so, and Eld. Himes seems to know, we ask that "liberal and Christian manner"-ly committee to return to our friends the money they have received under "false pretences," or disavow such insinuations as proceed from Eld. H. We wish to deal with honorble men.

We have had enough, and more than enough, of this deceitful pretence of "brotherly love" while stabbing us by insinuations. We condemn no man because he dissents from our doctrinal views; nor withhold fellowship from him merely on that account. But the man who wilfully misrepresents our position, and deliberately covers up his own, holding to a *mortal* and simultaneous resurrection of all Adam's race, and yet spreads those views covertly, is a tax on our charity, we confess. We are sorry to be compelled to say thus much. But with Paul, we would say, "Let no man think me a fool;" if they do, let them "suffer fools gladly, seeing ye yourselves are wise." 2 Corth. xi., 16, 19.

To this call for "Light," Br. R. E. Ladd responded as follows:

"LIGHT" FURNISHED.

BR. STORRS: I noticed in the HERALD of Sept. 23d that "*Light is wanted*" concerning the relation the Life and Advent Union brethren sustain to the late camp-meeting in Springfield. As one of the Camp-meeting Committee, I would say, that no one, to my knowledge, ever applied to us for the "privilege" of pitching the Mission Tent there; but Br. J. C. Day and myself went to Br. Munger, of the Committee, to ascertain from him where it should be located, he being in charge of that department. Br. Munger aided us in selecting the very pleasant and desirable spot where it was pitched, and generously offered

us our choice of any unoccupied place. It should be understood that we were not fully assured that Br. Wolcott's tent could be had until very near the time of the camp-meeting, and all the large tent locations had been selected. But I believe our brethren were well pleased with the spot selected, and would prefer it to either of the others on the ground.

I wish to say, in behalf of the brethren of the Committee, that they have *never* intimated, directly or indirectly, to my knowledge, that we had not the same rights and privileges on the camp ground that others had; and when they change their position in this respect I shall be among the first to know it, and "will sound the alarm." *But it will not come.* The "feeling" among brethren is surely becoming modified, and kindness and courtesy will subdue and overcome the opposition to the views we hold. It is *only a question of time* with every true child of God. They will *all*, sooner or later, "come to the knowledge of *this* truth," and rejoice in it as we rejoice. Only let us be patient, "forbearing one another in love."

There is but one sentiment respecting Br. Pratt's remarks at the close of Br. Storrs' discourse, and that is, it was improper, uncourteous, and out of place; but although it was designed to prevent any influence favorable to the doctrine of "Life only through Christ" being accomplished by that sermon, it had directly the opposite effect, for two or more persons, to my knowledge, who had previously doubted the truth of the non-resurrection of the unholy dead, and relied upon John v., 28, 29, for their proof were convinced by its quotation by Br. Pratt, at the time and place, and with the spirit manifested, that it was not in harmony with the doctrine that "God is love," and therefore could not be the teaching of that passage, and they are now firm believers of "Life only through Christ."

RANDOLPH E. LADD.

SPRINGFIELD, Mass., Oct., 1868.

Such is the true statement of the case; and our readers can judge where the truth lies, and what right the Camp-meeting Committee have even to insinuate an exclusion of us or our Tent from the camp ground: much less, has one man, who is so "antagonistic" that he can not speak peaceably of us, any right to attempt our exclusion.

As to what he says of our calling "for the money," paid by our friends, "after having had all the privileges asked for before a blow was struck toward fitting up the ground," our article of Sept. 23d, reprinted above, shows on what conditions we asked for it; it was only on the ground of their refusal to carry out honestly the stipulations on which our money was advanced; and now we are told that we have "had all the privileges asked for," etc; as if our friends paid their money for the privilege we had *last year*, and were to have none thereafter!

If such is H. M.'s idea of moral honesty, we have need of caution in dealing with him, and we shall by no means venture to trust him to give us "back the money" we paid toward fitting up the ground. Besides, it is not for his party to say we *shall* sell out our right at their bidding. They invited us to go in with them in the matter, with the assurance of unmolested occupation; and until we consent, freely, to go out, no power except *mobocracy* can put us out. They and retire and leave us, if that is their will; or, they can ask for a mutual conference, and we can separate by agreement. The latter is the proper course, if they wish a separation. Till then, we claim our right to pitch our Tent on our location of last year. If driven away by others, let the responsibility rest on them, and they will be likely to say, as did Cain, "My punishment is greater than I can bear." Gen. iv., 13.

(7.) The intolerance of this paragraph is too manifest to need comment. Its author would do for the dark ages, but is too late in his imperial enterprise.

THE PASSOVER SUPPER, ETC.

BR. STORRS: We have been desiring for some time to ask a few questions on the above subject. 1st. Have not "Life Believers" been observing the Passover, or Lord's Supper, at the first full moon after the spring equinox, for the last four or five years?

2d. Then why did they change it last spring to the second full moon after the spring equinox?

3d. When the first full moon after the equinox comes in March, what authority have we for changing the time one month later; or shall we all unite on the full moon in the month of April every year to observe the feast? The second full moon after the spring equinox nearly always comes in May, which seems to make it too late. All we want, is harmony on the above subject.

We have been arguing the yearly observance of the Lord's Supper at the first full moon after the spring equinox, for several years: now shall we turn around and change the time to the second?

Did not Moses command Israel to keep the Feast of the Passover on the 14th day of the first month, (Abib, or Nisan) and does not the year begin at the new moon nearest the spring equinox? And did not Jesus eat the Passover at the right time with his disciples? and did He not institute the Lord's Supper at that time, the night in which he was betrayed?

Another query we wish to present. Is "Life Believers" the true, and scriptural name for the followers of Jesus? Will it not lead into sectarianism to acknowledge a name that is not authorized in the word of God? Why not adopt a Bible name? "The Church of God" embraces all the true followers of Jesus wherever they may be: but "Life Believers," many of them, may not belong to "The Church of God." But light, and harmony is all we desire on the above subjects.

W. H. WHITMAN.

GALESBURG, ILL., June, 1869.

RESPONSE BY THE EDITOR.

To question "1," We answer, Yes.

QUES. "2." It was changed for reasons we gave in the HERALD, March 17, page one, 3d column, last paragraph; which, please see. But this change was not binding on any who do not see sufficient reason for it.

QUES. "3" is answered in the reply to question "2." The reason there given seems, at present, conclusive; but we do not consider it essential which moon is selected; yet it is desirable that we should be agreed on one or the other. Br. Whitman may be right in fixing on the first, or Rabbinical time.

As to the name "Life Believers," we care nothing for it only as designating those who profess faith in "Life only in Christ." It *may* lead to sectarianism, which we should regret; but so may the name "Church of God." We have seen that in Pennsylvania; holding that name, they are as sectarian as any others. If all names could be dropped, and all believers in Jesus, in a given location, be called "The Church of God" in *that place*, we would rejoice greatly in such a manifestation of unity. But we despair of seeing that take place in this age. There is no *binding* authority for calling believers "The Church of God," though the apostle Paul did so call them in the various places where they were located. But, in these days, for any *class* of believers to assume that appellation would be thought *extra* sectarian, and most likely would result in sectarianism of the strongest character. But let all things be done in charity. We believe any class of Christians are strictly prohibited from taking a man's name for their motto.

So far as we accept the name of "Life Believers" we feel justified, from the fact that the term SAVIOUR literally signifies LIFE-GIVER; and the term "*save*," as applied to benefits received by Christ, signifies *life*: divine life communicated embryotically in this present state, and fully developed and made permanent at and by the resurrection "at the last day." Christ being the author and finisher of all this is truly the LIFE-GIVER, and it is to believers in Him that this result pertains; and we know the scriptures command men, where this gospel comes, to "*Believe* on the Lord Jesus Christ and thou shalt have *life*." The person therefore may properly be called a "Life Believer" without the violation of any Bible principle or command. The expression is scriptural in *fact*, if not in *form*; hence, we sometimes employ it to save words, and not for any sectarian purpose; but no one is bound to accept or use it, if conscientiously scrupulous about it.

To organize churches, and give them this name, is another matter; and we would be opposed to it, with present light.

A STRAW FOR THE DROWNING.

BY W. S. CAMPBELL.

EZEK. xviii., 26. "For his iniquity that he hath done shall he die." The believer in "torment after death," such as shall kill the sinner after he has been dead once, endeavors to show that here we have proof that the sinner will die again *for* his sins, as he had once died *in* them.

Let us look at the whole subject. "The righteousness of the righteous shall be upon him" [not on his son]. "The wickedness of the wicked shall be upon him" [not on another]. Now, to make this sentiment clear, and state it strongly, the prophet, by the Spirit, states that, "If the wicked turn from his wickedness . . . he shall surely live. He shall not die." Does this torment man suppose that the Spirit means to say that after the wicked man has turned to sin, and is dead, as a man, he shall not die? or, he presents that the confirmation by saying he shall not die, after having said he shall live? A moment's reflection and thought upon the expression of Scripture would be sufficient to settle this question.

"When a righteous man has turned away from his righteousness shall he live? In his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." To show the strong contrast in the condition, as well as the certainty of God's judgment, the declaration is virtually repeated. "He shall die in them," on the one hand; "He shall not die," on the other.

Now, in the great passage in which he says the sinner shall die for his iniquity, he also says that he shall die in them; and the dying in them is twice mentioned, in this connection, as a penalty. The reason for this dying is given; "*For* his iniquity that he hath committed he shall die."

There is no reason given why the iniquity for which he dies is not the same one in which he dies; nor is there the least reason to suppose that the death in his sins is not the same as that which he dies for his sins.

There is a way to torture certain passages till they will serve the purpose which people wish; but this, like the one in the New Testament, is like "drowning men catching at a straw." The one in the New Testament is the remarkable new rendering in 1 Cor. xv., in which we are so gravely told that "end" means remainder, and so, catching at a straw, the whole force of the apostle's language is neglected; for the apostle talks of an order, or "regiment," of which Christ is the "first *fruits*," or first-born from the dead.

Here there is an order; but some will catch again, and tell us that two classes will not make an order, as two trees will not make a row. That Christ, the first fruits, and they that are Christ's at his coming, are not enough to make an order.

They might say that Aaron's priesthood was not an order, because it took in Aaron and his descendants; or that there was no order of Melchisedec, because there was but one man in it, and much more so, for Christ was the *Second* in it, and it was an order for about seventeen centuries before that. But we have three classes here, if they will insist upon it; the straw will float out, 1. "Christ the first fruits;" 2. Those who were raised when he was; for they were saints. 3. "Afterwards they that are Christ's at his coming."

I have heard this passage in Ezekiel paraded by men who, I really thought, presumed on the credulity of the hearer.

THE OLD TESTAMENT SCRIPTURES.

BY ELD. B. MATTHIAS.

I AM assured in my mind, beyond all doubt, that the Old Testament is a perfect system of doctrines, for faith as well as for precepts and practice; and suitable for all time and all nations. This was evinced in the conduct of our Lord; for this, He sent forth the twelve and seventy to preach the gospel of the kingdom to the Jews exclusively. It was not a new subject to them. They had no dislike to the subject: but the proclamation was in favor of Jesus of Nazareth as the legitimate heir to the throne of David. Him they opposed because he insisted upon the authority of the Scriptures, and would not accept of the tradition of the elders.

Furthermore, when the gospel was refused, in other words, when they would not accept of the kingdom, and it was necessarily postponed for a season, He determined to fill up the period intervening by offering it to all other people. Hence, he sent forth the same preachers, with the same message, without alteration or amendment. The guests must be had; the subjects must be politicaly educated; all nations duly informed that God had a kingdom in abeyance for this world, and a King, after his own heart, to reign in this kingdom. Kings and rulers are admonished of it. "Yet have I set my Son upon my holy hill of Zion," etc. Psa. ii.

"This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Math. xxiv., 14. It is rendered in Mark, "And the gospel must *first* be published among all nations." The relation stands in Mark. It was done before the rise of abomination of desolation.

It appears to me, it is our right to demand of all Protestant opponents that they go to the same authority that Jesus accepted, and sent every body to. The apostles also bowed reverently to the holy scriptures, and proved every doctrine they paeached by the scriptures. Our Lord told the Saducees that they erred, not knowing the scriptures. All apostacies are from the same cause. The Romanists, interdicted its use, and *all* Protestant sects, unwillingly, but very stupidly, have done the same thing without intending it. All Sabbath schools, and many poor people, and the heathen world, have been impressed with the idea that the Old Testiment is like last year's almanac—peculiar to another age, and an obsolete people. By publishing New Testaments, and distributing them, they say to the world, "This is the important Book for the common people; they can't understand the Old." I have times without number heard appeals from the Old to the New Testament in argument, as if the Testaments were antagonists. I know another thing among preachers: the measure of their dignity was guaged by their indifference to the prophecies.

LANESFIELD, KANSAS, July 1869.

REMARKS BY THE EDITOR.—While we fully agree with the writer of the foregoing in the importance of the Old Testament scriptures, and the impossibility of understanding the New without them; and, also, in his condemnation of the neglect of the study of the Old Testament and appealing to it as a standard of doctrine and prophecy, we must dissent from what seems to be his idea, as expressed in his first sentence, viz., "A perfect system . . . suitable for all time and all nations." So far as doctrine and prophecy is concerned that is true; but so far as very many ordinances, regulations and practices are concerned, it cannot be true, if we accept the New Testament testimony. Many things were "imposed on them (the Jews) until the time of reformation." Heb. ix., 9, 10. When the Priesthood was "changed there is made of necessity a change also of the law." Heb. vii, 12. Again, "the law made nothing perfect, but the bringing in of a better hope," etc.: verse 19. The general position of the value and importance of the Old Testament is not to be questioned; but we must not make the two witnesses clash: the same Spirit inspired both, and they must therefore be in harmony.

Letters and Extracts.

FROM ELD. WILLIAM ROWORTH.

DETROIT, MICH., July 10, 1869.

BR. STORRS: I cut the following remarkable statement from the "Detroit Post" of July 9, 1869. If you think it worthy of an insertion in our excellent paper, you will oblige by putting it in.

There is a rock in Jacksonville, Alabama, discovered two years ago, that has plain ciphers of 1870 in large figures upon its face, and the ciphers are evidently formed there by the same hand that formed the rock; for it is plain that it is no device of man. And equally mysterious, the discoverer was directed to it by a voice from a person that he could not see, and the voice said, the ciphers were a living witness of a new era in the world's history, and of the terrible day spoken of, soon to come.

I had the privilege last Sabbath of preaching to a congregation in Detroit, who call themselves the "Church of God" formerly they went by the name of the "Tabernacle Baptists;" but they have dropped that name. I spoke to them in the morning on the Second Advent, as I understood there were some among them who believed in the nearness of the event. In the afternoon, I spoke from Daniel ii., 44, on the setting up of Christ's kingdom, and showed them the nearness of the event. After the sermon, before I closed the service, I took the opportunity to state that I had a number of "Campaign Documents," which they could have gratis. Some came and took them; but others were afraid to touch them. Several were very much interested in the truth I presented, and were anxious to read on the subjects; especially, among the sisters. God bless them; they are always foremost in the Master's cause.

Since I left home I have been scattering some good seed; but I find some that fight hard against the truth; but we have got to sow by the side of all waters, not knowing whether this or that will prosper, or both be alike good. I have heard some four sermons since I left home; and I find the preachers still talk about the "Death that never dies;" and Paul's desiring to depart, as a disembodied spirit, to be with Christ. Such nonsenses Oh, my heart is pained to hear such preaching. May the Lord open their eyes to see the truth. I find I can do more good in talking to people privately, as it gives them an opportunity to ask questions. I never felt stronger in the truths of "No life out of Christ" than I do now. This is to me the crowning truth. May the good Lord speed it, is the prayer of your unworthy brother in Christ, the great LIFE-GIVER. Amen.

NOTE BY THE EDITOR.—We have inserted the item Br. Roworth sent us simply as a curiosity, to let our readers see what fancies men can hatch up when not contented with the word. The man who made the professed discovery was, no doubt, carried away with some fancy of his being some sort of an "Elijah." Plenty such can be found this side "Arkansas."

FROM M. M. EASTMAN.

LANDAFF, N. H., July 11, 1869.

BR. STORRS: I send $2, and wish you to send me the HERALD OF LIFE. I am not in full faith with you about the wicked dead not being raised to life, yet I love to read both sides of a thing, and am willing to investigate. It is a blessed doctrine, if true, to let the dead wicked remain forever dead, who have spurned the offers of life. All that a man hath will he give for his life; and "the wages of sin is death:" and I am sure it is a punishment to lose life, to fail of an entrance into that blessed paradise of God, promised to all who seek for eternal life. Yet there are some passages not quite explained to my satisfaction about the second death; all that are in the graves shall come forth; they that have done evil, as well as they that have done good.

We received tracts from your office last March. I read them with much interest. I have been convicted upon the subject ever since. Before I read them, that doctrine looked like awful infidelity to me. I wondered how you could believe it; but the spirit of your writings sounded good, and much sound reasoning; and I much hope it is all true.

Many people in this town remember you well. We should like to see you here much. I saw you and Mrs. Storrs at Springfield last fall, and I never saw two of your ages, before, look so young and fair. I saw you some eight or ten years before, and you look younger now than then.

REMARKS BY THE EDITOR.—We well remember Landaff, N. H. That was the first circuit we ever travelled as a Methodist preacher. We went there in June, 1825. There our only and beloved son was born, who now lies in the dust, "asleep in Jesus," waiting for the resurrection morning. He fell asleep in Feb., 1867, aged 41 years. God has preserved our life; and it is true that we look younger now than we did ten years ago; but we cannot go through so much continuous labor. Our life and health are consecrated to God and his beloved Son, while it lasts.

We would much like to visit old Landaff and proclaim Jesus and the resurrection among the old places where our first labors were put forth, according to the light we then had. God has wrought wonders for us since. All glory to His name for the heavenly peace, and love that He has given us in these last days.

FROM O. O. ROGERS.

BETHEL, VT, July 11, 1869.

BR. STORRS: To all the brethren and sisters scattered abroad, peace be multiplied unto you. I love to hear from you through the HERALD OF LIFE, as the Spirit of holiness shall move you to write. May we all have greater hungerings and thirstings after righteousness, that we may be filled with love and peace, and have joy and rejoicing in God the fountain of all good. Glory to His name for his mercy: his loving kindnesses endure forever. It was one of His mercies that gave the HERALD OF LIFE to the world. Truly it is a herald of the life to come; and as the approaching anniversary of the Life and Advent Union draws near, I pray God that its members and friends may be filled with that love that moves the world and keeps it from destruction; and will, until the time appointed of the Father, when the just shall be hidden in their Saviour, the tower of the flock. Alleluia to His name. He then will come to bring us into the inheritance, Eden restored, Paradise regained, the earth made glorious for the inhabitants thereof, that none shall say, I am sick; where eternal youth shall for ever bloom. What but love and mercy would ever move any Being to make such provisions for His creatures; and He has said, "No good thing will He withhold from them that walk uprightly." Glory to his name for ever and ever. When our hope is changed to the blessed reality, then will we shout "Glory, honor, majesty and power be unto our God, for ever and ever."

Brethren and sisters, live rejoicing, meet in love, dwell in unity and part in peace, that we may all meet in glory with our blessed Head, and be crowned victor with Him, with immortality, eternal life. Glory to God for the promise of such beautiful realities. Yours in hope of "inheriting all these things."

FROM WM. FORRESTER.

DUNDEE, N. Y., July 12, 1869.

BR. STORRS: I am truly thankful for the favor of living in this day and age when so many of God's servants are running to and fro, and knowledge is increasing very fast in the world; not only in the arts and sciences, but wise in religious investigation. I feel to praise the Lord daily for what I see and hear from various sources, about home and abroad. I feel that I am highly favored of my Lord and Master with his Holy Spirit, the blessed Bible and Christian society; also, two of the best religious papers which are published in America, viz., the HERALD OF LIFE and the "World's Crisis." I do hope and pray the Lord to help the editors of both to stand fast in defence of all Bible truth, until He shall say, It is enough; enter thou into the Coming Kingdom, which is soon to be set up under the whole heavens, when the wicked shall cease from troubling Christians, and all the faithful weary shall be at rest.

I am truly glad to see my brethren and sisters are not getting weary in well doing in writing so many good letters, which are so well calculated to stir up our pure minds by way of remembrance of the position we are occupying. I was very much pleased to see Br. J. Lewis is yet in the good old field of labor, with his face Zionward. He once came and staid with me, a few years ago, two weeks and preached several good sermons, in the Six Nations' school-house, on my farm, near Tyrone, N.Y., with good, full houses, and good results.

It seems we don't see eye to eye yet, in all things; but the time, I think, is very near, if we rightly understand our chart; as we certainly should, as Columbus did his when he was in pursuit of this Continent. I think that is a most beautiful figure of illustration.

I sent to Br. Spencer of Rochester for a lot of his new Tracts. He sent them to me, viz., the DIVINE PLAN. It is truly an excellent work, and others say so who read it generally, as I have given away the most of them in order to let the light shine, as our Saviour says. Math. v. I attended a good Methodist camp-meeting at North Hecter, on the east side of Seneca Lake, on June 25th, last. I gave away nearly twenty copies of the HERALD and "Crisis," where I thought they would be appreciated. In the fear of God, I am bound to reflect light as committed to our hands. The people will read and hear, if we only present it in the spirit and love of God. Several have told me, lately, they would go some miles to hear an Adventist preach; and some of the best men in this country have told me so; but we have none of that kind of preaching about here. I should like much to have the Tent come to *Elmira*; and if you would like to come there, you may write to Br. J. R. Cooper about it, at Elmira, N. Y. I want the brethren to read Math., viii., 21, 22, in view of the first and second death; as there are two deaths there mentioned.

WM. H. SALSBURY, Scituate, R. I., writes: I would let you know how the battle goes in this northwest part of R. I. Two years ago we were four in number, and one would have thought the world was going to be turned upside down to hear the cry against us for advocating the doctrine of "No Life out of Christ." They said, it was "false doctrine and ought to be put down." We said, "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." So we have kept to work, and our numbers have been increasing. There is now about twelve. Our second-death brethren called for a Br. B., and we were invited to hear him. We asked for liberty to ask a few questions, but they would not allow it. Feeling we should do something to get the truth before the people, more than we had done, we determined on a grove-meeting on the 4th and 5th of July. We gave notice that Br. Rufus Wendell would preach the word of life. We had a blessed time, notwithstanding a tent-meeting in another place at the same time. We had on the 4th from three to four hundred to hear. The result is, a spirit of investigation was excited, and some confess we have the truth. Your Br. in Christ.

AARON KIMBALL, Natick, Mass., writes: There is a Methodist preacher here with whom I have had some talk on the Life theme. In our conversation he said, there was not anything which could be destroyed. I asked, if you burn a barn to ashes is not that barn destroyed as a barn? He said, No. I replied, it is, or you can keep your horse in it as before. If he could, I think it would be a very cold one in winter. He also said, "A man can think without brains." It surprises me to hear what men will say to evade the truth.

REMARK BY THE EDITOR.—Remember, some "men love darkness rather than light." "If they hear not Moses and the Prophets," it is no wonder they pervert the words of Christ and the Apostles, and follow their own traditions. Keep the truth a-blazing, but do not spend breath on a man that does not know the difference between ashes and a barn; it is time thrown away. Doubtless his thinking is performed with a very small brain, if he has any at all. Let such have our pity and prayers: but to reason with them is a hopeless matter.

SALT.

F. G., in the *Prairie Farmer* says that, "salt is good to the farmer in various ways. Let him use it abundantly. Aside from the benefits which stock derive from it, it is good to wash your seed grain in. Make a strong brine, and stir the wheat in it. This will float all the oats in it, and the foul, light seed, and your grain will be the better for it. The straw will be lighter, somewhat, and also stiffer—not so soon disposed to lodge. Being healthier, it also has a tendency to ward off disease—smut in particular. The berry of your grain will be improved. This is especially the case where land is far removed from the sea or the presence of salt water, and no salt is found naturally in the soil, but particularly on elevated dry land. Salt here is one of the best manures that can be applied. Sow on the meadows in the fall, or early in the spring. Sow five or six bushels to the acre. On plowed land, sow after the grain. This is no longer theory. All our best farmers have tried it and adopted it more or less. In the cases we have indicated on dry, elevated soil, destitute of salt, the benefit is a sure one, and pays highly. Salt is beginning to be appreciated on soil.

THE LIFE AND ADVENT UNION.

THE next anniversary of the "Union" will be held on Thursday, September 2, in Springfield, Mass. We hope all our friends, far and near, who can possibly be present, will not fail to be there. The meeting this year will, probably, be one of the most important that we have ever held; and all who can aid in our work we shall be pleased to see, that we may consult together, and devise means for greater efficiency in the glorious cause of truth which we have been called of God to advance, as we firmly believe. Let us all so far forecast in our affairs as to give the time necessary for this anniversary.

"The National Advent Camp meeting" is to be held at the same place, commencing August 28th, and to be continued till Sept. 6th. Many from all parts of the country will meet at that time.

APPOINTMENTS.

SPRINGFIELD, Sunday, Aug. 1st.
COOPER INSTITUTE, N. Y., Aug. 8th.
SPRINGFIELD, Sundays, Aug. 15th and 22d.

W. N. PILE.

ELD. W. S. CAMPBELL will preach, by divine permission, at
NEW BRITAIN, CONN. July 25th and Aug. 1st.
WEST ABINGTON, MASS., Aug. 8th and 15th.
KENNEBUNKPORT, ME., Aug. 22d and 27th, and Sept. 5th.

BUSINESS MATTERS.

One Dollar each from—E. D. Daniels, Wm. Forrester, J. M. Willis, Gilbert Smith, Ida Thornton, Dr. E. C. Balcom, Mrs. Mary Mansfield.

Two Dollars each from—Lewis Hart, O. O. Rogers, Geo. E. Putney, M. M. Eastman, Mrs. Lizzie Ferguson, Mrs. J. C. Palmer, C. C. Webber, Daniel Spencer.

Various sums—F. C. Upson, $10 on pledge, "in full." Cynthia Stufflebeem, 50 cts.

Received for Tract Fund.

S. Colton, Brooklyn, N. Y. $2.00

TO CORRESPONDENTS.

MRS. MARIA E. BELLMAY.—It does not appear from our books that the money you speak of has been received. We have not sent the papers as far back as we have them.

Parcels sent since last issue.

Elias Hungerford .... by mail
Elliott Manwarren .... "
Jay Francis .... "
Maria E. Bellmay .... "
John Hayes .... "
J. McMartin .... "
Mrs. Wm. Euen .... "
W. E. Crary .... "
D. M. Camight .... "
J. B. Guildford (2 packages) .... "
M. Jared (book and tracts) .... "
Mrs. Mary Mansfield .... "
John Perrine (book and tracts) .... "

Poetry.

Looking Backward.

Looking backward, ever backward,
Thinking ever of the past,
Thinking of life's dawning glories,
Mourning that they fade so fast.
Sitting in the purple twilight
Of a sorrow-shaded day,
Mourning for the gleam of brightness,
Drifting, drifting fast away.
Looking backward, ever backward,
O'er the rolling tide of time,
See we naught through mist and darkness
Floating down its stream sublime?
Naught but glimmering wreck and fragment
By the tempest torn and tossed;
Naught but phantoms, pale and silent,
Of the lovely and the lost.

Looking backward, through the shadows,
Eyes grow dim and cheeks grow pale;
All the buds of promise wither,
All the dews of mercy fail;
Hearts grow faint and feet grow weary,
Feeble hands their tasks forget;
Life grows dark with dull repining,
Selfish grief and vain regret.

Looking backward, ever backward,
Never shall we grasp them more,
Tenderest hopes and dearest treasures,
Wrecks along a vanished shore;
Never shall our faith grow clearer,
Blinded thus in tears and pain;
Never, never looking backward,
Shall the soul its rest attain.
Forward, o'er the tossing billows,
To the light that shines from far,
Homeward guiding all the weary,
Where the many mansions are,
Strength, and hope, and conrage gaining,
Life renewed from day to day,
Pressing onward, looking upward,
Never pausing by the way.

Pressing onward, looking upward,
Clouds and darkness disappear,
Gleams of heaven's eternal glory
Shine upon us drawing near;
Weeping, praying, hoping, striving,
Though our toils seem oft in vain,
We shall find the pearl gates open,
Find our loss eternal gain.

M. W. Haskelton.

—*Selected.*

Children's Department.

Anger is Murder.

We may learn a lesson on the sixth commandment from a little girl named Alice. One evening her mother had company, and her elder sister, Sarah, took her up stairs to put her to bed.

As Sarah was undressing her, she noticed that she seemed very sad, and that tears were running down her cheeks. She asked her what was the matter; but Alice gave her no answer "Tell me, child what ails you," said Sarah. Still Alice said nothing; only she sighed, and seemed greatly troubled. When it was time to kneel down by her little bed and pray, Alice knelt, and bowed her head; but no word came from her lips. Sarah thought this was very strange. Then Alice arose, and crept into her bed, so silent, so sad, so tearful that Sarah was frightened. She went down stairs and joined the company, but seized the opportunity of mentioning it to her mother.

"I will run up directly," said she, "and see what ails the child."

"She is not sick, mother," said her sister, "only it seems as if something were troubling her mind."

Presently the mother escaped from the parlor, and went up to the chamber of her little one. She trod very softly, and as she drew near, she heard low sobs and cries.

"My child," said her mother, tenderly, stooping down to her bedside, "what troubles you. Tell me."

"Oh, mother, I am so glad you have come!" cried Alice, uncovering her head, and seizing her mother's hand; "I can't say my prayers, and I can't go to sleep."

"Do tell me what's the matter with my dear daughter."

"Oh, mother, I killed cousin Ruth in *my heart* to day, I did!" and the tears flood afresh. "She got angry, and I wished her dead. *That makes me a murderer.* I can't ask God's forgiveness till I am friends with Ruth. He won't forgive me, for my heart has had anger and hatred in it."

"Oh, mother!" and the poor child wept as though her heart would break.

Her mother tried to comfort her; but there lay the cold heavy weight of sin upon her bosom, and she could take no comfort.

"Oh if I could only see Ruth, and ask her forgiveness, then I could pray, and go to sleep," she said, piteously.

"Mother, can't I go to Ruth's house?"

Her mother thought a moment. She felt to help her child to feel and act rightly on this subject was the most important of all things. "Yes, my child, you shall go," she said.

Ah! if she had been one of those mothers who always send their children to bed in charge of servants, what a golden opportunity she would have lost of doing her child good for life!

Alice's father was called, who, wrapping his weeping child in a blanket, carried her into the next house, where her cousin Ruth lived. She was taken to Ruth's bedside. It was a melting scene to witness the confession, the entreaty for forgiveness, and the kiss of reconciliation. Then Alice wiped away her tears; and, laying her head on her father's shoulder, she asked to be carried home.

Once more in her own chamber, Alice knelt down and prayed God to forgive her for the sin of hating Ruth. "Give me love in my heart she cried, earnestly, "because 'God is love;' and because it was love which made Jesus die on the cross for us; and oh, keep me from hating and killing anybody in my heart!"

So did little Alice pray. Oh, what a prayer was that! Sin and conscience, love and hatred had been fighting in her heart. But love gained the victory. Can we not remember feeling toward somebody just as Alice felt toward Ruth? Let us learn from the example of Alice what to do. We should ask the forgiveness of those toward whom we have felt anger or hatred. Then we should ask God's forgiveness, and pray for His grace to take away all these wicked feelings from our hearts, and fill them with love.

Whene'er the angry passions rise,
And tempt our thoughts and tongues to strife,
To Jesus let us lift our eyes,
Bright pattern of the Christian life.

His fair example let us trace,
To teach us what we ought to be;
Make us, by Thy transforming grace,
Dear Saviour, daily more like Thee?

—*Selected by* Clamor Franke.

Bible Analysis.

BY ELD. WM. P. SHOCKEY.

"Let not your hearts trouble you Ye believe in God, believe in me also. In my Father's house are many mansions. Were it not so I would have told you; I go to prepare a place for you; and if I go away I will come again and receive you to myself, that where I am there ye may be also." John xiv., 1, 14.

Many infer that if Jesus had to go away to "prepare a place for the believers, he must prepare it where he was. Where was he? "On the throne of God, in heaven above." 1 Pet. iii., 22. Is it reasonable to believe that heaven would need preparing to receive his saints? Does heaven get out of order? No, surely. Again, is it reasonable that the Christ can't be in heaven and prepare another place for them, when we all know that a man can live in New York and prepare a house in Omaha city for his child, and never be there at all? It is not.

Well, once more the Bible must settle whether we are to go to heaven to get the place he will prepare. Now listen. Jesus says: "No man *has ascended* up to heaven but he that *came down* from heaven, even the Son of man who *is* in heaven." John iii., 13. This is a prophetic statement, and applies up to the time when the Son of man has descended from heaven. For he was not in heaven when he said this, but on earth. He had not ascended then, neither descended. But after he gave this promise he ascended. When John wrote, and as I write, he *is* in heaven; and he will come down from heaven as ye see him go up into heaven. Acts. i., 11. Thus when our King comes again, he can literally say yet, "No man has ascended into heaven but he who came down, even the Son of man who is in heaven."

This, then, is a statement of "calling those things that are not, as though they were." Rom. iv., 13. Then what kind of a Christian faith is that which says, "I felt, when first I found peace, as though I would be glad to die, because I would then go and be with Jesus?" Simply, a faith in the wisdom of men. Now look at the word, John xiii., 33: "Little children, yet a little while I am with you. Ye shall seek me, and as I said to the Jews, so say I to you, whither I go ye cannot come." This cannot be death, for they could come there. It cannot be death, because he told them in verse 36, "Thou canst not follow me now, but thou shalt follow me afterwards" alluding to death. Well, if the Apostles could not go to heaven at all, much less at death, where is any chance for us to go to heaven at death, or any other time.?

Well, I will give you a fair hearing. You say, Peter said, "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again to a lively hope, by the resurrection from the dead; to an inheritance incorruptible and undefiled, which fadeth not away, preserved in heaven for you, who are kept through faith unto the salvation ready to be revealed in the last time." 1 Pet. i., 3, 5.

Now, here the inheritance is reserved in heaven; and how can we get it unless we go there, and receive it? Truly well thought of. If your father had left you an inheritance in England, reserved there for you, could you not get it without going there for it? If it were $10,000 I think you could fix a plan to get it even without going there. Well then, may we not get it without going to heaven for it? This will depend on the order of the donor. Now see verse 5: "Ready to be revealed;" not for us to go to. Again verse 13, "for the grace that *is to be brought* to you at the salvation of Jesus Christ." This looks as if he will bring us our reward. See Rev. xxii., 12. "I come quickly, and my reward is with me to give to every man as his works shall be."

Now let us see if John xiv., 1, 5 does not exactly harmonize with all these. It could be true that he could have arranged for us to go to him, but it must be just as he has set. Well, He says, "I will come again and receive you to myself, that where I am you may be also." If they went to him at death, or any other time, there would be no need of his coming, which he says he will do as sure as he has gone away. Now you can not find a place where he will go back and take them with him.

Then the remaining question is, What mansion in the Father's universe will you prepare? Hear, "His brightness shall be recompensed in the earth." Prov. xi., 31. Not in heaven, beyond the skies!

Again. "The righteous shall never be received;" but the wicked shall not inhabit the earth." Prov. x., 30. "For the upright shall dwell in the land, and the perfect shall remain in it." Prov. ii., 21. "But the meek shall inherit the earth." Psa. xxxvii., 11. "Those who wait on the Lord, they shall inherit the earth." Verse 9. "The righteous shall inherit the land, and dwell in it forever." Verse 29. "And he shall exalt thee to inherit the Land for ever." Verse 34.

The Lord Jesus knew the place he would prepare. Hear, "Blessed are the meek for they shall inherit the earth," Math. v., 5.

Then "Let not your hearts trouble you; believe in God, believe also in Jesus." "He that believes in me, though he were dead yet shall he live." John xi., 25. "He that lives and believes on me shall never die." John xi., 26. There is no other name given under heaven whereby we can be saved but in the name of Jesus. What must I do, "Believe and thou shalt be saved." Acts xvi, 31. Repent and be baptized every one in the name of the Lord for remission of sins, and you shall receive the gift of the Holy Spirit Life from the dead is its gift. "Ye are dead, and your life is hid with Christ's in God; when Christ, who is one life, shall appear, *then.*" Oh then—"shall we appear with him in glory." Because, "know ye not, that ye are all the children of God by faith in Christ; for as many as have been baptized into Christ have put on Christ." Amen.

Aspinwall, Neb., July, 1869.

From Wm. Steele.

Arkansaw, Wis., June 25, 1869.

Br. Storrs: It is now about two months since I wrote to you for some tracts. Well, just the Sabbath after I sent for them the Baptist preacher who preaches at this place, announced that he would preach next time he came, which would be in two weeks, on the subject of the devil, demons, &c., Fortunately, the tracts came to me before he gave the discourse; and after hearing it, I announced that I would read a small pamphlet on the same subject, but it would show a different view of it. After the meeting was dismissed the preacher came to me and wanted one of the tracts, if I could let him have it, which I did. Well, next time he came he gave notice that he would criticise the tract next time he came, which would not be for four weeks, as he had to go to an Association within that time; but the time came, and he criticised it in nothing short of a malignant spirit and weak arguments.

I endured all until he spoke of what he called the "no soul doctrine." He said, it made man on the level with the monkey, and according to it, the Apostle Paul had no existence. Then I spoke and said, "Nobody believed that." He affirmed he had heard an Adventist say so; and wanted me to say what had become of Paul. I said his life was hid with Christ in God; and he was asleep in Jesus; and when Christ who is our life shall appear, &c. But the worst of the criticism was, he insinuated to the audience that you did not believe that Christ was without sin. When you said Christ "was tempted in all points like as we are." Why he asked, did you not add, and yet without sin? and he added, you had not said so in all the tract. Now I wish you would answer his question either in the paper, or by letter to me, and I will read it to him and the people the first opportunity. I can tell them there was no necessity for your adding it; but a denial of the wicked insinuation from you, I think, would have the better effect.

I read the tract on the "Devil, Satan, and Demons" at Frankfort, also, where I have held three meetings besides. I spoke on Christ being raised from the dead according to Paul's Gospel the first time; the knowledge of God the second time, and the salvation of the soul the third time. I believe I received help from God. The Methodist preacher had a blow out one day lately, against a doctrine that he said was held by a class of people, and was propagated by self-constituted preachers, and otherwise: he said the words soul and spirit were translated from the Greek word *pneuma*, which signified sometimes wind or breath; and the class he spoke of maintained these words always meant wind or breath. He then went on to show what sense it made of some places. I asked him for his authority for the class of people that held that doctrine; but he could not give it. I told him I should publish that there was no such class until he gave his authority for it. I told him, too, soul is never translated from *pneuma*. Yours in Jesus. Hope thou in God.

Note by the Editor.—Some men "strain out a gnat and swallow a camel." It was so in our Saviour's day, and is so now. To fix on the mere omission of "yet without sin," in our tract, when the whole pamphlet goes to show that though "tempted in all points *like* as we are," yet He triumphed over all and through all, defeating at all points and in every case the assaults to evil of sin. But "drowning men catch at straws:" thus did the Baptist minister Br. Steele speaks of. The Methodist minister betrayed his ignorance and is to be pitied. Fear not, Br. Steele. With the "smooth stones" of truth keep up the war, and the Goliaths will fall, and lose all their armor, if not their heads.

From A. D. Krewson.

Harrison, Ohio, June 26, 1869.

Br. Storrs: I am happy to say, I am now a free man. I have been expelled from the so-called Christian Church for teaching heresy. I have been, and still am teaching to the best of my ability, that man is mortal, and no future life out of Christ. They expelled me for teaching the truth as it is in Jesus, and did it in secret without my knowing of it, notwithstanding I was at their 11 o'clock meeting, and I taught my class in the morning, at nine, and not one word said about a trial. Two weeks after, one of the Elders having returned, after a short absence, demanded that they should give me a trial. Accordingly I was cited to trial too weeks later. When the minutes were read, it showed that they had expelled me at the previous meeting. One of the Elders objected to having the minutes read and said, they could get along better without the minutes. When there was none to accuse me face to face, I acknowledged that, "after the manner that they call heresy so worshipped I the God of my fathers." They said that was enough. I had acknowledged that I was teaching heresy. One of the brethren corrected him, and said, I acknowledge that after the manner that *they called* heresy, so worshipped I the God of my fathers.

Now, Br. Storrs, you may make any use of this letter you please. I think a great amount of good might be done if some good brother would come this way and preach the truth, and the whole truth, and show the necessity of Christ's coming, instead of going to him at death, and making death the door to endless bliss. I will see that he is well taken care of while here, and a house to preach in. I have distributed a great many tracts I got of Brother C. Franke, and the people are anxious to hear of this sect so much spoken against. They call us "Infidels," because we don't "believe as they do. There are several of the same faith in our neighborhood and a prospect of more. Send to my address two dollars worth of tracts for distribution.

I should have told you that they, the Elders of the so-called Christian church at this place, granted a letter of commendation to a gentleman after he had told them in my presence that he did not believe that Jesus Christ was the Son of God; and they offered to receive a gentleman of our place that was well known to be a Universalist, without change of faith; and at the time of my expulsion, my wife and son both requested that they would expel them for heresy also, as they believed and taught to the utmost of their ability the same as I did. My son said he would prepare himself and teach it more than his father ever did. Still they did not expel either of them until he called ont hem again, and made the same demand. They still hold my wife a member against her will.

Dr. J. F. Lee, Monroe, N. C., writes: I send you one dollar for the tracts received; they have all been distributed, and will do good. May the eternal God be thy refuge, and robe you in vigor of body and mind, firm as ever fearlessly to promulgate the truth as it is in Jesus, in whose name I would, had I a million, freely give it as I now do the only dollar I have in the world. I have for years been fully persuaded that the most effectual way to promulgate the truth is to distribute tracts, such as contain *the Gospel truth.* The sermonizing of the present day (much of it), and for centuries past, is a species of Theologasterizing—giving a conspicuous prominence to the most mischievous vagaries of a delusive imagination. The article "To Our Readers," in the Herald, deserves the serious and solemn consideration of every reader of the paper. Of what use is a knowledge of the truth unless it sanctifies? If it does not do this, it inevitably proves a Saviour of death unto death. If the truth does not make free, what is the consequence?-Voluntary slavery. Where the spirit of the Lord is, there is liberty. Then shall ye know the truth, and the truth shall make you free. It is but very little I am able to do in some respects, and I must be content with whatever my Heavenly Father pleases to send me, knowing that all things work together for good for them that love Him. "If ye love me, keep my commandments." All else is vanity of vanities.

Note by the Editor. We have sent you another small package of tracts. Do not think you must pay for them. We will be glad to send you many more, if you will let us know what ones you want most. Scatter all you can, and when out, let us know, and we will send more, if we have them.

Eagle and Serpent: A Battle.

In the month of August, 1834, I was sailing up the Ohio River on board the fine steamer Warcousto, Capt. Norman, when, as we approached a noted spot on the river called the "Robber's Cave," my attention was attracted by several loud screams. I looked above where the sound seemed to originate, and saw an eagle describing circles in the air in a most beautiful and graceful manner. As it wheeled around in its gyrations with mathematical precision, with outstretched but motionless wings, it ever and anon uttered the peculiar scream which first drew my attention. While I was gazing in admiration at its elegant curves it suddenly changed its motion and descended with almost inconceivable velocity in a perpendicular line to the earth. It went down, as one of the passengers described it, "like a dart.' Before we could express our astonishment or give any opinion concerning its object, it again arose and ascended to a great height with a rapidity almost equal to its descent, bearing in its beak a large serpent! As it mounted up, the long body of the snake hung down from the beak of the eagle like the end of a large rope. It was not, however, lifeless. It squirmed in every direction, and made strong efforts for its deliverance. But in vain. The eagle held it with a death-grip.

The serpent, resolving to sell its life as dear as possible, endeavored to impede the flight of the bird, and by dint of hard struggling succeeded in getting its body over the back of the eagle. The feathered pirate now became aware of his danger. His wings were his only means of safety. If these became bound he must perish with his enemy. All his efforts, however, could not dislodge the snake. The wily serpent, anaconda like, drew itself more and more tightly around him. It now had the advantage in the contest. The pinions of the eagle were pinioned. The snake, coiled like a rope around the body of its adversary, was enabled completely to fetter its wings and stop its flight. The struggle ceased. The eagle was conquered! They both began to fall, bound together as they were. They came down as rapidly as they had ascended, and fell into the river. So interested were officers and passengers in the singular contest, that the steamer backed water, a boat put off, and in a few minutes the two belligerents were laid upon our deck, dead. The snake had wound itself completely around the wings of the noble bird.

While I stood gazing upon the two objects, my mind was forcibly impressed with the analogy between this incident and the effects of vice. At a distance sin is peculiarly attractive. Serpent-like, it displays a variety of beautiful colors. It appears extremely fascinating; but when indulged in, its results are fatal. It ensnares; it fetters; it destroys. Not only does it prevent man from soaring toward heaven, it binds and weakens him, and brings him to the grave.—*Am. Cabinet.*

Inhabitants of Hell and Heaven.

The following is pretty good for the source from whence it comes. Pity all sects should not learn something from such a dream, even if dreamed awake:

John Wesley was once troubled in regard to the disposition of the various sects, and the chances of each in reference to future happiness or punishment. A dream one night transported him in its uncertain wanderings to the gates of hell.

"Are there any Roman Catholics here?" asked thoughtful Wesley.

"Yes," was the reply.

"Any Presbyterians?"

"Yes," again was the answer.

"Any Congregationalists?"

"Yes."

"Any Methodists?" by way of a clincher, asked the pious Wesley.

"Yes!" to his great indignation, was answered.

In the mystic way of dreams, a sudden transition—and he stood before the gates of heaven. Improving his opportunity, he again inquired:

"Are there any Roman Catholics here?"

"No," was replied.

"Any Presbyterians?"

"No."

"Any Congregationalists?"

"No."

"Any Methodists?"

"No."

"Well, then," he asked, lost in wonder, "who are they inside?"

"*Christians!*" was the jubilant answer.

Definition of Bible Terms.

A day's journey was thirty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

Ezekiel's reed was eleven feet, nearly.

A cubit is twenty-two inches, nearly.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was $8 09.

A talent of silver was $538 32.

A talent of gold was $13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A gerah was one cent.

A mite was one cent.

An epha, or bath, contains seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A cab was three pints.

Society in Paris.

The following item is from a Paris correspondent of May 25th:

We have had a good deal of light thrown on that raging fever called life in Paris. T'other day I gave you the picture of it which dramatists painted. To-day I catch the rays courts of justice throw on it. Both show adultery to be everywhere, and, as if it were not fever enough, the fierce heat is heightened by a desperate strife between income and passion for show. To keep up show, to humiliate one's companions, or prevent them from humiliating one, by greater elegance and more expensive display of luxury, the ignoblest expedients of obtaining money are resorted to. Life is warped to these grovelling aims, as if earth had no high or holy ends. To attain them, everything like moral principle is outraged, conscience is ignored. This absence of moral sense, the frenzied thirst for gold, is not peculiar to Paris. It pervades France.

"Good Health, A Journal of Physical and Mental Culture," Published by Alexander Moore, 21 Franklin street, Boston, Mass.

We have received the second No. of this Magazine. It contains 48 pages, octavo, double columns, well executed; and seems to be occupied with much that is instructive and valuable. Terms, $2 yearly. 6 Copies for $10. Specimen numbers sent by the Publisher, on the receipt of 20 cents.

"Peter's Musical Monthly" for July is received. A quarto of 48 pages. It is an elegant, and, we think, valuable publication for the musical fraternity. Published by J. L. Peters, 198 Broadway, New York. Terms, $3 per annum; 30 cents single copy.

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

Six Sermons on the Inquiry. *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the* Life-Giver, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price,* in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and ever does.

The Watch Tower: or, Man in Death; and the Hope for a Future Life.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, the Righteous only will Live Again. By Geo. Storrs. Price 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

Life only in Christ.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the Herald of Life. Price $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

Man's Destiny.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by Geo. Storrs. Price, in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The Argument from Nature;" and second—" the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

Bible vs. Tradition: in which the true teachings of the Bible is manifested: showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. Price, bound, $1. Postage 16 cents. In paper covers, 70 cents. Postage 6 cents.

This work contains over 300 pages, and is an invaluable help to understanding the Scriptures. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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These are works sold at the mere cost, and got up as cheap as possible.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST;" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

Herald of Life

AND OF THE COMING KINGDOM.

"*They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection.*"

GEORGE STORRS, Editor.

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CHRIST AND CHRISTENDOM.

THOUGHTFUL men are convinced that great changes are at hand throughout the world. Nor is this conviction felt by religious thinkers only, but by intelligent men of every civilized nation. Philosophers of every school, politicians of every party, Christians of every Church, *feel* that, ere long, some altogether extraordinary event will arrest and absorb the attention of mankind. The old landmarks, secular and sacred, are passing away with ominous rapidity, as if swept before an irresistible flood. No conservatism, either in Church or state, is strong enough to check the impetuous rush. No appeal to ancestral wisdom has power to stop the speed with which the world is hasting to some marvellous crisis. And no earnest warnings of the possibility of some irremediable disaster have the effect desired by those who utter them.

I. All this is simply matter of fact, irrespective of doctrinal peculiarity.

You may mourn over it, you may rejoice in it, or you may accept it, without either grief or gladness—if that be possible—as one of the inevitable things in the future of humanity, which God *may* either incorporate with his purposes, or bend to his will in the development of his infinite wisdom, but you cannot deny the fact itself. *That* is beyond controversy. Everywhere men are asking, substantially, if not in so many words—"Whither are we drifting? what is coming on the earth? what is to be the end of these things!" Ecclesiastical council, political manifesto, philosophical essay, religious book—it is all the same; for whether joyous anticipation or gloomy foreboding be the outline, unprecedented change, inevitable transition, is unquestionably the text. On that all men are agreed, with a unanimity of sentiment as remarkable as it is new.

But here the unanimity ends, and a perfect babel of propositions regarding the future stuns the ear. "Lo! here," or, "Lo! there," is the panacea. Let the Church of Rome have her own way; cast aside your unreasoning Protestant prejudices, and fall quietly into her loving, motherly arms; do the best you can to facilitate her cherished hope of universality; and she will still the commotions of the times, and bring in the millennial age of peace, and faith, and love. Or, if you demur to this invitation, lend your energies to unfettered Protestantism; help to consolidate its divided forces, and to give it unity of thought and action; let its appeals to the "instinct of liberty," and its denunciations of priestcraft be heard through the nations; and no doubt the day will come, when, through its agency, "the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose." Or, if you think intelligence from the dead more reliable than the voices of prophets and apostles in the Christian's Book, unite yourself with the rapidly swelling ranks of "Spiritualism," and hasten its happy age of abolished creeds, annihilated churches, and universal "free love." Or, if prejudiced against this way of hushing the groans of creation, in consequence of the reports of its doings in the Western world, there are still other candidates for your suffrage, and other prescriptions for the restoration of the patient. To mention but one—which has acceptance in many parts of Europe to an extent that is absolutely incredible to those who are unacquainted with the facts—universal democracy, on the principle of no Church, no Bible, no God. To bring about the promised time of peace, prosperity, and joy to mankind, the golden age of poets and seers, this proposition offers us *naked atheism!*

Let not the reader imagine that we have our eye only on the Red Republicans of France, or the Social Democrats of Germany, and their Italian and English sympathisers, the roughest of the European people, who cannot brook the restraints of law, and who have nothing to lose amidst the fury and havoc of revolution. The atheism of such men carries its antidote with it in the immorality, vulgarity, and lawlessness of its advocates. It is from their leaders in the high places of "philosophy" that the danger comes. Men of scientific attainment, more or less profound, are the actual apostles of this Godless gospel. It is no longer the doctrine of inspiration, or the genuineness of this or that Biblical document, which is called in question, but the entire book is pronounced a collection of fables; and that there ever was, or is, such a person as the Christ of God, is openly denied.

"A keen, learned and relentless criticism," says Mr. Dale,* "is sweeping like a destructive tempest over the whole of our sacred books. That 'higher criticism,' the ultimate aim of which is, we are told, to 'discover what actually happened,' and which refuses to be satisfied with what is only related to have happened,' is attempting in these last days to reconstruct out of what it regards as the confused, unsifted, and untrustworthy literature of ages of credulity, passion, and fanaticism, the whole of that wonderful story which has solaced the sufferings, sustained the strength, and inspired the sanctity of so many generations of saints. The Pentateuch and the Acts of the Apostles are alike impeached. The history of the foundation of the Jewish State, and the history of the origin of the Christian Church, are both to be re-written; but the tragic miracles of the Exodus, and the awful mysteries of Sinai are to be excluded from the first; and, from the second, the diviner glories which bore witness to the supernatural commission of the Lord Jesus Christ, while he was on earth, and which signalized his return to the throne of the Father.

"To this attempt the 'higher criticism,' is impelled, not by its native instincts alone, but by the whole temper and spirit of our times. The supernatural is to be expelled from every province in which its presence has hitherto been recognized. Human thought and volition are but functions of man's organization. The history of nations is the necessary development of laws which may be discovered by human science, and over the action and results of which no will, human or divine, has any control. The material universe, with all its majesty and beauty, bears no witness to the power, and wisdom, and beneficence of the eternal God—'The heavens no longer declare any other glory than that of Hipparchus, of Kepler, and of Newton, and of all those who have contributed to establish their laws.'

"For centuries there has been no such crisis in the religious thought and life of mankind, as that which is now impending. Hostility to the Christian faith, deeper, sterner, and more systematic than that which terrified our fathers in the most volcanic and tempestuous hours of the French Revolution; theological confusion and uncertainty, far more chaotic than that which followed the revolt of Northern Europe against the infallible Roman Church—these are the perils which we have to encounter. The time for speaking lightly of these tremendous controversies has long gone by. If only a theory of inspiration were breaking down, if men were discussing nothing more serious than the precise and minute accuracy of the four Gospels, if we were threatened with nothing more formidable than the demonstration of the historical untrustworthiness of a few chapters here and there in the Old Testament, we might look on calmly, and wait the issue of the conflict with indifference.

"But it becomes plainer every year that the real questions in debate are far different from these. The storm has moved round the whole horizon; but it is rapidly concentrating its strength and fury above one sacred Head. This, this is the real issue of the fight. Is Christendom to believe in Christ any longer, or no? It is a battle in which everything is to be lost or won. It is not a theory of ecclesiastical polity which is in danger, it is not a creed, it is not the Old Testament or the New, but the claim of Christ himself to be the Son of God and the Saviour of mankind. This is surely enough to stir the Church to vehement enthusiasm, and to inspire it with its old heroic energy. It is a controversy, not for theologians merely, bnt for every man who has seen the face of Christ, and can bear personal testimony to his power and glory."

II. Existing religious agencies have failed to realize the expectations of the Church.

Whether those expectations are justified by Scripture, or whether the arguments used to create them were sound is not here in question. As before, we state a broad fact about which there cannot possibly be two opinions, as every one who understands the matter must at once admit. The result of the manifold efforts to evangelize the heathen at home and abroad falls immeasurably below anticipation. At home, with several large ecclesiastical bodies having wealth, influence, learning and eloquence at command, we cannot overtake the dark masses of ignorance, crime, and misery that crowd and poison our great cities, Scripture Readers, Town Missionaries, Bible Women, Home Missions, Evangelists, and a whole array of voluntary laborers, such as Sunday School Teachers, Christian Instruction Visitors, and Tract Distributors, supplement the labors of the clergy and pastors of these large churches; and yet hamlet, village, town, city, have to this day dark souls on which the life-giving light of salvation never dawned with transforming power. Abroad, the aggregate result of the labors of all our large missionary societies is, by universal admission, far below what the predictions of platform, pulpit, and press led many to expect. Christian labor, that is to say, labor for Christ's sake, with the view of promoting his truth, and with the love of souls in the heart of the laborer, is a sublimely beautiful thing. *Such* labor undertaken at his bidding, and with an intelligent preception of what the Church is to do and to be during the absence of her Head at the Father's right hand, cannot be in vain; but if the Church forgets her witness-bearing mission, and puffs herself up with the idea that *she* is to be a victorious conqueror in the world that rejected and crucified her Lord, the exaggerated self-importance will be rebuked by hosts of enemies springing up to challenge her claims and her Master's too; and the terrible disproportion between her pretensions and her achievements will be followed by a reaction at once humiliating and distressing. Mistaken views of her own position in the divinely-arranged system of things are sure to be accompanied or followed by mistaken views, more or less serious, of the revealed character and will of God. If she says, "*I have to bring the world to* CHRIST," she says what neither prophet nor apostle sanctions. If the mistake stopped with herself, the matter would not be so serious; but in the nature of things that could not be; and consequently it has brought serious discredit upon the entire Christian revelation, and upon the claims of our blessed Saviour himself. Men who know not the Lord for themselves, naturally accepted this declaration of the Church as one of the testing claims of Christianity; but seeing that fact has failed to justify it, they *now* say, "How can we either believe these men or the book whose precepts they profess to obey? If God has commissioned them to convert the world, as they say he has, how is it that the end seems father off than ever? Surely, if they had divine authority they would have divine help; but the results, according to all accounts, are not very brilliant."

Now it is very easy to call these men "scoffers" and "worldlings:" very likely many of them have an undoubted right to these titles; but *what right have Christians* to bring discredit upon divine truth by making it responsible for doctrines which it disowns? We *press this question*, as it contains the point at issue. What authority have we—for it really comes to this—to say that the Son of God has transferred his royal rights to our weak hands, to subdue all nations to his will? We first misread the document by which our conduct should be regulated during the Master's absence, and then, seeing that we necessarily fail to do the thing which is *not* expected of us, the world, believing our assurance that it *is* expected, casts discredit upon the entire Word of God. Need we wonder? No, but we *should* mourn!

III. The present state of Christendom is precisely such as might be expected if it were certain that the Christian dispensation would end in an atheistic apostacy.

But that it will so end is certain. There can be no more doubt about it than about the gift of eternal life to him that believes in Jesus. There is no *greater* authority for a sinner's salvation through faith in Christ, or for any other fundamental doctrine of revelation, than there is for the statement that this age will close amidst absolute devil worship and more terrific judgments than have ever hitherto fallen upon our guilty world. The warnings of the prophets of both Testaments, and of the Lord himself, are so numerous and clear that every reader of the Bible should be intimately acquainted with them. The representations given of this dispensation are so minute, startling, and awful, that it is amazing how any Christian *can* seriously believe in the conversion of the world by the agency of the Church, before the return of the Lord Jesus. Deeply stamped upon the book are the appalling features of the coming evil time; and the chief actors in the closing tragedy reach a height of such unprecedented wickedness and blasphemy that, but for the sudden manifestation of the King of kings and Lord of lords, in the great day of his wrath, the triumph of the devil and his agents over this part of creation would be complete. Why, the very language of the panic-stricken foe, when the Lord comes to judgment, *proves*, if we had no other testimony to adduce, that instead of a converted and loyal world, he will find a world of daring rebels. Here it is: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, 'Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?'"

IV. Yet the reluctance of Christians generally to embrace the hope which God has provided against the day of storm and tempest is strangely unyielding.

That hope is the return of the Lord Jesus. There is no other. It is God's arrangement, and we would not have it otherwise. It gloriously meets the entire case, solves all difficulties, whether of human or satanic origin, more than realizes the most ardent hopes of the believer, baffles the schemes of the impious usurper and his armies, and overwhelms them in the fiery flood of vengeance which will utterly destroy them. But the majority of Christians cling to the traditions of a corrupt theology, and look upon those who would bring them back to the pure apostolic fountain as innovators and teachers of novel doctrines. It so happens, however, that the "novelty" rests with them, not with us, and we tell them, in all Christian sincerity and affection, that *no* preaching, however fervent, forcible, and clear, that ignores the near approach of the Great Judge, will either arouse the Church to a recognition of her true place, or stem the torrent of evil which is to bear upon its dark bosom the personal Antichrist at whose feet apostate Christendom will fall down and worship. We heard Mr. Dale's discourse from which an extract has been made, and we felt that it just wanted *one* thing to make it perfect—the doctrine of the second advent of the Lord, to meet the world-storm that is about to burst, and to complete the grand scheme of grace and glory in which the love and wisdom of God are so marvellously unfolded. The assembled representatives of Congregationalism never listened to a discourse more worthy of profound attention, and that is saying *much*; but our gifted, learned, and eloquent brother will pardon us for imploring his attention to the *fact* that the solution of the controversies of Christendom can be found only in the personal coming of CHRIST.—*The Rainbow, England.* WM. LEASK, D. D., *Editor.*

* Christ and the Controversies of Christendom. By R. W. Dale, M. A. The Address delivered from the chair of the Congregational Union of England and Wales, in May last. London: Hodder & Stoughton.

FULLY PERSUADED.

A REPLY TO A PRIVATE LETTER.

Beloved Brother in the Lord: I need hardly mention that your last letter was interesting, and made doubly so by containing your reason for being "*fully persuaded*" that all the wicked dead shall live again. Permit me to call your attention to an examination of a few points in your letter, which you have repeatedly put forward, I fear, without due attention to the facts and arguments offered negatively.

In regard to the text "*God is Love*"—upon which I offered a few thoughts, in a former letter—you say, "Standing where it ought, and as it ought, it is a glorious truth." With these words I perfectly agree. Indeed it is "a glorious truth." It is the greatest of all truths revealed to man, because it is designed to acquaint him with the character of Jehovah. It tells man that the supreme attribute of God's being is *love*. Therefore, standing as a divinely-revealed truth, whatever is taught which conflicts with this cannot be truth. How can we disagree on this point? Can we conceive of two doctrines, proceeding from the same source, and very opposite in their meaning, and yet both be true? If such a thing were possible how could we establish the authenticity of the scriptures, or defend them from the attacks of infidels? Can clear and muddy water proceed from the same fountain head? Neither can conflicting doctrines proceed from God. When we understand the doctrines of revelation as inspiration has given them to us, we shall find perfect harmony and all blending in beautiful unison with the "glorious truth" that "God is love." Better far stand firm on this "truth," even though we have to cast to the winds the whole system of preconceived theories given to the present church by tradition. A broad and deep gulf exists between this glorious doctrine and the theory of the revival of the wicked dead. To span this gulf and bring the two into harmony is a task which I believe cannot be easily accomplished.

In your letter before me you say:

"I am glad you said, what I find in your present letter, on the non-resurrection of the wicked I think I am FULLY PERSUADED that all that are in their graves shall hear his voice, and they that hear shall live, and shall come forth, some to the resurrection of life and some to shame and everlasting contempt. All effort to blunt the point of this more than once repeated Scripture truth, or turn it aside from its true aim will be worse than useless."

Now, my dear brother, upon the assumption that *your* interpretation of that passage is correct, you want me to believe that its "true aim" is to prove the re-living of the wicked dead. But I want proof that this is its true aim. Would the same author—the Son of God—teach two doctrines, completely opposite in their nature, and offer them to the world as the word of inspiration? Can both an *affirmative* and a *negative* doctrine be true? Then why will you so strenuously cling to a cherished construction of a passage, even to the exclusion from your notice of those plain and positive declarations to the contrary, from the *same* author? If your construction of John v., 28, 29, is correct, why will you not show a harmony between it and the *many* passages which declare the very opposite? Should we, as Bible Christians, pin our faith upon a disputed text, and let prejudice sway us from the exercise of *reason* in regard to other portions of Scripture bearing upon the same subject? Verily, no! Then before you again claim this text as proof of your cherished theory, show a perfect harmony between the following words of Jesus, which I place beside the passage to which you refer:

Luke xx., 35, 36—"But they which shall be *accounted worthy* to obtain that world and a resurrection from the dead, neither marry, nor are given in marriage; *neither can they die any more;* for they are equal unto the angels; and are the CHILDREN OF GOD, being the children of the resurrection."	John v., 28, 29—"Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."
John iii., 36—"He that believeth on the Son hath everlasting life; and he that *believeth not* the Son, SHALL NOT SEE LIFE; but the wrath of God abided on him."	

1. Can it be proved from the Scriptures that the whole human family will be "*accounted worthy*" of a resurrection from the dead?

2. Can any one show that a single individual, who shall be "accounted worthy" of a revival from the dead, can *die again?*

3. Can it be demonstrated, if the wicked are raised from the dead, that they are not the "*children of the resurrection?*"

4. If the wicked shall become the "children of the resurrection," will you bring proof that they will not be "*equal unto the angels*" and are thus the "children of God?"

5. How, by any Bible reasoning, can *you* harmonize John iii., 36, with the doctrine that those who do not "*believe*" in Christ "shall not see life?"

Until the above points are answered we shall continue to believe that John v., 28, 29, was never intended to teach a re-living of the wicked dead. Any construction which thus divides the word of God places Christianity at the mercy of infidels, and takes from us our principal weapon of defense.

We cannot now enter largely into a Scriptural exegesis of John v., 28, 29, and as so much has been written upon this passage, by able pens, it seems hardly necessary that we should do so. Where are the wicked dead? They are in *hades*—the grave. The word translated grave in this passage is not *hades*, but *mnemisosis*, wrongly translated grave, and has not the signification of *hades*. All who will have a resurrection at the last day will be delivered from *hades*. Christ says that the "good" shall come forth unto the resurrection of "LIFE;" and of the wicked he says they "*shall not see life.*" Paul, in harmony with Christ says that "*the dead* IN *Christ shall be* MADE ALIVE." Is not the inference clear, therefore, that the wicked dead will *not* be made alive? But I demand *one* passage from the Bible that says that they will be made alive. Until this is done the plain declaration to the contrary must not be doubted.

Again, what was the condition of the *entire* human race before the institution of the gospel dispensation? Before the Atonement was offered by Christ they were considered as dead—all were under a death sentence. The race were *perishing* and "God so loved the world, that he gave his only begotten Son, that whosoever *believed* in him should not *perish*, but have everlasting life." John iii., 15. To what extent the death of Christ affected the human family is here clearly shown. By his death, a way of life was opened, that "whosoever believeth on him should not *Perish.*" Therefore, the death of Christ affected the human race only so far as they "*believe*" on him. Before the atonement offering was made by Christ the race were under the "ministration of death;" but he having become the testator of the *new covenant*, the human family "came forth," from the "ministration of death"—the old covenant—into the dispensation of the "ministration of the Spirit." I can conceive of nothing inconsistent in believing that this change of the condition of the human race should be represented by the figure of a resurrection in John v., 28, 29. They "Come forth" in a dispensation of light and life. How? Christ has obtained the "keys of death and the grave." and offers life to the world. they all "hear his voice," because he has become the Mediator of the New Covenant. "He that *heareth* my words and *believeth* on him that sent me, *hath everlasting life*, and shall not come into condemnation; but is passed from death unto life." John v., 24. Thus we see the condition of the two classes under the New Covenant dispensation. To one class the gospel is the "*Saviour of death unto death;*" and to the other the "*Saviour of life unto life.*" "He that believeth on him is not condemned; *but he that believeth not is condemned already* [condemned to "remain in the congregation of the dead"], because he hath not believed on the name of the only begotten Son of God.

These are some points of truth connected with this passage, which afford me strong reasons for rejecting your constructions of John v., 28, 29.

In conclusion, may the Spirit of unity fill our hearts, creating an earnest love for truth, however unpopular it may be. May we meekly follow Jesus in Christian devotion, and let *truth* have a full sanctifying influence upon our life; that, as members of the Body—Christ—we may walk together in the higher life of Christian consecration. And, finally, may we seek to "love one another with a pure heart fervently. Your Br. in the love of God.

WM. H. SPENCER.

ROCHESTER, N. Y. July, 1869.

"PARTAKERS OF CHRIST."

AFTER what we read of Christ in the New Testament of his holy, matchless character; after the lofty conceptions we have of his nature based on the sacred record, how strange it seems that men, sinful and lost as they are, may become "partakers of Christ!" Were not the expression scriptural, we should not dare to use it. The difference between Christ and ourselves seems so vast that we should despair of becoming like him. Yet there must be some point in Christian experience, on attaining which men may be said to be "partakers of Christ." The apostle Peter has a still stronger expression, wherein he represents it to be the privilege of believers to become "partakers of the divine nature." We almost tremble when we think of a standard of religious experience so high; albeit we have the same thought expressed in a single word, one that is often used without a full realization of its lofty meaning—the word godly, literally god-like.

There is another remarkable expression which may help to explain the meaning of the two other scriptural phrases we have used. In the epistle to the Hebrews (xii., 10) we are told that God chastens us "that we might be partakers of his holiness." This then must be the sense in which we become "partakers of the divine nature," "partakers of Christ." Holiness is set up before us as the standard of attainment toward which we are to aim. We become "partakers of Christ" in proportion as we become holy. His spotless character is placed before us for our imitation. Possessed of holiness, we bcome possessors of the graces which shone so brightly in the life of Jesus: patience, meekness, resignation, fortitude, love—all the glowing stars that compose the constellation of a Christian spirit.

There are also certain facts connected with Christ's history which must exist in the history of every one of his followers, if they would be partakers of him. Reference is here made particularly to his sufferings. We speak not of those mysterious sufferings endured at Gethsemane, when even his three most intimate disciples were kept at a distance, while unseen by mortal eye he wrestled in agony. Nor do we refer to his sufferings on the cross, when he was deserted by men and forsaken of God. We do not propose to penetrate the veil which conceals the import of those solemn words: "My God! my God! why hast THOU forsaken me!" These were sufferings that no man could share with the Saviour. He trod the wine-press alone." Our purpose is practical, not speculative; and we speak of partaking of Christ's sufferings because it is a scriptural form of expression.

Paul says to the Romans, "If so be that we suffer with him;" and to the Corinthians, "Ye are partakers of the sufferings;" and "the sufferings of Christ abound in us;" and to Timothy, "be thou partaker of the afflictions of the Gospel." Evidently then, when men endure persecution, or suffering of any kind, for Christ's sake, they become "partakers of Christ." This was especially manifested in apostolic times, when crosses were heavy and martrydom was common. It was what Jesus had foretold: "The servant is not greater than his lord. If they have persecuted me, they will also persecute you." And through the long ages which have followed, when men for Christ's sake have burned at the stake, or drowned in the rivers, or faced the furious beasts, or wandered from city to city, or meekly listened to cruel taunts or bitter revilings, they have become "partakers of Christ." All the sufferings endured by God's servants to-day, though not usually so severe as those of other days, place them in direct sympathetic connection with Christ.

But there are also certain results yet to follow from the work of Christ in the world, in which his people will be made partakers of him. He shall triumph and they shall triumph with him. We share somewhat in his triumph now. In every conquest we make over Satan, "we are made partakers of Christ." In every soul won for the Saviour, in every success of the Gospel among the nations of the earth, all who share in the labors are participants in the triumph. Working with Christ, suffering for Christ, abiding in Christ, we triumph with him. But greater triumphs are yet to come. The Scriptures refer us to a time when those who suffer with Christ "may also be glorified together." Peter says he was a beholder of this glory—doubtless referring to the wondrous transfiguration scene. Paul says "the suffering of this present time are not worthy to be compared to the glory which sha be revealed in—

us." The future will doubtless present a marked contrast to the present in the history of many of the followers of Jesus.

We know that to a sensual mind there is no special attraction in these truths. Such will hardly read what is here written. But we would encourage some who may be burdened under the cross to remember the crown; and others who are distressed by the miserable condition in which sin has placed them to come to the Saviour for relief, and to be made "partakers of Christ."—*The Methodist.*

PHIL. II., 26.

"YE had heard that he had been sick."

"In this passage," says Dr. Paley, "no intimation is given that the recovery of Epaphroditus was miraculous: it is plainly spoken of as a natural event. This instance, together with that in the second epistle to Timothy, 'Trophimus have I left at Miletum sick,' affords a proof that the power of performing cures, and by parity of reason, of working other miracles, was a power which only visited the Apostles occasionally; and did not at all depend upon their own will. Paul undoubtedly would have healed Epaphroditus, if he could; nor would he have left Trophimus at Miletum sick, had the power of working cures awaited his disposal. Had this epistle been a forgery, forgery on this occasion would not have spared a miracle: much less would it have introduced St. Paul professing the utmost anxiety for the safety of his friend, yet acknowledging himself unable to help him; which he does almost expressly in the case of Trophimus: 'him have I left sick;' and virtually in the passage before us, in which he felicitates himself on the recovery of Epaphroditus in terms which almost exclude the supposition of any supernatural means being used to effect it. This is a reverse which nothing but truth would have imposed.—*Sel. by* F. H. BURBANK.

PHILADELPHIA, PA.

THE RESTITUTION.

JESUS most emphatically says, "Behold I make all things new." Rev. xxi., 5. I believe Him, God helps my unbelief. If all this is not done, there is no restitution. Holiness alone will not repair the ruins of the fall. Were every man a saint, that would not pluck the venom from the serpent's fangs; nor restrain the tempest in its wrath; nor bid the earthquake cease; nor put back the hand of sickness; nor put back the power of death. The constitution of the material universe must be altered. It must be brought back to its first estate. And that only, is restitution. And that is God's promise. It is not left to inference. He has spoken of it by all the prophets, since the world began. It is linked in with Christ's second coming. It is the glorious result of that coming. As such the Scriptures call it the blessed hope; as such it ever has been the Pole Star to the Church, and toward it the eye of the believer has turned with a trembling interest that nothing could arrest or subdue. Enoch, the seventh from Adam, beheld it; he caught its earliest beams as it rose bright and clear, above the storm-tossed ocean, on which that church was called to go forth. Jacob saw it on his dying bed, he told of Him unto whom the gathering of His people should be.

Moses saw it, and the man of Uz beheld it, beaming with resplendent light. His faith realized the view, in his flesh he saw his Redeemer, as he stood in the latter day on the earth. David touched his harp with rapturous exaltation, as visions of His coming glory rose up before him. Isaiah calls up every image of grandeur, and pours forth his most entrancing strains, as he portrays the splendor of His reign. Jeremiah tells us of His everlasting covenant. Ezekiel saw Him tread the earth again. Daniel tells of the majesty of his throne; and beheld all nations serving and obeying him. Zachariah saw him come with all his saints. While Malachai, in whose hand the harp of prophecy was broken for four hundred years: "Behold, he shall come suddenly to his temple!" Every prophet strikes his harp to the strain of this blessed hope, and adds his tribute to the glories of that day that shall usher in the restitution of all things.—*J Hunter, in the Church Advocate.*

IMMORTALITY OF THE SOUL.

The immortality of the human soul is declared as a simple fact; but all that ther is which would naturally ravel out: all the infinite applications and questions which spring from it—these things the Bible does not touch.

THE above statement, that "the immortality of the human soul is declared as a *simple fact*," in the scriptures of truth, was made not long since by a popular preacher, and is firmly believed by a large class of professing Christians. Yet the statement is *false*. The simple statement that man, or any part of man is immortal, cannot be found in the word of God. True there are certain passages of Scripture, which if taken out from the Bible, and looked at by themselves, would *justify* us in drawing the *inference* that the soul, or life of man, was immortal. But there is a wide difference between an inference, and the statement of a "simple fact."

Man is mortal. Job iv., 17; 1 Cor. xv., 22, 53

Man may attain immortality. John vi., 51.

Immortality is obtained only through Christ. 1 Cor. xv., 14, 17. Acts iv., 12; 2 Tim. i., 10. It is obtained at Christ's coming and the resurrection, and only then. 1 Cor. xv., 51-57. We say, then, the mortality of man is declared in the Bible as a simple fact. His present immortality can be only an *inference*, and as facts take the precedence of inferences, the Bible must be harmonized on the ground that man is a mortal being, and only those who "*seek* for glory, honor, and immortality" will obtain "eternal life."—*Selected.*

THE HERALD OF LIFE

NEW YORK, JULY 28, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

A HOME QUESTION.

WE call attention to an inquiry by Dr Leask, of the "Rainbow," found in his article on the first page of this paper. It is this: "*What right have Christians* to bring discredit upon divine truth by making it responsible for doctrines which it disowns?" He adds, "We *press this question*, as it contains the point at issue. What authority have we—for it really comes to this—to say that the Son of God has transferred his royal rights to our weak hands, to subdue all nations to his will?"

This question is put, as will be seen by the article of Dr. Leask, in reference to the assumption of the nominal church that Christ has commissioned it to convert the world—the *whole* world. Its failure to do it, has been the cause of infidelity, by bringing discredit upon the Bible, which the church claims teaches such a doctrine.

We heartily argree with Dr. Leask, that those, professing to be the church, who have set up the claim that Christ has commissioned them to convert the whole world in His absence, have not only set up a false claim, but have greatly retarded the real work Christ gave his followers to do, viz., to "preach the gospel as a *witness* to all nations," and "to take *out* of them a people for his name," prior to His "return from heaven to take the kingdoms of this world," by "building again the tabernacle of David, which is fallen down; and build again the ruins thereof, and to set it up:" of which, all the prophets of God and the apostles of Christ have treated largely. See Matth. xxiv., 14; Acts i., 11; iii., 20, 21; xv., 14-16; Dan. vii., 13, 14, 27. Rev. xi., 15-18; and a multitude of like testimony of the subjection of this world to Christ only by his return from heaven. Overlooking these testimonies and prophecies, the nominal church has instituted practises, customs and doctrines unauthorized by the Head of the church; by which means it has steadily approached a conformity to the world, and dreamed the world was approaching the church. While many have thus been drawn to profess acceptance of Christ, multitudes have seen the profession of converting the nations, or the world to the meek and lowly Jesus, is a failure, and have come to conclude the Bible itself is a deception, because the pretensions of those who profess to promulgate its teachings are not carried out with any thing like apostolic sacrifice and labor; and millions of years more give no assurance of the promised millennium than the eighteen hundred past.

But we will not enlarge on this topic; Dr. Leask has put the subject in its true light. And now we ask, in his words, "*What right have Christians* to bring discredit on divine truth by making it responsible for doctrines which it disowns?" What right have they to teach that all men, irrespective of character, are to have eternal existence, when God says, "The soul that sinneth it shall die," and "The wages of sin is death;" also, "He that believeth not the Son shall not see life?" These, and thousands of like testimonies of God's truth, are all set at naught, or "made of none effect by your traditions" that the soul of man is inherently immortal by creation or birth, is undying, deathless, will exist as long as God does, can never die, is a part of God may be eternally tormented, or that all sinners will be sooner or later made holy and happy, and live eternally, etc.

What right have men professing faith in the Bible to make that Book responsible for such doctrines, when the whole tenor of it disowns such assumptions? and Christ, his apostles and all the prophets, with one voice proclaim death as the wages of sin? What dishonor is done to God and to his truth by such doctrines as pass in the theological world for Bible truth; but which shock reason and drive men into infidelity, supposing this theological teaching is really found in the Bible.

May Heaven help us to disabuse the minds of our fellow-men of such soul-destroying speculations as pass current for truth among those drilled in the traditions of men from their youth up.

Think of it as you will, ye men professing love to God, by your traditions of men's devising, you will ruin more of the human race than all the open and avowed infidels in the world. Think not that because a few, or even many are saved by what truth you have, that that releases you from the responsibility of driving an innumerable multitude of others into infidelity and down to death eternal by your corruptions of the word of God, or ignorance of its real teachings. Your business is to *know* the truth; not as taught by man, however learned or wise, but as taught by God himself in his word and by his Spirit. You are to accept no doctrine as coming from God that clashes with his known perfections—especially, with the fact that "GOD IS LOVE"—or which shocks the reason He has planted in your breast. You are, you must and will be held responsible to God for all constructions you put on his word that clash with these divine truths.

THE THEOLOGICAL EARTHQUAKE.

"He hath promised, saying, Yet once more I shake not the earth only, but also heaven . . . that those things which cannot be shaken may remain." Heb. xii., 26, 27.

WE called attention last week to the fact that the theological systems are to be shaken as well as the political ones. In this shaking truth has nothing to fear, for it is immutable like its author: but truth, like gold in the mine, is often obscured by much that is impure, which hides its beauty and causes it to be mistaken for a worthless article. It must be exhumed from among the rocks and rubbish where it has lain buried by the ignorance, superstition, or wickedness of men.

This is no easy task. Squatters have settled quietly on the soil and are living by the gain of the productive rubbish gathered by the traditions of their fathers, and they count those sacrilegious heretics who would disturb their long cherished traditionary soil, and cannot endure the idea of any search being made which would create even a suspicion that the soil they have so long enjoyed, and profitably cultivated, is merely a scum that hides from view untold treasures; or that it covers from sight true and invaluable riches.

These squatters, therefore, are ready to move "earth and heaven," filled with unutterable horror at the presumption of such as propose to mine underneath their long-settled premises to see if, after all, the gold is not unseen and unknown by the occupants of the land. The effort to come at the gold—eternal truth—causes earth and heaven to be shaken. That shaking is now going on, and will continue and increase till everything is shaken that can be, and only those things shall remain which cannot be shaken.

Such is God's purpose; such is the declaration of the prophetic word, and thus it must and will be, let who will oppose. The opposition, of course, will cause a great commotion—a theological earthquake. But he who loves truth more and above all things else, has nothing to fear. God is truth, and no lie is of the truth. Lies cannot endure the light: they vanish like birds of night at the approach of day; and the day of the Sun of righteousness is dawning; hence a terrible fluttering is seen among those who have been feasting on error, and have said, "We are God's;" but the time has come when such—theologically—"shall die like men, and fall like one of the princes."

In this struggle we must expect every possible shift will be made to keep the father lie alive: the lie that had its origin with the old serpent in Eden—"Ye shall *not* surely die:" in plain English—"Your Begetter is the eternal Spirit, hence your spirit is eternal and cannot die." This we call "the father lie," because it is the "begetter" of all other lies by which the truth of God has been corrupted and buried so deep that nothing but an earthquake can bring it once more near the surface, so as to be in reach of "the common people," for whom it was specially designed; for such heard the Christ "gladly," while others rejected the plain and unvarnished truth He proclaimed. The conduct of the theologians of those days was not unlike multitudes who have lived since that period. They despised the teaching of the Carpenter of Galilee, and the fishermen who followed in His train. Too proud and lifted up with the idea of their wisdom and knowledge, and enchained by their traditions, to listen patiently to such teachers, they haughtily asked, "How knoweth this man letters, having never learned?"

Well did the Apostle say, "Not many wise men after the flesh, not many mighty, not many noble" embrace the truth of God: for that truth shows man to be of the dust; and, through sin, returning to the dust, a corruptible, mortal, perishing being, returning to the condition from whence he came, with only one remedy for his mortal, dying condition; viz., the impartation of a divine life through a new creation in Jesus Christ, God's one and only appointed LIFE-GIVER. Destitute of this new and Divine re-creation man perishes "like the beasts that perish." Such is the testimony of God concerning man.

Theologians seek, by every possible device, to overthrow God's announcement of such a destiny for the natural man, or man as he is by his creation or natural birth. They seek proof, where there is none, that man has an undying nature, spirit, or soul, begotten of God at his creation; a mere assumption from their traditions; and from this assumption they proceed to change the language of revelation from its natural and obvious meaning to make it conform to the first contradiction of God's testimony that *man* "was taken out of the ground: dust *thou* art, and unto dust shalt *thou* return."

In opposition to this, it is affirmed, man is of "divine parentage"—"with a life like its Begetter"—"who is eternal, because he is a son of God." Such is the assertion of Mr. Jukes, whose article in "The Rainbow" we remarked on last week, whose position, we then said, and now repeat, though "ingenious, seems to us to unsettle all faith in revelation." Because his assumptions, expressed in the above quoted language, compel him to give such a construction of the language of the Bible as would destroy all confidence in any other book, if applied to its language: it means anything that a fancy mind is pleased to make it.

Adam's death, according to Mr. Jukes, was

"A spiritual death, by which, as soon as he had sinned, he was separated from God, and cut off from God's kingdom." . . . "Man has again to die to sin in spirit, and so, by this second spiritual death, come back out of that power of darkness into which he fell when he died to God," etc., "he lives through all these deaths, and lives on still through the death of the body, which may follow these deaths—all this shows death is not annihilation," etc.

Thus the first death is a spiritual one "separated from God." The "second death" is also a "second spiritual death:" a death to sin; the death of the body makes a *third* death. In fact he can multiply deaths *ad infinitum*. It will be seen that the "second death" of Mr. Jukes is a blessed affair; it is a death "to sin in spirit," by which the sinner is made alive to God. Jesus saith, by the Spirit, "He that overcometh shall not be hurt of the second death." True, saith Mr. Jukes, for, that death is a "second spiritual death" by which he "dies unto sin." No one has any occasion to fear being "hurt" by such a death. Indeed, Mr. Jukes more than intimates that "the second death" is embraced in, or is "a part of the promise, 'I make all things new.'" Those going into the other world in spiritual death, are not by that "delivered out of that dark and fiery world into which it fell by disobedience," etc. I yet he asks,

Shall it therefore never be delivered? What saith the Scripture? That blessed word distinctly teaches that there is a death, the "second death," even to these "lost ones," etc. What then to such must this death be? I ask you, what is any death, but separation from the life and world which up to that death has been lived in? Why then, if by a death to sin the fallen spirit in the elect comes back by this dissolution into God's life, should you say that the same fallen selfish, devilish, spirit cannot be brought back to God by a death to that life in the non-elect, that is, in those who are not first-fruits?

Thus, according to Mr. Jukes, "the elect" die "the second death" before their bodies die, i. e., they "die to sin," and the "non-elect"—"devilish" creatures—die "the second death," after they enter the next state; then "the promise" of that death is made good to them, and they die there the "second death," i. e., they "die to sin" and are made alive to God "in the lake of fire and brimstone." A blessed means of grace, truly!

Behold the earthquake shock, ye immortal soul theorists! See what struggles the human mind is passing through to get deliverance from the consequences of inherent immortality! Say not that the theory of immortalty you hold is not responsible for such positions as Mr. Jukes takes. It is responsible for them. No mind with human sensibility and untrammelled by the traditions of men, can help rejecting the doctrine of eternal torments. Nothing but priestly dogmatism can hold any mind up to the belief that God their Maker has ever brought into being a creature for such a doom.

Let the Bible doctrine that man is a unit in his nature, created of the dust of the earth and made alive by the breath of the spirit of life, common to all breathing creatures; and that God designed him for a higher, a divine or unending life, if he proved obedient on trial under a law subjecting an intelligent mind to the will of his Creator; but determined if man failed in the trial he should die; that is, should be dissolved into the original elements out of which he was produced: let these truths be proclaimed and they dissolve and annihilate such vain traditions as inherent immortality; and, along with that, such perverting of the words of eternal truth as that practised by such writers as Mr. Jukes.

Then men will see what need they have of Christ; and that without Him they will "utterly perish in their own corruption, like natural brute beasts." 2 Pet. ii., 12.

We have not yet said all we may on Mr. Jukes' article, and the inevitable result of his positions; which are sufficiently manifest to show where the inherent immortality theory will lead men when carried to its legitimate results.

FIRST PRINCIPLES.

WE will briefly state what we regard as first principles. By Adam all men are mortal, dying, corruptible creatures, and have no immortality or endless life in them: so that by generation, or birth, no man has any hope or prospect beyond this present life. Therefore, unless some other medium is provided of God, all Adam's race would perish and cease to be, or "be as though they had not been," Obd. 16. While thus situated, God so loved the world, or race of Adam, that he gave his only begotten Son, that whosoever *believeth* in him should *not perish* but have *everlasting life.* He gave him to be "the resurrection and the life," without which no soul of Adam's race would ever have seen a *future life.* Here are first principles; and without understanding these distinctly and clearly, the vision of every man is beclouded, his mind more or less bewildered, and he will be very likely to substitute something else for Christ, and think more of it and talk more about it than of Him who came into the world that men might *live* through him. But men have personally sinned, therefore we call upon them in the language of Peter, Acts iii., 19, saying, "*Repent*"—change your opinions or mind concerning Christ and the work he is to accomplish for you—[for so the original signifies]—"and be *converted*"—or turned about—face the other way. They were following the First Adam, and going to death and corruption; but by turning about, following the second Adam, and being united to him by *faith*, they become "partakers of the divine nature," which is in Christ, and thus in the way to incorruption, immortality, *eternal life;* and their sins are "blotted out," to be remembered no more; thus will "times of *refreshing* come from the presence of the Lord:" literally, a *breathing* time—to recover one's breath; in other words, the resurrection, when all who have the Spirit that was in Christ, by which God raised him up from the dead, will be made alive—made *to breathe again*, and die no more. And this will be when "God shall send Jesus Christ . . . whom the heavens" will retain "until the times of the restitution," etc.

But brethren may think we are on the higher principles. Well, be it so. Paul was for forgetting or leaving the things behind, and reaching on to those before, "not laying again the foundation of repentance from dead works, and of faith toward God; of the doctrines of baptisms," etc. We shall do well not always to remain *babes* or children, but grow "up unto the measure of the stature of the fulness of Christ," that we may be of "full age."

NATURAL MORTALITY.

A CORRESPONDENT writing to Dr. Leask, editor of "The Rainbow," speaks as follows:

"Never any subject discussed in the 'Bow' has given me greater pleasure than that concerning the end of the wicked. I have long been assured, upon the whole evidence of the case, that no theory is or can be further from the truth than that awful one of the unending, unmitigated, torment of the lost. I do not wonder that many whose bowels of compassion and tender mercy, beholding their fellow-sinners now unsaved, should run upon the other but surely less fearful rock of error, and attempt to prove that as the design of punishment is remedial, God will finally cleanse and redeem all the wicked. This latter theory overlooks the fact that death punishments with us are unalterable and irremedial, and that death, the wages of sin, is not remedial with God. Both theories are alike based upon the false and untenable assumption of man's natural immortality."

We are rejoiced to find such sentiments entertained by some of the writers in England, and hope the number may be mightily increased.

The true wages of sin is death, in the proper sense of that word; and this should end all controversy as to what is the end of the incorrigible sinner; and that when once such go into death, that death is never revoked. To make him alive, to take life away again is as irreconcilable with justice as it is abhorrent to mercy and love; and in our mind is an impeachment of the oath of God that He has "no pleasure in the death of the wicked," Ezek. xxxiii., 11.

The above writer, in "The Rainbow," sees clearly, as every other impartial mind might see, that the doctrine of inherent immortality is the one root from which arise the two "upas" trees—eternal torments and restorationism—which poison all the theological atmosphere of Christendom. The first of those trees has been girdled, and is in a dying condition; but the other is still flourishing and increasing in its poisonous qualities, silently spreading in all the churches and affecting the ministry very extensively, though few only openly avow themselves inpregnated by the virus; yet some in England, it seems, are confessing their apostacy from the theory of endless torture to final restoration.

The latter theory is less offensive to the sense of justice God has implanted in the human breast, than the former: but the latter is utterly irreconcilable with the plain meaning of language, and therefore a hazardous experiment with the testimony of God that, "The soul that sinneth it shall die" (Ezek. xviii., 2, 20), and a multitude of texts of like character. It is better to inform men that, "*Now* is the accepted time; behold now is the day of salvation." 2 Corth. vi., 2. If this day of salvation is neglected there is no promise of a future day to secure life eternal; for, "If ye believe not that I am He, ye shall die in your sins," said Jesus, John viii., 24. Dying in their sins, recovery from death is impossible; because death is the extreme penalty of law; and "the sting of death is sin" (1 Corth. xv., 56), "and the strength of sin is the law;" so that those who come under death by the transgression of law, are "holden by the cords of their sins;" Prov. v., 22; and "shall not see life, but the wrath of God abideth on them." John iii., 36.

OUR ANNIVERSARY.

THURSDAY, September second, is the time for the annual meeting of the LIFE AND ADVENT UNION. The place will be in the "*Life and Advent Mission Tent*" in Springfield, Mass., at the hour of two o'clock in the afternoon. An informal meeting will be held at nine o'clock in the morning, in the same place, for the exchange of thoughts on various matters relating to the Union and its work.

To provide for the continuance of the HERALD OF LIFE will be the principal business of the Union. Next in importance will be the matter of issuing and circulating Tracts; that this work, which has accomplished so much, may be prosecuted with still more efficiency.

Both of the foregoing subjects call for our united and increased exertions. Let all the friends who can possibly be present not fail to do so. Those whose circumstances will not permit this, should communicate immediately with us, stating how much can be relied on from them for each of the above objects. You know the value of them to you and to the cause to which they are devoted. They are needed no less now than when first originated under the "*Chestnut Tree,*" at Wilbraham, in 1863. A great work has been accomplished in the six years since that time. True, we have had our trials, but we have the consolation that amidst them all the Lord has sustained and prospered the work, so that the prospect of increased usefulness calls for increased efforts to push forward in promulgating the Gospel of "LIFE IN JESUS CHRIST *alone.*"

Shall we not give thanks and take courage at our coming anniversary? Let us give all the praise of all the good accomplished to "God and the Lamb."

"YOU ARE IMMORTAL."

THE tract with the above heading, on which we remarked a few weeks since, it seems was written by "B. North, Esq.," and was called a "Gem." A correspondent in the West says, "It was published in a Cincinnati paper in 1858, and highly commended by the editor; it was taken from the *British Messenger.*" Our correspondent wishes our Remarks on it issued in a tract; and says, "You may take my order for $5 worth when published."

It is now issued in an eight, page-diamond edition, tract, and sold at 75 cents per 100, postage included: or $7 per thousand. Send your orders for all you want.

The article "LITTRE DENE" is also issued in the same form and style as the above, and sold at the same prices.

Both tracts are got up very neat, and make a handsome "pocket pistol," ready always for use.

Those who have made pledges for their publication will favor us by forwarding the amount as soon as possible.

A VOICE FROM KANSAS.

M. JARED writes: Please send me, by mail to Farlinville, Linn Co., Kansas, your work "LIFE ONLY IN CHRIST." I wish thoroughly to investigate your *new* doctrine; and if it be *Bible* doctrine, then I must advocate it at all hazards. There are some difficulties in my way, but investigation may clear them away. I will mention a few of them.

1. If faith in Christ, alone, secures a resurrection, what becomes of those dying in infancy? do they perish?

2. How can God reward men *according to their works* if the wicked are never raised from the dead?

3. Why has God appointed a day in which he will judge the world in righteousness, after death, if sinners are never raised?

4. Why did Christ and Paul teach that there will be a resurrection both of the just and unjust?

Yours, for Bible truth.

RESPONSE TO THE FOREGOING.

"1." We do not teach or believe that "faith in Christ," *alone*, secures a resurrection. Where Christ is preached, and the person is capable of the exercise of faith, faith is essen-

tial; but it is the indwelling of "the *Spirit* that raised up Christ from the dead" that "secures a resurrection." See Rom. viii., 11, and like passages. That indwelling Spirit can be imparted to such as never heard the outward word, or are incapable of understanding it, as children are, if God pleases.

"2." What is the final reward of every man? Is it not Life to one class, and Death to the other? God then "rewards men according to their works," by a resurrection of one class out from among the dead, if dead at Christ's return from heaven: or, if alive at that time, changing them in a moment to immortality. The other class He rewards by condemning them "not to see life," if dead; or, if alive and have disobeyed God and the gospel of his Son, they will "be punished with everlasting destruction from the presence of the Lord and from the glory of his power." See Math. xvi., 27; 1 Corth. xv., 51-53; 2 Thess. iv., 16, 17; Phil. iii., 11, 19-21; 2 Thess. i., 7-9; John iii., 36; John vi., 53, 54, and as many parallel texts as you can search out. You will find there is no lack of evidence as to this point.

"3." As to this question, God has appointed no day "after death" for a day of judgment: but our tract on "The Judgment," which we sent you, will probably be all the answer you will need on this question; yet, even supposing a day of judgment "after death," it does not follow that the wicked dead are to be made alive to be judged, but are judged while dead and condemned "not to see life," but to have "the wrath of God abide on them," and thus "remain in the congregation of the dead." Prov. xvi., 21.

"4." Neither Christ or Paul taught the living from the dead of the unjust. That some of their language may seem to teach such an idea we do not deny; but that either of them plainly said the wicked dead should live again, or be made alive from death, we deny; and such a construction of their language is a palpable contradiction of positive testimony to the contrary. But please read our work on "LIFE FROM THE DEAD," which you have in the volume sent you: also, our sermon on the "DOOM OF THE UNGODLY:" which if you have not we will send you.

THOUGHTS ON RESURRECTION.

BY STEWART CARLISLE.

BR. STORRS: I am happy to inform you that the truth is making some progress; though not so rapid as we could wish. As we have no preaching of our own, I still visit the orthodox churches, and the more I hear from them, the more fully am I settled in my present faith, that there is no future Life out of Christ.

A short time ago while engaged at my work I was thinking of the doctrine of the Resurrection as held forth by the Saviour in his interview with the Sadducees, after declaring them to be in error because of their ignorance, He proceeded to show them that "those who are worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the Resurrection. Now that the dead are (will be) raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob: for he is not the God of the dead, but of the living; for all live unto him." Luke xx., 35, 38. The last verse quoted was particularly the subject of my meditation. "God is not a God of the dead, but of the living; for all live unto him."

Now the popular teaching of orthodoxy is, that not only Abraham, Isaac and Jacob, are now alive, but all those in every age who have breathed the breath of life are now, and will never cease to be in a state of living, conscious existence; that the soul being the essential man, and incapable of dying, the essential man is still living, and then no matter whether it were the beloved disciple John, or Judas Iscariot, if they are living, then, God is their God; for "all live unto him;" and here we have universal salvation fully established from the orthodox stand-point. But then what must be done with the first clause of the text, "For God is not the God of the dead?" who are these dead of whom, "God is not their God?" Orthodoxy says, they are all alive; but for some reason their creed-makers managed to put in their creeds something concerning a resurrection of the dead: dead what? dead men? Why, they affirm that all are living! but Jesus says, "God is not a God of dead, but of the living; for all live unto him." Now, if orthodoxy be correct, and the soul be the essential man, and is incapable of dying, but must live forever, (notwithstanding God has solemnly declared, "The soul that sinneth it shall die,") then the question of who are the dead of whom God is not their God? is one that ought to be definitely explained by our orthodox brethren, for if the glorified in heaven "are now striking their golden harps, and waving their palms of victory, and walking the gold-paved streets of the new Jerusalem, and bathing in the river of the water of life, and plucking the ambrosial fruit from the tree of life" (if, we say), they are now where there is fulness of joy and pleasure forever more, how then can their joy be increased, or their pleasure be extended by a union with that body which was only an impediment in their way and served only as a "prison house," in which they were confined until their kind friend, "death," opened the gate to endless joy; and as they pass its heavenly portals they turn to their great deliverer "death," and shout in grateful triumph, for his kind office performed, "Oh death where is thy sting:" one would think they should be more grateful to their friends.

May the good Lord save us from this (our enemy), and from his sting. This being the teaching of orthodoxy, if it be true, then it follows that Abraham, Isaac and Jacob, and all the "dead," can never have a resurrection; for there can be no necessity for such a thing from the orthodox view; and it amounts to a virtual denial of the doctrine; for God not being the God of the dead, but of the living, and orthodoxy affirming that all are alive, then the "dead," of whom He is not the God, are only the carcasses of men who have died; and God not being their God takes no account of them at all; hence universal salvation and no resurrection of the dead, are the plain teachings of this passage from orthodoxy's stand-point. Oh, these "traditions of men;" this "handling of the word of God deceitfully;" this "turning of the truth of God into a lie;" this "putting darkness for light, and light for darkness" must surely have an end; and may the Lord hasten it in his time.

How different from this is the plain, simple teaching of Prophets, Jesus and his holy Apostles. Paul, the great apostle to the Gentiles, tells us that Abraham, Isaac and Jacob, and all the host of worthies who lived and labored and suffered for God, "these all DIED in faith, not having received the promises, but having seen them AFAR OFF, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth: Heb. xi., 13. Would it not have been just as well for him to have told us that their "immortal spirits had escaped from their earthly prison; that having found death the 'gate to endless joy,' they passed with more than lightning speed through the trackless ether, and had gained the port of endless bliss, and that with angels and archangels they are now swelling the grand chorus of the celestial city in the glory land, "and that they are now looking over the battlements of heaven, anxiously awaiting our arrival?" Could he not have told them so? Yes, if it had been true he could and would; for he "kept back nothing that was profitable," but "declared unto them the whole council of God," for "God had revealed unto him the hidden mystery which had been hid from the world for ages," and was only made manifest in his time; and he knew that in the counsel of God, as revealed to him, that when death ensued, the only way into a future life was by a resurrection from the dead; and in order to "attain unto this resurrection from the dead" he labored night and day to "know Christ and the power of his resurrection, and the fellowship of his suffering, and to be made conformable to his death;" or, in other words, "he fought the good fight of faith and laid hold upon the hope which was set before him," which was "the hope of eternal life"—"which was the hope of the promise made of God unto the fathers; unto which promise our twelve tribes instantly serving God day and night hope to come; for which hope's sake, King Agrippa, I am accused of the Jews." "Why should it be thought a thing incredible with you that God should"—take men to heaven when they die!—no; but "that God should raise the dead."

Abraham, Isaac and Jacob, with all the good and holy of every age DIED in faith, and the oath of God is a certain guarantee that their faith shall be honored by a resurrection from the dead, and their complete and eternal possession in endless felicity of the promise made of God unto them previous to their death. There is a wide difference between those who die in faith, and those who die in wilful unbelief; while the former die in faith under the promise of living again, their future life is just as certain as the word of God is true; hence, God is their God; for to him their death is only a temporary suspension of life; while the latter are "without God, and have no hope in the life to come, in their death. They "are like the beasts that perish;" and, having "wandered out of the way of understanding, shall remain in the congregation of the dead;" and thus dying and returning to the dust, they are dead; and God not being their God, theirs will be the unbroken silence of eternal DEATH, for, "the soul that sinneth it shall die;" "for the wages of sin is death," and those who wilfully reject the offer of eternal life, and live for the gratification of their animal passions only, "are worthy of death;" for "the end of those things is death."

Lord help us to fight the good fight of faith and lay hold on eternal life; and then whether we live or die we are the Lord's.

WILMINGTON, Del., July 22, 1869.

REMARKS ON CHRIST'S TEMPTATION.

BY R. F. ROWELL.

"He was tempted in all points *like* as we are."

WE read, "Then the devil taketh him up into the holy city, and setteth him on the pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Can any one be tempted with an object for which they have no desire? Surely not. But Jesus *was* tempted to cast himself down.

Wherein, then, did the temptation consist?

Let those answer who believe in a personal spirit-devil, if they can; but as for me, I am not prepared to believe that Jesus had such a propensity to please the devil as to *desire* to perform such a feat to amuse or gratify him.

"Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me."

Now, admitting that there was a spirit-devil there tempting Jesus with the offer of the kingdoms of the world, did they belong to him to give? *No.* Could he then have given them to Jesus, if he had fallen down and worshipped him? *No.*

Did Jesus *know* that to be a fact? *Yes.*

How then could Jesus be tempted with a promise from the devil which he *knew* he could not perform?

For an answer to these questions I will cite you to Br. Storrs' work on the "DEVIL—SATAN—DEMONS," which I have read with profit and interest, as, also, "Halsted's Theology of the Bible." I am persuaded, the doctrine of a spirit-devil, with all its absurdities, need only to be brought to the light of revelation and reason to vanish like the dew before the sun.

EAST ORRINGTON ME., July, 19, 1869.

GOD'S WORD ABIDETH FOREVER.

SOME six hundred years before the birth of Christ, God commanded the prophet Jeremiah to go to the house of the Rechabites, "and speak unto them, and bring them into the house of the Lord, and give them wine to drink." Jeremiah obeyed, and when he had brought them into the house of the Lord he set before them "pots full of wine, and cups, and said unto them, drink ye wine." But the Rechabites said "We will drink no wine; for Jonadab, the son of Rechab, our father, commanded us, saying, ye shall drink no wine, neither ye, nor your sons forever; neither shall ye build houses, nor sow seed, nor plant vineyards, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. Thus have we obeyed the voice of Jonadab, the son of Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters: nor to build houses for us to dwell in; neither have we vineyards, nor field, nor seed; but we have dwelt in tents, and have obeyed, and done according to all Jonadab our father commanded us." Then the Lord told Jeremiah to go and say to "Judah, and the inhabitants of Jerusalem, will ye not receive instruction to hearken to my words? The words of Jonadab, the son of Rechab, that he command his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, . . . but ye harkened not unto me . . . Because the sons of Jonadab the son of Rechab, have performed the commandment of their father, which he commanded them; but this people have not hearkened unto me; therefore thus saith the Lord God of Hosts, the God of Israel, behold I will bring upon Judah, and upon the inhabitants of Jerusalem all the evils that I pronounced against them; because I have spoken unto them, but they have not heard, and I have called unto them, but they have not answered." Then, because the Rechabites had been faithful to the commandments of their father Jonadab, "and kept all his precepts," God instructed Jeremiah to say unto them, "Jonadab the son of Rachab shall not want a man to stand before me forever."

How truly the evils that were pronounced against the Jews had come upon them; how for many centuries they have groaned under the weight of them all must know. They have been despoiled, driven hither and thither among the nations, and, as a people, have no home. It was threatened them, "the Lord shall scatter thee among all people, from the one end of the earth even unto the other . . . and among all these nations shalt thou find no ease . . . but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life." Surely the Lord has thus far dealt with Judah according to his word. Has he dealt thus with the sons of Rechab? When Dr. Wolff, of England, was in the East he was, at Mesopotamia, shown one of that ancient people, the Rechabites. I showed him, says the Dr., the Bible in Hebrew and Arabic, which he was rejoiced to see, as he could read both languages. After having proclaimed to him the tidings of salvation, and made him a present of the Hebrew and Arabic Bibles and Testaments, I asked him—"whose descendant are you?" "Mousa," said he, "is my name, and I will show you who are my ancestors;" on which he immediately began to read from the fifth to the eleventh verse of Jer. xxxv. "Where do you reside?" said I. Turning to Gen. x., 27, he replied, "At Hadaram, now called Simar by the Arabs: at Uzal, now called Sanam by the Arabs;" and again referring to the same chapter, verse 30, he continued, "at Mesha, now called Mecca, in the deserts around those places. We drink no wine, and plant no vineyard, and sow no seed; and live in tents, as Jonadab, our father, commanded us. Hobab was our father, too. Come to us, and you will find us sixty thousand in number."

Just here let us again read the promise; "Therefore, thus saith the Lord God of Hosts, the God of Israel, Jonadab, the Son of Rechab, shall not want a man to stand before me forever." What proof is this of the truth of Scripture, and of the stability of God's word. A people faithful unto instructions from their father, received the promise of safety and continuance, and though more than two thousand years have since fled, the promise stands sure. The Jews though wanderers throughout the earth, are, for some glorious divine purpose, preserved a distinct people. If God has given unto them promises reaching beyond their cursings, He will be very likely to perform them also. L. C. T.

BLOOMFIELD, N. J. July, 1869,

"CONDITIONAL PROPHECY."

THIS is a phrase often used in this country by those who reject the idea of the fulfilment of some of the prophecies of the Old Testament. In England they call them "*Lapsed Prophecies;*" which means, "made void"—not to be fulfilled. We utterly reject all such ideas; and have repeatedly expressed our mind on this question. On some of the last chapters of Ezekiel, we have hesitated to express a positive opinion on account of some expressions in chap. xliii., 9-11, which seemed to indicate conditions. On a more careful examination of these verses, we are inclined to think the language does not warrant the idea that the *prophecy* is conditional, but that the conditions relate to another matter.

On this subject we give a communication to "The Rainbow" from an eminent prophetic writer in England. We do not indorse all his remarks, but give them as his own: most of them we do heartily approve:

LAPSED PROPHECIES.

DEAR SIR: Allow me to trouble you with a few lines on the subject of "*Lapsed Prophecies.*" This subject has been brought forward once or twice in the *Rainbow* by some of your correspondents, and appears to me to be founded on a mistaken view of the mind of God. There can be no such thing as a lapsed prophecy in the word of eternal truth. There may be *promises* made on certain conditions, and then held back when those conditions have not been fulfilled. But to foretell a thing, and not to accomplish it, would be contrary not only to the dignity, but even to the faithfulness of God. Let it be observed, that in the last prophecies of Ezekiel there is not one word spoken as to conditions. The prophecies are straight-forward and absolute, without any condition being annexed to them. There is not a word said as to the possibility of their failure; therefore the truth of God requires absolutely that they should not lapse or fail. Even the conditional promises made to Israel have none of them lapsed. They are merely deferred till a future time, when Israel shall "look on him whom they have pierced." How then can we suppose that an unconditional prophecy can lapse, when even conditional prophecy has not lapsed?

This mistake has arisen from the difficulty of believing in the restoration of Jewish sacrifices hereafter. But where is the difficulty in believing in their restoration, if it be rightly considered? Those sacrifices will not be sacrifices of atonement, but only of commemoration. They will only serve to commemorate the past sacrifice of the "Lamb of God." Now, it appears to me to be so far from being incredible that the sacrifice of the Son of God should be commemorated by future sacrifices of certain appointed victims, that it would rather be incredible that so great a sacrifice should be left forever without anything to commemorate it. I appeal to almost any of your readers if it would not be more reasonable to suppose a future sacrifice offered in Jerusalem, to commemorate the sacrifice on Calvary, than to imagine that nothing whatever should take place in memory of that great event, on the very spot where the sacrifice itself took place, and among the very people whose ancestors had consummated that crime! I believe, therefore, that the restoration of Jewish sacrifices is not only possible, but that their non-restoration would be so strange as to be almost incredible.

Dear sir, let us never hear again of such a thing as a lapsed prophecy. It is only a more decent phrase for "an unfulfilled promise." For, observe once more, that there are no conditions mentioned in Ezekiel. If once we let loose the waters, who can tell where they will stop. We might just as well suppose that the prophecies of St. John in the Book of Revelation would turn out, by-and-by, to be lapsed prophecies; and then we might bid farewell to the second advent, and put a stop to the "Rainbow:" or St. Paul's prophecy in 1 Thess. iv., might just as well prove a lapsed prophecy. And from lapsed prophecy, remember, there is but one narrow step to lapsed redemption. The Jews will offer sacrifices hereafter to remind them of that sacrifice of atonement which they, unconsciously, offered upon Calvary before. I remain, dear sir, Yours, sincerely,

TORQUAY. R. A. PURDON.

A SINGULAR STATEMENT.

IN "The Rainbow" we find the following statement, by one of its correspondents, in relation to Napoleon I.:

I remember "the last days at St. Helena." I knew some of the persons sent there by our government. There were two or three officers and a lady who had a prayer-meeting frequently on his behalf, for some months before the Emperor's death. There were boxes of books allowed to be sent to him, among which was a copy of the Old and New Testament, of course in French, with Dr. Bogue's Essay on its Inspiration and Value, with it, which he duly received. Napoleon studied these books dilligently, and it was returned after his death to Dr. Bogue's family—marked notes in the margin with the Emperor's own hand. Many nights, when he thought no ear was open, save the hearer of prayer, he spent hours in prayer to the God and Father of him who is able to save to the uttermost all who come by him. It was never known that he unbosomed himself to a fellow-mortal; he refused all church ministrations, he made no sign to man but the calm beauty of his expressive face seemed to testify that he had peace with God. These things were known in the household.

The following curious note is attached to the article from which the foregoing extract is taken:

"It may be information to some of your readers to be told that the title of Napoleon III. had its origin in the mistake in the printing of the placards, by which he was proclaimed Emperor. A note of admiration was placed after Napoleon II.! thus the printer read it III.; and when shown to the Emperor, he said, 'Let it stand, it is no matter.' Already thousands had gone through France, and they were rather hurried in those days."

THE BEAUTIES OF KANSAS.

ELD. B. MATTHIAS seems amazingly charmed with that State. He writes as follows:

A word about this country. In all my experience I never saw such perfection in nature.

Not as good and orderly as when the morning stars sang together, and the sons of God shouted for joy. It has its ills and spasmodic turns: flashes vivid lightning, and rolls terrific thunder: it entertains and nourishes depredators, in insects, worms, borers, and moles, not peculiar here; they are everywhere—God's tax-gatherers. But the crows and hawks are civilized. The corn is not disturbed by any thing; no scare-crows are used. Hawks don't catch chickens. They are plenty but they pass over the prairies looking for other game—moles, mice and snakes.

The scene is not unbroken prairie. The settlers among the first things they do is to plant orchards, which do exceedingly well—and forests, that grow fast. Instance, eighty rods in front of our cabin lies an enclosure of forty acres: ten of which is a forest of maples in lines, from the seed, from seven to ten feet high, but three years old: besides this, a vineyard and orchards of apple and peach trees, and other varieties; the whole surrounded by a dense fence of the Osage orange tree, full of thorns, and bears very large oranges, not eatable, however. The tall poplar, that became a nuisance in the East, flourishes here and is among their plantings. In an oblique direction, twice eighty rods, lies another forty acres inclosed and stocked in the same way. In our rear, across a forty-acre lot, there is another of the kind, well occupied with the varieties before named. The most noticeable is a lovely orchard of bearing apple trees. These form the rule. You can see these clumps of trees in all directions and at various distances. We are in the latitude of Washington, D. C. Our warmest days have been about 82, and the wind refreshing. The east and south winds are pleasant here. None of that blasting chill that accompanies those winds in the East. The soil is clay and sandy loam, alternately, according to the elevations or depressions. I don't know its depth by actual measurement, but deeper than an ordinary post hole: so far I have *been down*. This has accumulated through long ages by the decomposition of the heavy crops of grass and flowers, and most likely it is in its primitive form, in the make of the surface. It produces, abundantly, easy and vigorously.

The farmers and the rest, are by no means hard workers.

All agricultural machines are, I think, in use here. I have seen hundreds of loads pass our cabin door. Don't be surprised! I have seen more teams pass this way and that, than I ever imagined passed on any road. Perhaps the travel on this road exceeds any other in the world. I have sometimes noticed seven and eight in a string. They could not be entertained on the road if they were disposed to the luxury. Their way is to camp on the prairies, turn their team out to grass, and the men and women take to their coffee, and the rest, and then turn into their wagons or under them, wrapped in their blankets. Camp fires, of course, which are a nuisance, for we don't know whose wood they burn.

Farming is not hard work here.
They ride when they plough,
They ride when they sow,
They ride when they reap,
And ride when they mow.
They ride when they gather,
They ride when they scatter,
They ride when they row,
And that's what's the matter.
They ride when they plant,
On a new kind of dropper,
When, with each revolution
Corn falls from the hopper,
If more than this you care to know,
They choose to ride where e'er they go.

REMARK BY THE EDITOR. We do not think Kansas is even restored. Beware of the "leeks and onions," lest there should be a "fall in the wilderness." Let us look for the restitution under Prince Immanuel, and keep our eyes on the heavenly land. Let us remember, "This was the iniquity of Sodom, pride, fulness of bread, and abundance of idleness. Ezek. xvi., 49. Work, pretty hard work, too, is more promotive of man's best interests than too easy a way of getting his bread.

So God appointed, "In the sweat of thy face shalt thou eat bread till thou return to the ground."

A CORRECTION.—In the "Crisis" of June 16th I put a letter from Bro. Dobney, of England, in which the word "not" is left out by mistake; it should read, "Mr. Dunn owns the Bible is so silent about it [the intermediate state], that he knows *not* that sinners are on probation there." J. BLAIN.

We copied the letter from the "Crisis" of which Eld. Blain speaks, and of course the error also. It struck us as a very singular argument, as it stood, and we said so at the time. We now copy the above correction from the "Crisis" of last week.

"Mr. Dunn" may yet learn that "the Bible is silent about" his idea of a future probation and restoration of sinners who have died in their sins. That notion is the grand error or "mistake" with him; about which, to say the least, "the Scriptures are so silent that he knows *not* that sinners are on probation there."

FROM WM. H. SPENCER.

ROCHESTER, N. Y., July 13, 1869.

BR. STORRS: The battle is raging here, and the Life views are the exciting topic throughout the Advent body. Henry Pratt has become alarmed, and taking the church under his parental arm promises to shield it from the influence of the soul-destroying non-resurrection heresy. He is working with all his might and strength against it; but his foolish impetuosity in opposing Life views by attacking me from the pulpit is really doing more good than harm. While the lion roars with rage, raising a terrible dust, I quietly advance on their works of defence, in the strength of the Lord. Much inquiry is awakened, and I take special pains in answering inquiries, and endeavor to leave suggestive ideas upon the minds of all. My little tract, "The Divine Plan," which has reached its second edition, has been greatly instrumental in producing this condition, as it has led the mind into a channel of inquiry, which generally results in thorough investigation of the subject. I am determined to push the battle here as the Lord may lead. The prospect looks glorious! Praise the Lord!

WM. FORRESTER, Dundee, N. Y., writes: Please say for the benefit of any who are afflicted with the "BLEEDING PILES," use "Bittersweet Ointment," when going to bed, made of Bittersweet and fresh butter; also, make a steady drink of Red Raspberry tea, not very strong. I have received special relief from these remedies, which I wish to make known to all thus afflicted.

BOOKS FOR SALE.

I HAVE a few more books to dispose of, and herewith present a list with prices annexed, mail and express paid by myself. Englishman's Hebrew Concordance, handsomely bound, $25; Roy's Hebrew and English Dictionary, $6; Hebrew Grammar (Gesenius), translation of T. J. Conant, $2; Donnegan's Greek Lexicon, $4 50; McClintock's Greek Grammar or first book in Greek, $1 25; Eclipse of Faith, $1 50; and The Defence of the Eclipse of Faith, $1 25. Any of these works will be forwarded at once on receipt of the price.

F. H. BURBANK,
S. W. cor. 7th and Spring Garden streets,
PHILADELPHIA, PENN.

CAMP-MEETING IN MAINE.

AT a meeting in Holden, last Sunday, the brethren decided to have a Camp-Meeting in the vicinity of Bangor, to commence about Sept. 13th. Particulars hereafter. For the Brethren, GEORGE W. BROWN.

ORRINGTON, July 19, 1869.

MARRIED.

ON the 5th inst, by J. S. Finney, Esq., TIMOTHY E. CORTESS, of Chatfield, Minn., and Mrs. J. E. CURTIS, of Canoe, Iowa, at the bride's residence.

BUSINESS MATTERS.

One Dollar each from—S. A. A. Smith, David H. Baker, Wm. Shough, Mrs. S. N. Colby, Israel Camp, Wm. Brenard, P. Barnes Mrs. L. Johnson, Samuel Moulton, Ezekiel Moulton.

Two Dollars each from—James Hays, Wm. Baldwin, John Eakley.

Various sums—D. B. Salter, $25; to be applied. A. A. Babcock, $5; Geo. W. Denny $50 on pledge; John Buttolph, $2 50; L. F. Arnold, 50 cts.; J. S. Gorton, $1 50; Mrs. E. D. Hitchcock, $1 50; pays to No 308, G. L. Hart, $4 on pledge; Peter Farry and John E. Hulick, each $3.

Received for Tract Fund.

T. R. Crocker, Brooklyn, N. Y. $2 00
D. M. Canright, Sigourney, Iowa 1 00
Wm. W. Hosford, New Britain, Conn . . . 5 00
A. Powell, New Britain, Conn 2 00

TO CORRESPONDENTS.

A. A. BABCOCK.—Your paper has been sent regularly. Let us know what ones you have not received and we will supply if possible.

Parcels sent since last issue.

A. A. Babcock . . . . by mail
R. F. Rowell . . . . " "
David H. Baker . . . . " "
Capt. Frank Norton (one book) . . " "
A. Pickell . . . . " "
John Buttolph . . . . " "
Judson Buttolph . . . . " "
A. B. Van Doren . . . . " "
James Hays . . . . " "
Stewart Carlisle . . . . " "
Dr. James F. Lee . . . . " "
Philena A. Mason . . . . " "
D. M. Canright . . . . " "
John Eakley . . . . " "

Pledges for Volume VII.

David H. Baker, Kansas $10

Poetry.

BORN FROM THE DEAD.

Begotten by the word, James i., 18.
Incorruptible seed, 1 Peter, i., 23.
Through the spirit of God, Rom. viii., 11.
From the tomb shall be freed. Hosea xiii., 14.

Salvation, redemption, Rom. viii., 23.
'Tis a *birth* from the grave, John iii., 5, 6.
The *second* in number, Titus iii., 5.
'Tis the truth that will save. John vi., 63.

Sure the child that was born
In the manger so low, Luke ii., 11. 12.
Was born again from the dead; Col. i., 18. Rev. i., 5.
Here's your pattern, you know. 1 Tim. i., 16.

O yes, there'll be sleeping Dan. xii., 2.
In the womb of the earth, Isa. xxvi., 19.
The millions of just ones 1 Thess. iv., 14.
Now awaiting their birth. Isa. lxvi., 9.

Ere Zion travailed Isa. lxvi., 7.
She gave birth to a son, Psa. lxxxix., 27.
The first fruits; 'twas the pledge 1 Cor. xv., 20.
Of a harvest to come. 1 Cor. xv., 23.

The time of deep anguish Hosea xiii., 13.
In his labor for birth, Isa. xxvi., 17, 18.
A nation shall be born Ezk. xxxvii., 12.
In a day from the earth. Isa. lxvi., 8.

The first fruit was holy, Rom. xi., 16.
Will the harvest be tares? Jer. li., 39, 57.
Unjust, unbegotten? Phil. iii., 10, 11.
What! shall a birth be theirs? John iii., 36.

All those that shall arise John vi., 40, 44.
In the future that comes, Eph. ii., 7; iii., 21.
Immortal as angels, Luke xx., 35, 36. 1 Cor. xv., 52.
They are surely God's sons.

W. H. HANFORD.

NEW YORK, July 1869.

Children's Department.

FOR OUR SAVIOUR'S SAKE.

"COME, daughter," said Mrs. Gray, as Minnie appeared in the nursery, "you have had a nice long play since school. Can't you amuse your little sister now, while I prepare tea by the time your papa returns?"

Minnie's flushed cheeks and sparkling eyes told of the enjoyment she had had, but there was something in her manner that also told of her reluctance to leave her play just at present; but possessing an obliging disposition, and loving her mother so dearly, she tried to appear cheerful, and replied:

"Yes, mamma, I will."

The slight struggle between duty and pleasure did not escape her mamma's watchful eye, and with joy she smoothed her golden curls, and softly whispered in her ear: "For our Saviour's sake, dear." She then repaired to the dining-room.

"What could mamma have meant?" thought Minnie, as she pondered upon her mother's words, "I am sure I love little sister most dearly"—and she kissed her rosy lips—"and like to please mamma; but how can I be doing anything for the Saviour's sake, indeed I cannot tell." So the little girl wisely concluded to ask "mamma" the first opportunity.

Presently tea was ready and the lamps were lighted, and all were so happy in the sweet enjoyment of home and the society of one another, that she forgot the sentence that had puzzled her a few hours before. But when bed-time came, and the loving parent bent over her with a good-night kiss, Minnie put her arms around her neck and said:

"Dear mamma, won't you please tell me what you meant by saying 'for our Saviour's sake?'"

Seating herself beside the bed, her mamma said, "Have I not heard my little girl often wish she could do something for Christ?"

"Oh, yes, indeed!" replied Minnie; "whenever I read about how Jesus went about doing good continually. I wish with all my heart, that I could follow his example; but I am only a little girl—what can I do?"

"I wish to remind you, dear Minnie, that this was an opportunity for a little act of self-denial. You must not think, because you are not grown, and are not doing some great act, that you cannot be useful. This world is made up of little things. 'Tis little words of kindness, little deeds of love, that help to make our life pleasant and happy; and it is little girls like you that can send rays of sunshine into their parent's hearts by doing cheerfully what they are told to do. As you advance in life and opportunities for doing good increase, ever bear in mind this sweet motto, and let it be the rule of life:

Did we but view our daily path aright,
Work would seem a pleasure and our duties light;
Our daily burdens we should meekly take,
With this sweet motive—for our Saviour's sake.

—*Church Magazine.*

HONESTY THE BEST POLICY.

ONE day the Duke of Buccleuch, a Scotch nobleman, bought a cow in the neighborhood of Dalkeith, where he lived. The cow was to be sent home the next morning. Early in the morning the duke was taking a walk in a very common dress. As he went along, he saw a boy trying in vain to drive the cow to his residence. The cow was very unruly, and the poor boy could not get on with her at all. The boy, not knowing the duke, bawled out to him, in broad Scotch accent,

"Hie mun, come here, and gie's a han' wi' this beast."

The duke walked slowly on, not seeming to notice the boy, who still kept calling for his help. At last, finding he could not get on with the cow, he cried out in distress, "Come here, mun, and help us, and as sure as anything I'se *gie ye half I get.*"

The duke went and lent a helping hand.

"And now," said the duke, as they trudged along after the cow, "how much do you think you will get for the job?"

"I dinna ken," said the boy, "but I'm sure o' something, for the folks at the big house are guid to a bodies."

As they came to a lane near the house the duke slipped away from the boy, and entered by a different way. Calling his butler, he put a sovereign in his hand, saying, "Give that to the boy who has brought the cow."

He then returned to the end of the lane where he had parted from the boy, so as to meet him on his way back.

"Well, how much did you get?" asked the duke.

"A shilling," said the boy, "and there's half o' it."

"But surely you had more than a shilling," said the duke.

"No," said the boy, "sure that's a' I got; and d'ye not think it's plenty?"

"I do not," said the duke; there must be some mistake; and as I am acquainted with the duke, if you return I think I'll get you more."

They went back. The duke rang the bell, and ordered all the servants to be assembled.

"Now," said the duke to the boy, "point me out the person who gave you the shilling."

"It was that chap there with the apron," said he, pointing to the butler.

The butler fell on his knees, confessed his fault, and begged to be forgiven; but the duke indignantly ordered him to give the boy the sovereign and quit his service immediately.

"You have lost," said the duke, "your money, your situation, and your character, by your deceitfulness: learn, for the future, that *honesty is the best policy.*"

The boy now found out who it was that helped him to drive the cow; and the duke was so pleased with the manliness and honesty of the boy, that he sent him to school, and provided for him at his own expense.

THOUGHTS ON A BIRTHDAY.

THE 5th of July, my seventieth birthday, how weighty the thoughts that crowd memory's tablet in the review of sixty-nine years of responsibilities! Little did I expect to reach this point. The greater part of those who commenced life with me, in my circle of friends, are slumbering in the dust. In reviewing the past, I note the influence of daughter and sister, the eldest of the family circle of six brothers, carefully nurtured in the fear of God by the best of parents, a teacher of youths, a wife; in time, the mother of eight children, a widow with this number to care for alone; now a grandmother, surrounded by lisping infancy. In the wake of all this, I note the influence of neighbor and friend; above all, a disciple of the Lord Jesus. What an array! Who is sufficient for these responsibilities?

Jesus said, if any man love me he will keep my words, and my Father will love him and we will make our abode with Him. Here lies the secret of success. The review of the past is not what I would have it; yet Jesus has many times manifested himself to my troubled spirit to strengthen faith, brighten hope, and encourage in the Christian race; so that I have long believed all was laid upon the altar a living sacrifice. From this point I would raise my Ebenezer, for, hitherto has the Lord helped me; and He has been, through sixty-nine years, chiselling, smoothing, and preparing the material, in this earthly quarry, for that beautiful Temple, to which will soon be added the top-stone, with shoutings of "Grace unto it."

The past reveals to me, in unmistakable light, the faithfulness of Him who has promised. The future looks short, but bright with the rays of the Sun of righteousness. Believing in a union with Him as the branch is united to the vine, I desire, above all things, to see Him whom my soul loveth. So rich is the privilege now of sitting under His shadow, and His fruit so sweet to the taste, what will it be to behold Him face to face?

With the victor's triumph, I review the past and anticipate the future: victory, not my own, but through Christ; rejoicing that the race is so nearly run, and the goal almost in sight. Soon shall we unite with the heavenly orchestra in ascriptions of glory, honor, and thanksgiving to Him who has redeemed us to God by his blood.

We now have a short tarrying time. Beloved sisters in Christ, let us wisely improve it; seeking not high things, but condescend to men of low estate. It was written by an eminent minister, that if two angels were commissioned to the earth, one to wield a sceptre, the other to sweep the street, they would have no choice. So do I regard the honors of earth; a mere bubble: while the approval of Him, who has redeemed us, is worthy the aspiration of every intelligent being.

We who are aged have yet a great work to to do. I often hear the remark that the aged have done their work and should rest. I do not so regard it. Rest has not come yet. Our children, for whom we have so long labored and prayed, are in the heat of conflict in these perilous times, when the rushing waters of corruption seem threatening to engulf and blast all our hopes. How much they need the aid of tried, overcoming faith; the lessons of wisdom and experience that should have been gathered, these many years; the sympathy of our hearts; above all, the fervent, effectual prayer, that avails much. The little ones that gather around our knees, and ask for a story about Jesus, we may write upon their tender minds lessons that will remain when our work is done and our reward given.

The responsibilities of age look to me like gathering influences of a lifetime into one grand focus, and that a luminary to reflect its hallowed light on all around. May this year of my pilgrimage be thus marked, if added to the past; so pure and bright that none may be led into mistakes by it; and many, by its steady light, be directed to the narrow way that leads to Life Eternal.

LUCRETIA B. LAMB.

ST. PAUL, MINN., July, 1869.

A. A. BABCOCK, Albion, Mich., writes: Send me some Campaign Documents. I have scattered many and want more. I have been much confined to the house this season, and my health is poor. I have attended the annual conference of "the one faith:" had a good meeting, but something must be shut out: the non-resurrection of the wicked dead, they say, is no part of the gospel. So it will be good tidings to hear the waiting of the damned in, what they call the second death. A Brother wished to speak of the propriety of "breaking bread" at the yearly pascal feast, as Christ and his Apostles did at the last supper; but this was not allowed. Who shuts out light more than those in high standing. Myself and companion attended the Advent tent conference near Jonesville heard nine discourses, but only heard the word "kingdom" ten times. They seemed to be fearful of giving any hint of a future age. The Methodists, Baptists and Presbyterians were called upon to "come and go with us, and we will do you good;" but believers in the age to come and the non-resurrection of the wicked were "too ultra." But I said what I could, and gave away tracts. God must give the increase. Yours truly, in the Bible hope.

DANIEL HAWKS, Andes, N. Y., writes: I usually attend the Methodist meeting. In one of the prayer-meetings they sung,

Satan trembles when he sees,
The weakest Saint upon his knees, etc.

Then the minister got down on his knees and asked the Lord, if that was true? After asking the Lord, he answered the question himself, by saying, "We know it is true;" and then said, "how zealous we should be to perform that duty that makes satan tremble." I believe the Christian religion does not require us to believe any doctrine or perform any duty but what is reasonable and proper; and such a motive for prayer I think no D. D. can prove from God's word. It must be proved by some better testimony than that of a minister's saying he "knows it is true." When will men exercise the reason God has given them, and not be led by the assertions of others? The theology of the present day is so mixed up with the traditions of men that a thinking man must turn from it in disgust, and doubt the honesty or intelligence of those who "teach for doctrines the commandments of men." Yours, in hope of eternal life.

SIGNS OF THE TIMES.

THERE is a universal impression that in the event of the downfall of the French Empire, there will be a general transformation in European politics looking toward the establishment of republican governments in Spain, Italy, France, and shaking all the thrones of Europe, not excepting that of Great Britain. In the present agitation of the public mind in England against the landed oligarchy of the lords, a revolution in France would not fail to add fuel to the flames, and remind the English people that they have never had the advantage of a revolution like that of 1789 in France, which swept the aristocracy from political existence, and put an end to its feudal privileges. The barons who wrested Magna Charta from the Crown, who approved of the execution of Charles I. and drove James II. from England, deemed their own order invulnerable. English history is, in that respect, altogether different from that of France, where, under Richelieu's influence, the Crown was made to preponderate over the nobility, leaving it for a future age to strike down the King. In England, on the other hand, the nobility has long been more powerful than the Crown; and the present indications are, that while the Queen retains her hold upon the affections of the people, the aristocracy is more and more losing its prestige, so that the possible revolutionary movement in Great Britain will be in the first instance directed against the lords and not against the sovereign.

The news of the French Emperor and Empress showing themselves to the populace and being received with "enthusiastic cheers" by the same people who are bent upon the destruction of the Empire, was evidently sent from the telegraph office in the Tuileries in order to create a fictitious impression of the surviving popularity of the last of the Bonapartes. Students of French history may remember how Louis XVI. and Marie Antoinette returned to Versailles in childish glee whenever a few ragamuffins clapped their hands on the passage of their equipage. It is said that history repeats itself, which is only another mode of stating that human nature remains the same in all ages, and that it becomes again and again disgusted with the one-man power, whether wielded by a Bourbon or a Bonaparte. The revolutionary disposition of the French people involves a far more imminent danger to the Imperial dynasty than the political success of the extreme Radicals, though the former is no doubt encouraged by the latter.

Even if the storm gathering over Napoleon's head should be again lulled for the present, it is sure to break out hereafter with increased and irresistible violence. The masses everywhere demur to the sovereign pretensions of any single individual, and awaken more and more to the American idea of self-government. The expulsion of Napoleon from Paris at the present time would have the advantage of solving the Spanish and Cuban questions in the sense of republican and national independence, and give a blow to monarchical institutions from which they might never be able to recover. Truly the world is moving, and the sovereignty of the people is more and more becoming its ruling power.—*N. Y. Sun.*

2 COR. V., 21.

"FOR he hath made him to be sin for us, who knew no sin."

"The word *amartia* occurs here twice; in the first place, it means sin; i. e., transgression and guilt; and of Christ it is said, 'he knew no sin, i. e., was innocent: for not to know sin, is the same as to be conscious of innocence; so, to be conscious of nothing against one's self, is the same as to be unimpeachable.

"In the second place, it signifies a sin-offering, or sacrifice for sin, and answers to the *chataah* and *chataath* of the Hebrew text; which signifies both sin and sin-offering in a great variety of places in the Pentateuch. The Septuagint translates the Hebrew word by *amartia* in ninety-four places in Exodus, Leviticus, and Numbers, where a sin-offering is meant; and where our version translates the word, not sin, but an offering for sin. Had our translators attended to their own method of translating the word in other places, where it means the same as here, they would not have given this false view of a passage which has been made the foundation of a most blasphemous doctrine: viz., that our sins were imputed to Christ, and that he was a proper object of the indignation of Divine justice, because he was blackened with imputed sin: and some have proceeded so far in this blasphemous career as to say that Christ may be considered as the greatest of sinners, because all the sins of mankind, or of the elect, as they say, were imputed to him, and reckoned as his own. One of these writers translates the passage thus, "God accounted Christ the greatest of sinners, that we might be supremely righteous." Thus, they have confounded sin with the punishment due to sin: Christ suffered in our stead; died for us; bore our sins in his own body upon the tree, for the Lord laid upon him the iniquity of us all—explained by making his soul, his life, an offering for sin; and healing us by his stripes."—*Sel. by* F. H. BURBANK.

PHILADELPHIA, Penn.

ABOUT OUR WORK.

CHRISTIANITY does not set its compasses and strike a circle and gather within its peculiar doings, and say, On these will I bestow my benignant smile, and on others outside will I look with indifference or coldness. It does not say to the student, Have a liking for this study or this act and I will favor you: it does not say to the merchant, Select this department of commerce or trade and you shall have my benediction; it does not say to the toiler in the shop or on the farm, Let your labors be spent on this or that and I will reward you. No. Christianity has no such limitations. As broad as is the sphere of right doing, so broad is the sphere which its smiles cover. But it says, Work with your hands or your head, for your own or your family's sustenance, for your neighbor, countryman or race. Christianity has no provision, no smiles, no benedictions for drones; no seat for them at its table, no words of good cheer, no room in its heaven. In the perturbed and commingled condition of things on earth there may be bed and board for them, but no real life; but in the harmonious and pure state of things which Christianity will beget, there is no place and no reward for them. It says to every man who heeds its voice, work—somewhere—somehow.

But we are to work the thing that is good. There is a restraint as well as a liberty—there is exclusion and there is inclusion. If a man is an evil worker, the more constant and vigorous he is, the worse is it for him and the world. If a man is engaged in any work that injures his fellow-man, then the gospel has no benedictions for him, but anathemas rather. It hovers like a cloud loaded with boding thunders and penetrated with forked lightnings in his path. It matters not what palliations he may urge for his evil work—that he knows not what to do—that his family will starve if he do not thus sustain them. Let them suffer hunger if so it must be; let them shiver in the chill winds of Autumn, or in the terrible cold of Winter; better that wife and children go down to a pauper's grave, than be pampered with all indulgences wrung from the worst appetites and passions of men. How much of that which men do and do earnestly and industriously, is evil and only evil and that continually, and this they do under the pretence of getting a living! They had far better call it getting a *dying*. The bread they thus get is poisoned bread, the houses they thus built are haunted houses. Ah! yes, these are haunted houses, and the moanings of many a victim sent to an untimely grave would make night hideous if the occupant had only ears to hear. Woe! woe! woe! is all the gospel has to say to the wrong-doer.

Tell us what society really wants to equip it thoroughly in its more central or remote sections, in all its ramified services and engagements, and we will tell you what one may yet do and be wholly a Christian, with the smile of God upon him, with the spirit of God in his soul, and the hope of heaven beaming upon him. A young man is not to assume that if he submits to Christ and comes within the circle of His friends, that he must as a matter of course become a minister, or that he must of course leave his present sphere of diligence. The Lord may want him in the ministry. He may want him in the missionary-field, or He may not. He may want him as a lawyer, physician, farmer, mechanic, citizen, merchant. Christianity has no direct word to say to any young man as to the specific department of labor he is to fill, only that he is to work, and to work that which is good.

Let a young man get a good heart and sanctified impulses and spirit, entirely subdued to the master, and then follow his idea. "The integrity of the upright shall guide him." Christianity claims the powers of all its followers, and it claims them for just those departments for which they have the best endowments and training. The bad work, the doubtful work, it abjures, and all the rest it welcomes. No one has a right to look down as if from a higher height on his fellow with contempt, any more than the head has a right to look down on the foot with disdain. The high are on their height for the whole, not for themselves. No man in a Christian society lives or works for himself. The statesman works in his sphere, the lawyer in his, the farmer in his, the mechanic, craftsman, and delver in his, not for himself but for the whole—all mutual helpers, all stewards of the manifold grace of God.—*The Advance.*

DREAMS AND DREAMING.

DREAMS generally occur when sleep is unsound, and the phenomena give much support to the theory of Gall, that the brain consists of many separate organs. "When," says he, "one organ is active, the dream is simple; the object of our love is embraced, harmonious music is heard, we fight our enemies, according as one organ or another is performing its functions." Dreams are supposed by many to be excited chiefly by the memory of something which has occurred a short time previous to falling asleep; but this is the exception rather than the rule. They consist more frequently of the revival of old associations, and not seldom of events which seem to have been forgotten. One of the most remarkable things connected with dreaming is the absence of judgment. We converse with the dead, and, even though we may know them to be dead, this excites in us no surprise. Fear is also generally absent. Another curious circumstance is that space and time have no existence in dreams. It has happened to most people to dream that they have passed through some long period of days, or even of years, while they have been only a short time asleep. But still more curious is the fact that some sudden impression on the senses, such as the noise of shutting a door, or the entrance of light into the room where a person is asleep, and by which he is awakened, is often the exciting cause of an elaborate dream, in which the noise or the light is what all the incidents turn upon. There seem, indeed, to be many things connected with our mental structure which are, as it were, analyzed and dissected for us by the process of dreaming, could we interpret them rightly. A book might be filled with the account of the so-called prophetic dreams which have been published. Many otherwise strong-minded persons have been so struck by a dream of this kind as to give entire credence to the connection between it and the event which it foreshadowed. But it has always seemed to us that in such cases one consideration has been entirely overlooked; it is this: People are constantly experiencing remarkable coincidences, such as the unexpected meeting with persons of whom they have been talking or thinking; or the coincidence may be of such a nature as to make it important or valuable in connection with something about to be done or not to be done. But it never occurs to them that in such a matter any thing supernatural has supervened. Now, since coincidences are by no means rare in the waking world, why should they be regarded as rare in connection with the world of dreams? Why, in other words, should it be thought necessary in the one case to attribute that to the supernatural which is accepted in accordance with the doctrine of chances in the other case? Let it only be considered what thousands of dreams are nightly experienced, and that out of these thousands a considerable number have sufficient point to be remembered afterward. Is it then surprising, considering what occurs in every-day life, if in a few instances dreams seem to be fulfilled? This, without question, is the true explanation of so-called prophetic dreams. Horses neigh in their sleep, and every one is familiar with the angry growls as well as the cheerful bark which proceed from the sleeping dog. There can be no doubt that the memory of incidents in dog life, such as of the combat or of the chase, are in such cases present to the animal's consciousness. Children dream almost from birth, and they suffer more from frightful dreams than adults do. Some of the dreams of childhood not unfrequently make impressions upon the mind which endure throughout life. It has been supposed that our dreams become less extravagant and inconsistent as we grow older. This seems true on the whole; but at times the most extraordinary dreams occurs at every period of life. Old people seem to dream more than the middle-aged, but unlike the young, the aged seldom speak in their sleep. —*People's Magazine.*

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

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THE OBJECT of this paper is to promulgate the truth of "LIFE ONLY IN CHRIST;" or, a future life and a resurrection from the dead, are both conditional; and only bestowed at the second advent of Christ, "at the last day."—See our motto.

INSPIRATION.

WE give the following article from the "American Presbyterian," not because we can adopt every expression in it, but because we have seen nothing that comes so near to our views on the subject. We see hardly an expression in it but what we can indorse most heartily:

INSPIRATION: DEFINITION AND LIMITS.

By inspiration, we mean a mysterious, miraculous influence exerted upon the minds of a specific and limited class of men, and producing three kinds of effects: (1) a knowledge of truth which they could not obtain by the regular operations of the faculties, and (2) a power of selection among truths or facts already known, or accessible by ordinary means, according to the purposes of the inspiring Agent. (3). With both of these gifts, a third is associated, before our idea of inspiration is complete, namely that of making an infallibly correct record of the truths thus gained or selected. Any and all attempts at a psychological explanation of the mode of this influence must be given up, just as unhesitatingly as an attempt to explain the miracle of the multiplication of the loaves and fishes. All classifying of this influence with other natural and more or less known operations of the mind, must, we think, be eschewed, as quite overlooking its purely miraculous quality, and its place, as a specific element, in the economy of Redemption. Only by accommodation and analogy can it be compared with what men, outside of theological circles, call "inspiration." That power of insight and grasp of truth and gift of utterance which are the mysterious prerogatives of genius, are, indeed, often spoken of in connection with the writers of the Bible; by some, as if they were all that could be claimed for them; by others, as if they furnished at least a satisfactory illustrtion of the mode of the divine influence; by others still, as one class of divine influences, not so elevated, but still essentially the same as those enjoyed by the sacred writers. We dismiss each and all of these theories of men solicitous to put a wholly supernatural fact in a natural and rational garb. The inspiration of these writers is a fact utterly *sui generis*, no more to be accounted for, on rational grounds, than were the forty years' wanderings of the children of Israel in the wilderness, or than any one of the divine facts through which the plan of salvation was brought into human history and attested to men.

We dismiss, too, the question, to what extent these writers were mere machines; what amount of volition they exercise in forming definite verbal conceptions of what they knew in general by inspiration; and how far they were permitted to follow their natural bent in the matter of style and logical form. If we grant that, as a result of the mysterious co-working of the divine and human in the Scriptures, an infallibly true book has been secured, we need not contend about the relative proportion of these two elements in the problem. If we deny a dictation of every separate word and argument, but at the same time hold that words and arguments convey the exact truth, just as much as if they had been dictated, we are on orthodox ground, without being bound to any mechanical theory. We do not intend to repudiate what is called "plenary inspiration," but we deny that it is needed in its mechanical form to make out the case. Indeed, the plenary, or mechanical theory cannot go with us whole, a step beyond the original text of the record. If it was the very words that were dictated, the charm is broken whenever you translate them; whereas, on the other view, a faithful translation is, to all intents and purposes, the inspired volume.

Now we hold explicitly that all Scripture is given by inspiration; that the Inspiring Agent is everywhere, in every page and proposition, in every sentence and word. That which is given as matter of record, is an infallibly true record. Sometimes it is a record of things good and true, sometimes of things evil and false, but as a record it is, in each case, equally true. Sometimes it is a prophecy, a disclosure, a command, a warning; in each and all these it is supreme—divine. Whatever, according to all fair, common-sense rules of interpretation, the inspired writers felt themselves charged to convey, that the Holy Spirit speaks to us. Error in the passage of the truth from the Spirit, through their minds and pens to us, cannot be admitted in any shape, form or degree, without vitiating the very idea of inspiration as the sole, infallible source of truth and authority, and thus destroying the value of the Scriptures. Nothing is gained to the world by Revelation, if men may go through the Bible, each one choosing what accords with his own judgment, and rejecting all the rest. A Revelation could be made available by such a process, only on the supposition that man was already in full sympathy with God; and in that case, there would be virtually no need of a revelation at all.

However, it is a business of prime importance, which every theory of inspiration we choose, to learn in what degree we have secured a perfect copy of the original. We may not hold the inspiring Agent accountable for errors that have crept into manuscripts. There was no pledge on the part of Deity in giving us His word, to preserve an absolutely perfect copy of the original record through all time. This would have required a constant succession of miracles, an inspiration of copyists, as well as original writers, a suspension of the laws of decay, as to the material of the manuscripts and the like. While Divine Providence, in a wonderful manner, has guarded the substantial purity of these precious documents, their condition shows that He has wrought no such miracles as those. The original work of the authors, those copies of the Epistles which Paul authenticated with a concluding sentence in his own handwriting, have not been handed down to us. The versions and copies of these writings which we possess, dating from the second century and onward, although sufficiently ancient, accurate and well attested, are not, by any means, free from errors, as their various readings show. And while *not one in a hundred* of these various readings is of any practical importance, not one doctrine of religion being changed, nor one precept taken away, nor one important fact altered by the whole of them taken together, yet it is well to take ground distinctly, that only as we approximate exactly to the original text, can we hold the Inspiring Agent responsible for the work. If, for instance, sound criticism rejects the passage in 1 John v., 7, as we believe it does, we may remove it from the text without touching the question of inspiration at all. It was not in the manuscript as it came from the Apostle's hand, and we do not want it in our copies. It is no part of the Holy Spirit's work. The judging, critical faculties of man are designed, in providence, to be used in tracing the exact verbal form, and in maintaining the verbal purity, of the divine communications, as well as in unfolding their meaning.

Nor was inspiration such an endowment that it preserved the writers, at all other times, from error or infirmity. Balaam and even Balaam's ass might be under such influence as to utter infallible truth, and immediately afterward relapse into a condition with which the word of God has no concern. Peter was blamed to the face by Paul, yet he was inspired to write part of the New Testament. So much or the activity of these men as was actually employed in forming the inspired record—so much, and no more,—is covered by the specific influence of the inspiring Agent; the argument is not affected by their conduct as fallible men, at other times.

The same is to be said of the characters introduced, and of the language quoted, in the historical parts of the Bible. The wrong and criminal acts of these characters are put upon record simply as matter of history and for admonition; the Inspiring Agent is responsible for none of these acts, but solely for the correctness with which they have been recorded. Wicked speeches, false statements, and unconscious errors, are merely put on record as facts, not as examples to be imitated. No one thinks of ascribing to the Inspiring Agent such a declaration as, "There is no God." By His instruction it was written down as a matter of record, as the utterance of "the fool." We have frequently, in studying the historical difficulties of Stephen's speech (Acts vii.) asked ourselves, whether inspiration should be held accountable for them? The question may be put thus: Was Stephen inspired to make the speech, or was it only Luke who was inspired to put the speech on record, exactly as it was delivered? Whatever be the answer, the true theory of inspiration will be fully satisfied on the latter supposition, and why should we require more? In Paley's Evidences there is quite an argument upon the historical difficulties in the speech of Gamaliel, Acts v., 34–37. The author is anxious to remove these difficulties, and speaks of the discrepancy between Gamaliel and Josephus as if it was actually between Josephus and Luke. The fact is, all we can rightfully demand of Luke, as an inspired penman, is the faithful reporting of what Gamaliel said. He is no more responsible for the correctness of the statements than the reporter of the courts if for the truthfulness of the witnesses' testimony which he takes down.

The inspiring Agent again, must not be held responsible for the literal truth of current forms of speech, in which the appearance of things is described; as "the sun rises" or "sets." If language scientifically correct had been used in place of these current phrases, it would have confused readers, whose ideas were so totally different. Poetical expressions, such as the pillars of heaven, pillars of the earth, etc., must be judged exactly as we would judge similar expressions in our own literature. Still more important is it to observe, in the case of such books as Job and the Ecclesiastes, that there is an argument with a right and a wrong side, carried through the entire book, and that passages cannot be cited indiscriminately from either Job or Ecclesiastes, as having a divine warrant. Job's friends insisted that God dealt out temporal good and evil according to the present deserts of men; a doctrine which Job rightly combatted. We are, of course, not authorized to cite the language of Job's friends as inspired. The discussion was put upon record by direction of the inspiring Agent, but what part of the discussion we are to regard as inspired, is one of those questions which divine wisdom has left for the training of the judgment of His people. The sad, desponding, unbelieving expressions in Ecclesiastes require to be estimated not by themselves; for then they would necessarily be rejected as untrue; but they must be weighed in connection with the book as a whole; as bringing out more forcibly the leading truth; "the conclusion of the whole matter."

Mr. Barnes, in his Introduction to the Psalms, makes similar remarks in reference to some of the most difficult of those very difficult portions of Scripture—the Imprecatory Psalms. He says (Introd. Vol. I., p. 29.) "Some of the expressions referred to are a mere record of the feelings of others; of the gratification which they would feel in seeing vengeance inflicted on the guilty, even when revenge should be taken in the most barbarous and savage manner. In such a case, all that the inspired writer, or the Spirit of inspiration, is responsible for, is *the fairness of the record;* or that He has given an exact statement of the feelings which would be cherished and expressed by those who would inflict the vengeance, or who should experience gratification in seeing it." Referring to Psalm cxxxvii: 8, 9, he says: "In this there is nothing which *necessarily* implies that the author of the Psalms would approve of it, or that he would have done it himself. If the case is supposed even to indicate the common feelings of the Hebrew people . . . . still it may be a mere record of that feeling as a matter of fact, and the Spirit of inspiration is responsible only for a fair account of the feelings which would actually exist."—*Am. Presbyterian.*

THE NATURE OF THE KINGDOM.

BY JOEL A. SIMONDS.

"Come ye Blessed of my Father, inherit the kingdom, prepared for you, from the foundation of the world." Matth. xxv., 34.

IN a previous article, I showed that the gospel *always* pertains to the kingdom, which was prepared when the world was made. In this, I propose to show the NATURE of that kingdom. To understand the nature of *that* kingdom alone will not save us, but to understand and believe the *gospel* of that kingdom, will be the power of God unto salvation. It is that kingdom, that *needs* the gospel, and which is to be *improved* by it. If we do not understand the nature of the kingdom, we shall not be likely to comprehend the nature of the gospel which pertains to it. It is he that heareth the word of the kingdom, and understandeth it, that will bring forth fruit unto perfection.

In order that we may appreciate, more fully, the value of the kingdom, which was prepared when the world was made, I will call attention.

1. TO HIM WHO MADE THE PREPARATION.

In the beginning, *God* created the heavens and the earth. He stretched out the heavens, and all the host of them, He made the earth, and the man, and the beast upon it. In wisdom he made them all. He saw the end from the beginning; therefore his work is perfect, and all his ways are judgment.

His *power*, his *wisdom*, his *knowledge*, and his *goodness*, are all *infinite*; therefore, his purposes are immutable, and his counsel must stand. Such is the Being who prepared the kingdom that is to be given to Christ and the saints.

Such a Being could not fail to make the *best* arrangement for the kingdom that could be made, all things considered. Experience cannot suggest any improvement to all his already perfect work. His work cannot be improved by repetition. God himself will never be any better qualified to lay the foundations of a kingdom than he was when he made the world. Then let us examine carefully,

2. THE PREPARATION.

Every kingdom is composed of four *elements*. The Rulers, the Subjects, the Territory, and the Laws. We will notice each of the elements of this kingdom separately.

1. *The Territory.*—The earth was prepared for the territory of the kingdom. Its foundations were laid so that it should not be removed forever. The throne of David was established on the earth. God swore to David that he would establish his seed upon his throne forever, even as long as the sun and moon endure. And the Lord shall be King over all the earth. Zech. xiv., 9. The saints will be made kings and priests and they shall reign on the earth. Rev. v., 10. This kingdom shall not pass away or be destroyed. Dan. vii., 14.

The Lord made the earth to be inhabited and he did not make it in vain. Isa. xlv., 18. He adapted the earth to such an end. It was to bring forth *grass*, and *grain*, and *fruit*, for food for its inhabitants. Gen. i., 11, 29, 30. This provision to supply the wants of its inhabitants was to be inseparable from the earth forever. While the earth remaineth, seed-time and harvest, summer and winter, and day and night shall not cease. Gen. vii., 22.

Thus, God prepared the earth to be the territory of the kingdom forever. The earth, then, is the only *place* of the kingdom. This conclusion is unavoidable. No other place was prepared. If the earth is not the place of the kingdom, then God did not prepare any; for this is the only place he made. No other place is mentioned any where in the Bible as the place of the kingdom. We must accept this or nothing. But, God *did* prepare a kingdom when he made the world; therefore, he did prepare its territory, which is an essential element of any kingdom. The earth, then, is the territory of the kingdom which is promised to the saints.

2. *The Subjects.*—Who did God prepare for subjects? An earthy man was prepared, to be the head of a race of subjects in the kingdom.

And God said, Let us make man in our image, after our likeness. So God created man in his own image, out of the dust of the ground, male and female created he them; and God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the animals and over all the earth. And the Lord took the man whom he had formed, and put him into the garden of Eden, to dress it and to keep it.

And commanded the man, saying, Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in (after) the day thou eatest thereof thou shalt surely die Gen. i., 26–28, and ii., 7, 17. This is the man who was to be the *subject* in the kingdom. If we can understand the nature of this man, we can understand what will belong to the subjects in the kingdom.

Let us carefully look at this description of him.

(1.) *He was made of the dust of the ground.* He was an earthy man, and was adapted to an earthly existence, on the earth which God had prepared for him to inhabit. He was to live by breathing the breath of life, which was so abundantly provided to impart life to both the animal and vegetable creation. He was also to live by eating of the fruits of the earth. Both of these were essential to his life. Deprive him of either, and he could not live. He *must* breathe the breath of life, and eat of the fruits of the earth in order to live.

(2.) *He was made out of the dust* of the ground and *in the image of God*, that he might be like God, and love what God loves, and hate what God hates, and be governed by the motives by which God is governed, that he might develop a character demanded by the position that he was to occupy; it being to have dominion over the animal creation, and over all the earth.

(3.) *He was to people the earth with people like himself.* Everything was to reproduce after its kind. So Adam begat a son in his own likeness, after his image. As is the earth, such will the earthy always be. Such will be the inhabitants of the earth forever. All people, nations, and languages will be of this earthy race. They will serve God as long as the sun and moon endure. It was for such people that the earth was made, and such people will always inhabit it.

(4.) *His business was to be the cultivation of the earth.* He was to subdue the earth, to dress it, and keep it. And for this end he was to have dominion over the animal creation. His own necessities will always require him to attend to the business connected with seed-time and harvest, summer and winter, and day and night. The time will never come while the earth remains, that the cultivation of the earth will not be the legitimate business of the inhabitants of the world. They will always build houses and inhabit them, plant vineyards and eat the fruit of them.

(5.) *He was made subject to God's laws.* He had the power of choice. He could choose or refuse to obey any law God might enjoin upon him. God gave him a law which required obedience, and punished disobedience with death. He ought to obey; he ought not to disobey; but he could do either, being made responsible to God for his choice. His position was that of a subject. His posterity will always occupy the same position, and be subject to the same law, whether loyal or disloyal.

Thus, in the first Adam, God prepared the subjects for the kingdom. He was made an earthy man; he was to live by breathing the breath of life, and by eating the fruits of the earth. He was made in the likeness of God, and was to people the earth with a race in his own likeness. His business was to be the cultivation of the earth. And he was made subject to God's law forever.

3. THE LAW OF THE KINGDOM.

The law given to Adam before he sinned, reveals the principles by which the subjects of the kingdom will be governed.

1. *It required absolute and perpetual obedience to God.* It acknowledged no partial obedience. It knew no great and small sins. He that offended in *one* point, was guilty of all. No imperfect obedience could fulfil the requirements of this law.

2. *It punished disobedience with death*, and nothing beyond. Death extinguished the transgressor's life. The end of sin and the sinner is death.

3. *It was to have jurisdiction in the kingdom forever.* It provided that if Adam was obedient, he should have access to the tree of life, and live forever. But if disobedient, that he should be excluded from the tree of life, live a life of wearisome toil, and finally die. This is the law prepared for the kingdom, when the world was made: and this will be the law of the kingdom for ever.

4. THE KING.

God was the King. He who arranged the elements of this kingdom, adapting the earth to the inhabitants, and the inhabitants to the earth, and the law to both. He who made this whole preparation, He was the only supreme Ruler. He gave the law.

Thus the four essential elements are distinctly marked, and God's purpose in relation to each definitely stated. This arrangement can never be changed, because God's purpose is immutable.

The earth was made to be inhabited, and adapted to that end forever. Earthy inhabitants were prepared to inhabit it, and serve God as long as the sun and moon endure. The law was given to govern the people of the earth forever; and he who made this preparation said, I am God, and there is none else: my counsel shall stand and I will do all my pleasure. I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

We have no choice in this matter. We are shut up to this arrangement, or none. We cannot be in doubt whether the elements I have described are the elements of the kingdom or not; for there were none other prepared. The earth was the only *territory.* The earthy man was the only *subject*, the law given to him was the only *law*; And God was the only *King* in the kingdom prepared at that time. As God's work is perfect, these elements of the kingdom must always remain such. They can not be changed until God changes his purposes toward men.

5. *This preparation was complete when it was made.* The nature of the earth can never be improved. It was made to be inhabited. It was as completely adapted to this end as it ever will be. It had in it all the elements of fertility, and all the minerals needful to man, and all the capacity to render prosperous the condition of man that it ever will have. When the curse shall be removed, it will have no better nature than before the curse came.

The nature of man will be no better after he is restored to God's favor, than before he went astray. For, as the earthy such will the earthy always be. The principles contained in the law, can never be made better than they were when given to Adam. God will never be better qualified, to prepare or administer a government than he was when he prepared this kingdom. The nature of these elements cannot be improved, without impeaching the wisdom of him who made them.

6. *Why this arrangement can never be changed, or improved.* And God saw everything that he made, and pronounced it *very good.* He seemed to be very well satisfied with what he had done. And on another occasion he said, I will not alter the thing that is gone out of my lips. My counsel shall stand, and I will do all my pleasure. That which in God's estimation is *very good*, does not need to be changed. The reason why it was then very good will always be a sufficient reason why it should remain unchanged. The reason why the earth was made as it was made, and for the object for which it was made, is the reason why it will remain the same earth and for the same object for ever.

The reason why man was made an earthy man, as he was made, and for the objects for which he was made, will cause him to remain the same earthy man, and for the same objects for ever. The reason why the law was adapted to an earthy man then is the reason why it will remain adapted to the same earthy race forever.

The reason why God the heavenly Father governed an earthy man, then, is the reason why he will continue to govern earthy men for ever. Finally the arrangement made then cannot be changed, because God is *immutable.*

But alas! man sinned, and introduced rebellion into the kingdom; the curse came and all our woe. The kingdom now needs the gospel, which I will explain in my next.

GRAND RAPIDS, MICH., July, 1869.

"THAT'S MY FATHER'S HAND."

So said a little child, only three years of age, as her father, in assumed displeasure, raised his hand as if to strike her. Had his anger been real, instead of pretended, it must have been conquered by that little sentence so lovingly, trustfully uttered. Thus, thought I, the child of God should trust Him. "Out of the mouths of babes and sucklings hast Thou ordained strength." So it is written. And here is this little one, teaching us the most precious of lessons. Her tiny finger was pointing to the threatening hand of her father; her eyes were looking up confidingly into his face; and though his brow was dark and forbidding, though she was pointing to the very hand which, at other times, had inflicted chastetisement upon her, yet such faith had she in her father's love, that she feared no harm.

O tried, afflicted child of God, does not this little incident bear to your soul some whisperings of consolation and strength?

What though adversity seems to be in your path. Is there not one—your Father who controls it? "The Lord shall preserve thee from all evil"—not that you shall never suffer, for "in the world ye shall have tribulation"—but still, "He shall preserve thy soul."

Can you believe that your Heavenly Father loves you less than this imperfect mortal loved his child? This child does not always understand her father; yet she trusts him implicity. And is not God as worthy of your confidence? True, His ways are sometimes mysterious—far above your comprehension. Often His hand has not only threatened, but struck you with seemingly pitiless blows: and even now it may be raised as if to renew the pain of former chastisements. But whose hand is it? Not an enemy's. Not a stranger's. "God is love; God is your Father, and it is *His* hand, therefore fear not, it will do you no harm. The strength of omnipotence is there, and it is able to crush you down to hopeless ruin; yet it will not do this, because its every motion, its tremendous power is under the constraint of infinite love. As God lives, this is true; and as God lives and loves, His hand will never touch you save to raise you up nearer to the house of rest.

Have you never seen an earthly parent correcting his child, while the tears streaming down his manly face told you that each blow, as it fell, carried more pain to his heart than to his child? "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Then if the providence is gloomy and frowning, do not look only upon this, but upon your Father's face; look into His eyes, and by just one glance of faith you will see depths of love—love for you, poor, tired child—which the endless, joyous strivings of eternity cannot fathom. You do not see this love, when you gaze only at the hand which threatens, or at the trial already upon you. You may point to the hand, as did this little child; or you may fully recognize the presence of your affliction. But while doing this let your faith be searching the Father's eye, feeling the movings of his heart—and there, both in eye and heart you will find only love, and in finding this you will receive peace.

Had it been a stranger's hand, the child would have felt fear and terror. But with her father she had been in constant intimacy every day of her life; and thus she had learned to love and trust Him. "That's my *Papa's* hand." God is not a Father, but a stranger to many, and they can see, feel nothing but tribulation and anguish in His afflictive providences.

But let the poor sinner learn to know God as a Father; let him draw near by the blood of Jesus—not only draw near, but dwell there in continued, daily communion with this Father; and thus will He love Him, trust Him, and often by his faith disarm the providence of its frown, and the chastening hand of its power.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence,
He hides a smiling face.—*Selected.*

THE SOUL.

A BELIEVER in that much-talked-of, but undefinable thing, the "immortal soul," gets off the following:

"The atheist laughs at the immortality of the soul—the soul that can build her nest among the stars of heaven, walk through yonder mansions, and taste of the rivers that make glad the city of God, the soul, that can wing her way above the clouds and survey the crowns and sceptres laid up for those who dare despise the world, and have their conversation in heaven; the soul that can live in Paradise, while the body is in anguish, and when the fierce winds of worldly tribulation rage around her, can rejoice in Him who is her all in all."

And is it any wonder that the atheist laughs, when men professing to be sane, yea men claiming to be teachers, call upon them to believe in such trash as the foregoing? The wonder is, that the world has been blinded

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so long. The mystery is that men have not all been driven to atheism long ago. What is it but such senseless talk as this that has flooded the world with infidelity?

Talk of rivers and cities among the stars; who knows of any? And who will make sacrifices here to obtain crowns and sceptres beyond the clouds? This idea of an ethereal, intangible winged ghost floating about from planet to planet, gazing on crowns and sceptres to be inherited by other souls yet to come, is an exploded theory. It is a Pagan fiction for which there is no foundation in the Scriptures of Truth. Oh, that men would accept the glorious truth of immortality only through Christ.—EDITOR, *of the Herald of the Coming Kingdom*, Chicago.

A KIND CHRISTIAN WORD.

IN one of the excursions which Dr. Judson made while in Burmah, he stopped in a village on the river Selwyn.

As he stepped on shore, he noticed a fine-looking woman standing near the place of landing. He approached her, offering his hand and inquiring for her health.

"Well, my lord," she replied.

He had time for but a few words more, when he was called back to the boat, and left her with his blessing. The woman gazed after him in mute amazement. Never before had she received such courtesy from any man. Though a princess, such was the degradation of women in her country, she had been treated as a slave.

Soon her brothers came, and she said to them, "I have seen one of the Sons of God."

"Did he speak?"

"Yes, and he gave me his hand."

"Did you take the hand of a foreigner?"

"Yes, for he looked like an angel."

The brothers took her home to her husband, who was the chief of that province. He was very angry with her and beat her. That night she was called to a heathen ceremony, but she said, "No, no. Ever since I was a child, I have served Satan and Gaudama, and they have never prevented my husband from beating me. This man spoke to me kindly, and gave me his hand. His God must be *the* God. Hereafter I worship Him."

True to her purpose, she began that very night to pray to the unknown God of the white foreigner. Her prayer was this:

"Mighty Judge, Father God, Lord God, Uncle or Honorable God, the Righteous One! In the heavens, in the earth; in the mountains, in the seas; in the north, in the south, in the east, in the west; *pity me, I pray*. Show me thy glory, that I may know Thee who Thou art."

This prayer she offered for five years, never again making offerings to idols or demons. At length a missionary came to that benighted village. "She ran to him," the narrative says, "and sat at his feet for nine days." What days those were to her. She had been groping in darkness, and now light beamed upon her. She was hungering and thirsting, and now bread from heaven and the water of life were offered to her. She had labored and was heavy laden, and now she could come to Christ and find rest. She did come, and oh! how gladly. The Saviour revealed to her was just the Saviour she needed. He was infinite in compassion, and had power to save to the uttermost. She cast herself at the foot of the cross, and found peace in believing. Henceforth she was not her own. She lived for the precious Saviour who had died for her.

When, soon after, a female missionary came to labor for that people, she took her to her own home, and aided her in every possible way. Very soon there was a reformation in that village. The men, from being bacchanalians, became a God-fearing people.

Guapung—for that was the name of this remarkable woman—was the means, with the help of the female missionary, of the establishment of a Christian Church in Dong Yahn, from which two other churches soon proceeded. This church was the first to build its own chapel and support its own pastor. Guapung established the first district school in the province, and supported it. She labored much with mothers to teach them humane ways of training their children, and all she came in contact with she sought to win to Christ. She had great power with every one; for she herself lived on the word of God, and seemed to catch the tones of the "better land."

Trace back this useful Christian life, and you will find its beginning in *a kind Christian word*.—*Selected*.

WORTH KNOWING.

A POISON of any conceivable description and degree of potency, which has been taken into the stomach, may be rendered almost instantaneously harmless by swallowing two gills of sweet oil. An individual with a very strong constitution shoud take twice the quantity. This oil will neutralize every form of vegetable or mineral poison with which physicians and chemists are acquainted.

"GENTLEMEN," in the true sense, are of the Almighty's making, and his alone. The pure ore is very scarce. The run of gentlemen of all ranks are merely *plated* or *washed*; give them a rub, put them into a novel situation, into a passion, or any other trying circumstance, and the copper beneath quickly shows itself.

HAPPINESS.—Happiness is evident to us in this life by deliverance from evil. Happy is he who sees the day! said a blind man; but a man who sees clearly does not say so. Happy is he who is healthy! said an invalid; when he is well he does not feel the happiness of health.

THE HERALD OF LIFE

NEW YORK, AUGUST 4, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

IMMORTALITY—THE CONFLICT.

IT happened, without our seeking it, that we came in contact with our excellent brother Dr. Haven, then Chancellor of the Michigan State University, at Ann Arbor, and now President of the North western University, at Evanston, Ill. This took place by our criticising an anonymous article in "Zion's Herald" on "Soul Existence." We indulged in some hyperbolical language in reference to "brain," which we might not have used but from the fact of the anonymous character of the article. This was May 19. After our paper of that date had been sent out, "Zion's Herald" announced Dr. E. O. Haven as the author of the article. We made what apology we judged proper in our next issue. The latter part of June, "The Advance" contained the following remark:

> An article by Pres. Haven, on "Annihilationism," having strayed off anonymously, was criticised by the editor of the *Herald of Life*, who averred that the "author had no brain," "shows entire ignorance, etc." Fancy his feelings as the President courteously reviews him!

To this we replied, that "our good Br. of 'The Advance' has hardly treated *us* 'courteously,' if Pres. Haven has; whose 'review,' if it exists, we have not seen. 'Courtesy' requires exact truthfulness. We do not say that 'The Advance' intended to misrepresent us, and yet it has done it," etc.

This reply is found in our issue of June 30. A few days since a friend in Michigan sent us the "North-western Christian Advocate," of June 15, containing Dr. Haven's "review," referred to by "the Advance." If the review is as conclusive in proof of the immortality of the soul as our friends on that side of the question could desire, why is it that none of our exchanges have availed themselves of it? Neither "The Advance" nor "Zion's Herald" has done so, that we have seen; though the latter paper has twice failed to reach us the past few weeks. Our friend in Michigan, who sent us the "North-western Christian Advocate, containing Dr. Haven's "review," writes us:

"The paper was sent me by some person unknown, thinking perhaps to shake my faith in the Life views; but it has utterly failed of its object, if so; for I believe I am too strong to be shaken by such arguments after having studied the BIBLE, HERALD OF LIFE, and Judge Halsted's "THEOLOGY OF THE BIBLE," as much as I have. I thought you had not seen the article referred to, so I send it."

Our friend has our thanks; and we intend to do the "courteous" thing of sending Dr. Haven's review to all our subscribers. It will give them a chance to see how strong the mighty and learned men are, who advocate inherent immortality, and will help to settle them on one side or the other of this question. We shall give the Dr.'s article entire, accompanying it with remarks in brackets instead of notes, as we have done before. This will enable the reader to go through with the entire review before reading any of our response, if he chooses; and we advise to do this that you may have the full force of all our Reviewer has said on your mind to begin with: then go back and read the separate sections with our remarks following. Do all this carefully, that whatever decision you come to may be the result of genuine conviction, and not of a blind prejudice. We have divided the review into sections and numbered them for the convenience of reference; and have also numbered our responses, correspondingly, for the same reason. We do not intend to say all that might be said in reply to Dr. Haven; but we shall try to be as plain and courteous as the nature of the case will allow. The Dr. proceeds as follows;

ANIMALISM—ANNIHILATIONISM.

(1). Some weeks ago I wrote a short article for the NORTH-WESTERN CHRISTIAN ADVOCATE on "annihilationism," which Rev. George Storrs copied into his *Herald of Life*, and answered with more than four columns. Having copied the article from *Zion's Herald*, in which it appeared anonymously, the critic indulged in some remarks for which he seems inclined to apologize now that the author is known; such as "the author has no brain," "shows entire ignorance," "doubtless supposes paradise to be the same place as heaven." Such remarks detract from the value of much political and theological discussion.

[1. It seems the "The Advance" quoted from Dr. Haven instead of from our article, which had modifying words and did not represent unqualifiedly that the author "shows entire ignorance," or had "no brain." But why should any man feel aggrieved or treated discourteously, who believes brain is not essential to thinking, if his opponent does say, he "*seems* to have no brain?" Dr. Haven had said, in his article on "Soul Existence," that our views "deny that there can be thought without a brain." He called our views "a fearfully dangerous doctrine." Is not this equivalent to saying, brain is not essential to thought? If not essential, how can it be considered reproachful or discourteous to say that such "*seem* to have no brain?" It surely can be no insinuation of incapacity to think; because they tell us, brain is not essential to thought. They ought to consider themselves honored by the insinuation that they "*seem* to have no brain;" for thinkers without a brain are considered, in their view of the subject, a higher class of beings than ordinary mortals. It *seems* they suppose a being without brain can think more profoundly than one with it. Please then give us credit for placing you in that higher order of beings who do their thinking without a brain. We who do our thinking with one, ought to have your pity, and not be accused of discourtesy for placing you in so exalted a position.]

(2). But, without attempting to answer these observations, let us briefly examine the subject, noting a few of the positions of the defenders of animalism, which, for the sake of conciseness, we shall fairly express, partly in our own words, though placed within marks of quotation.

[2. The expression "defenders of animalism" is liable to be misunderstood. The careless reader might conclude that we deny a spiritual nature; which is not the case. We do deny that a spiritual nature is inherent in man. He is first, wholly animal; then intellectual; next moral; and the moral development determines whether grace will superadd spiritual, or justice put him back in the dust from whence he came. A spiritual nature is not by natural birth; but implanted in him who yields himself to the moulding of the Holy Spirit: it is a second begetting, to be followed by a second birth. "That is not first which is spiritual, but that which is natural" (*psuchikon, animal*) saith Paul, 1 Corth. xv., 45.]

(3). 1. "The Bible does not assert that man has an immortal soul."

Granted. So the Bible does not assert that man has a brain, important as materialists suppose that organ to be. The Bible does not assert that man has ahead, or hands, or ears. It does not assert that he has a conscience, or an imagination. It speaks of some of these things, and perhaps quietly assumes the existence of them all. So, too, it speaks of the human spirit or soul, and in such a way as none would speak of it who did not regard it as an entity which does not depend upon the body for its existence. Now if we are sure that men generally did believe, then as now, in the spirituality and immortality of man, the Bible writers were bound fairly and directly to deny it and repudiate it, as they did idolatry, and not quietly assume it to be true. The fact appears to be that the Bible assumes the existence of God, the spirituality and responsibility of man, and many other truths which are written on the common mind and generally accepted.

[3. Does our esteemed friend intend us to believe that it is as *self evident* a truth that "man has an immortal soul" as it is that he has "a brain, a head, hands, or ears?" Is it the only reason for believing that we have those members and organs that the Bible "speaks of some of these things, and perhaps quietly assumes them all?" If we had no tangible evidence of their existence, he must be a monomaniac who claimed their possession. Are we to use such an illustration in proof of an inherent immortal soul? Are we to take a self-evident truth, which no sane man can deny, to prove an assumption which has no such demonstration?

What if the Bible does "speak of the human spirit or soul;" it is a self-evident truth that it never once in all its sacred pages speaks of it as "immortal." Even if the Bible did speak of it as "not depending upon the body for its existence," that would not prove it immortal, the very point you are bound to prove, and must prove without one text affirming it; a herculean task, truly. We deny "that men generally did believe in the immortality of man" in the time of "the Bible writers of the Old Testament." The Israelites did not believe it; and Archbishop Whately, in his work on the "Future States," has abundantly shown that the heathen philosophers did not believe it, after all their speculations about it, though some of them thought it policy to teach it to the vulgar, to keep them in awe, while these philosophers, among themselves, ridiculed the idea that any man seriously believed it. Hence the Bible writers had no occasion to "deny and repudiate it, as they did idolatry." Idolatry was an open and palpable thing, practised by all the nations except Israel, and sometimes by them. The inherent immortality of the soul was not believed in Israel, in those days, nor believed by any of them till corrupted by heathen speculation while in captivity in Babylon.

It is a rather strange position to tell us "the Bible *assumes* the existence of God." The Bible *asserts* His existence in almost every form of expression conceivable; so that if you remove those declarations from it, you would destroy it altogether: whereas, if you take out of that Book every expression relating to an "immortal soul," you would just leave the Bible as it is, not altering a word or removing even a comma. This plea that "the Bible assumes" great and important doctrines which are not self-evident truths, is that which has ever, as now, corrupted the word of God. It was such a course which brought on the great apostacy and developed the mystery of inquity, papacy. Romanism can prove the infallibility of the Pope in the same way, more clearly than any Protestant can prove the inherent immortality of an entity in man called the soul. We shall see if you have any thing stronger than assumptions as you advance.]

(4.) It is indeed remarkable that the older parts of the Bible have so few and faint references to any future life. Bishop Warburton even affirmed that the Israelites had no notion of a life beyond the present. Infidels are never weary of repeating this unjustifiable statement. There is no reason to doubt that Moses, skilled in the learning of the Egyptians, believed in immortality. The ancients, like the moderns who have not the Bible, and also the Israelites, expected for all a life after the present, but their views of what it was to be were vague. Christ "brought life and immortality to light," not by revealing their existence, but by explaining more fully their real character. The human spirit is recognized throughout the Bible as an independent entity. It "goes," "departs," and there is a place of departed spirits. The New Testament abounds in this doctrine. Christ "gave up the ghost." A rich man is represented in a parable as addressing his soul. Stephen prayed, "Lord Jesus, receive my spirit"—not meaning, "Lord, receive this last pint of impure air that I exhale from my lungs," but "my spirit," my soul, driven for a time from the body. The body is spoken of frequently much as the moderns speak of it, as a robe for the soul. "This vile body" is not the me, but something which clogs the soul.

[4. Here are most "remarkable" statements. A "Bishop affirmed the Israelites had no notion of a life beyond the present;" and a Doctor of Divinity (our esteemed Br. Haven) tells us, "There is no reason to doubt that Moses believed in immortality;" of the soul entity, of course. The "statement" of Bishop Warburton, says Dr. Haven, was "unjustifiable." This Bishop, if he could now speak, might say the "statement" of Dr. Haven, of Moses' belief, is "unjustifiable." Then which should we credit? for, neither of them give any Bible proof of their assumptions, or "statements."

That "the Israelites expected for *all* a life after the present," is an "unjustifiable statement," plainly contradicted by the testimony of David, Solomon and Isaiah, to say nothing of other prophets. David saith of some, "They are like the beasts that perish . . . he shall go to the generation of his fathers; they shall never see light." Psa. xlix. Solomon saith, "The man that wandereth out of the way of understanding shall *remain* in the congregation of the dead." Prov. xxi., 16. Isaiah saith of some, "They are dead, they shall not live; they are deceased, they shall not rise." Isa. xxvi., 14. We offer these three inspired witnesses against the one uninspired one in Illinois. Our readers can judge where the truth lies. That the "views" of believing Israelites "were vague" about a future life is not so clear as our Br. Haven may think. Paul was not of his opinion, as all may see by reading Heb. xi., where he speaks of the worthies of Old Testament times, and declares they looked for a resurrection, and "accounted that God was able to raise up from the dead;" and they expected "a better resurrection" than such as had been effected by some of the prophets: and they "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them;" not from having immortal souls, but that they should receive their fulfilment by a "resurrection from the dead." Please read the whole chapter.

Truly, "Christ 'brought life and immortality to light,' not by revealing their existence," for as yet, in man's case, they had *no* "existence;" they were a matter of *promises*, and those promises were to be fulfilled in the future; and Christ's resurrection from the dead was the pledge of the resurrection of all that are *in* Him. He was the first-fruits of the harvest to come; and demonstrated that "life and immortality" were to be brought unto His people at His return from heaven. Then, and not till then, His people were to be born from the dead; "raised incorruptible . . . . immortal:" 1 Corth. xv. This grand truth was made more fully to stand out by the resurrection of Jesus Christ from the dead; and was "brought to light" for the first time to the Gentile world; it was glad tidings no longer to be confined to one nation, but to be proclaimed in all the world, to all nations.

The proof that "the human spirit is an independent entity," our brother has staked on such expressions as it "goes," "departs," etc. and "quietly assumes" that spirit, soul, and ghost all mean the same thing; which position is contradicted by inspired testimony. The original words are not only different, but are clearly distinguished from each other: thus, "The word of God is quick and powerful . . . piercing even to the dividing asunder of soul *and* spirit;" showing they are distinct and can be separated from each other. Why then confound them, and apply the terms indiscriminately to something which is said to be an "independent entity?" Is such a course not putting "darkness for light?" Besides, the *nephesh* of the Hebrew (the term generally translated soul in the Old Testament) has forty English representatives in our translation. Can any man believe that a term which has so wide a latitude of meaning would have been the choice of Infinite wisdom, had that wisdom intended to convey the idea of our worthy Br. Haven? And *ruach*, the Hebrew term translated spirit, in the Old Testament, is also translated mind, wind, breath, etc. Is that the word to teach of "an independent entity?"

As to the term "ghost:" the Hebrew word is generally *yova*, signifying "wasted away." But in Job xi., 20, and in Jer. xv., 9, where the word ghost occurs, the original is *nophakh-nephesh*; which, says Prof. Pick, a learned Hebrew, signifies, "Breathed out the breath:" that is, ceased to breathe. So when "Jesus had cried with a loud voice, he yielded up the ghost;" (Greek, *pneuma*); that is, He "breathed out his breath," or ceased to breathe: He was dead. Whether He or the martyr Stephen had a "last pint of impure air" in their "lungs" to dispose of, our Rev. Br. doubtless is a better judge than we.

The "body is not the me, but something which clogs the soul," saith our respected friend. Well, will he tell us what was the *me* in this text, "Touch *me* not, for *I* am not yet ascended to my Father?" John xx., 17. Was Jesus fearful that Mary would touch His soul? Again, at the tomb, when Mary was asked by the angels, "Woman, why weepest thou? She answered, Because they have taken away *my Lord*, and I know not where they have laid *Him*." Was Mary ignorant of theology, and did not know the "me" never had been there, but only the "body, which clogs the soul?" And did Jesus add to her ignorance by soon after saying to her, "touch *me* not;" indicating that the body was the veritable "me," so much reviled in modern theology, but so much honored by Jesus that it is raised from the dead within "three days" after He had breathed out his breath? Was it the veritable Jesus that rose from the dead, or only His body, that not being "the *me*?" If his body was not "the me," then "the me" never died, and "the me" never rose from the dead; and there is some mistake in the recorded language of Jesus, Rev. i., 18, when He said to John, "*I* am *He* that liveth, and was dead." This looks as if "the me" was dead once; but if the me is not the body, and the me (being an "independent entity") did not die, then John must have made a sad mistake in his record. However, we think John understood the matter and made a true record of the fact; and with this agree the words of Paul, 1 Corth. xv. where he says, "I delivered unto you first of all that which I also received, how that *Christ* died for our sins . . . and that *He* was buried, and that *He* rose again the third day . . . and that *He* was seen of above five hundred brethren at once . . . and last of all *He* was seen of me also," etc.

Surely such testimony is not to be set aside, or reduced to a mere figure of speech, because men have assumed that the personality is not in the body, though the body was all that died, according to their theory. Do they not in fact deny that *the Christ* ever died or was buried? and affirm that Jesus' language to John, on Patmos, expressed more than was really true? We forbear to press this point; for it is painful to see to what a fearful precipice the advocates of inherent immortality rush and are driving their followers.]

(5.) There are passages that do not express this doctrine. Taken alone this would deny it. But the lower must never be allowed to displace the higher. "In that very day their thoughts perish." "In the grave—where there is no device." "The night cometh in which no man can work." All such expressions, used now as then by believers in immortality, strongly express the Bible doctrine that this life's work must be done here or never. A man does not express his highest faith in every utterance. If I say a man loses his property and "is ruined," it does not follow that I mean he is annihilated, or that there is not a ruin far more terrible than the loss of money or even character. The doctrine of the Bible must be sought in its general temper, in its positive statements, in what, commonly accepted, it did not deny; and whatever colloquial expressions seemingly conflict with these must be understood as subordinate, as they are in all other writings and utterances.

[5. The point here is assumed, that the inspired men, who used the expressions partially quoted by Dr. Haven, were "believers in immortality" as inherent in man. The assumption is without one Bible testimony in its favor; hence the argument built upon it is valueless. What evidence is found in the Old Testament is plain against the assumption.]

(6.) 2. "All created beings are organized, and hence must have some organ of thought. That organ in man is the brain. When the brain is dissolved, man is annihilated, and exists, if at all, only as he existed before he was created, or as future creations exist—in the mind of God."

A mere dogmatic assertion. Has God said that all created beings are organized? Has God said that all thinkers must have a material organ of thought? Is avoirdupois weight necessary to thought? Cannot the Great Spirit create a finite spirit? Is the existence of spirit incredible? "God is a Spirit." "Let us make man in our image." A material thing the image of the Spirit? The supposition is unthinkable and impossible. Either man is a spirit or God is matter.

[6. Our views of man's state in death are not quite accurately stated by Dr. Haven in this section; but we let it pass to notice his comments. God did not need to say "that all created beings are organized," any more than He need to say He himself is self existent. The very idea of creation is that of organization: without it there is no such thing as creation. What is creation but the production of something which did not exist in that specific form previously? What is this but organizing the thing created? Is this "a mere dogmatic assertion?" We never said "all thinkers must have a *material* organ of thought." We said "all created beings are organized, and hence must have some organ of thought: that organ *in man* is a brain: God has ordained it so: how other beings beside man exercise thought we are not called upon to determine." Such was our language. Is this saying "that all thinkers must have a *material* organ of thought?" Let the candid reader judge between our friend Haven and us in this matter.

As to the creation of "a finite spirit," our Br. did not need ask the question; for we have never questioned or doubted it. But will he say that a created spirit has no organ of thought? He might as well say such spirits are uncreated: and to this result his theory comes at last, that all spirits are but parts of the uncreated God, and always did think and always will think, because they are parts of God; and thus he swings at once into the very depths of heathen philosophy. Of those philosophers Archbishop Whately says, "They imagined that the souls of men were not created by God, but were themselves parts of the Divine mind, from which they separated, when united with bodies; and to which they would return and be reunited, on quitting those bodies; so that the soul, according to this notion, was immortal both ways; that is, not only was to have no end, but had no beginning; and was to return after death into the same condition in which it was before our birth, a state without any distinct personal existence or consciousness."—*Future States*: see pages 16–26.

Saith our esteemed friend Haven, "'God is a Spirit.' 'Let us make man in our image.' A material thing in the image of a Spirit? The supposition is unthinkable and impossible. Either man is a spirit or God is matter." This language is very imposing; but let us calmly look at it. In the first place it admits that man was *made*—"Let us *make* man." If man was made, he was made out of something or "nothing." The only Bible account of his creation is, that "The LORD God formed *man* of the dust of the ground:" Gen. ii., 7. We have the presumption to believe that is true; and for believing it, we are "set at naught" by many, and ridiculed.

Nevertheless, while we keep to the record we have confidence that God will not condemn us, if men do. Let us look a little further at our Br. Haven's logic. "God is self-existent, omnipotent, omnipresent," as well as Spirit; so orthodoxy saith. "Let us make man in our image." Shall we say, "Either man is" self-existent, omnipotent and omnipresent, or God is not? Why not take all God's attributes into the account of the image? And then why not say, as man was positively "formed of the dust of the ground," God must be "matter," because man was made in His image and was formed of matter? Is one of these positions more "unthinkable and impossible" than the other? We think not. Neither is tenable.

Man was formed in the image of God, in some sense; but that he was so in his nature or essence has often been asserted but never proved. In what that image consisted, has been a matter assumed, but not settled. That it was in the spiritual character of his nature, the apostle Paul positively denies. In speaking of the first and second Adams, he says, "Howbeit, that was *not first* which was spiritual, but that which was natural"—(*psuchikon*, literally, *animal*); "and afterward that which is spiritual." 1 Corth. xv., 46. A spiritual nature comes only by the second Adam, and is of grace in regeneration, and not inherent in man by creation or natural generation. It is obtained by promise, if ever possessed at all. On this point we are told, there "are given unto us exceeding great and precious *promises*; that by these ye might be partakers of the Divine nature." 2 Pet. i., 4.

As to what the image of God was, in which man was created, our opinion is, it was in his capacity for knowledge and to exercise dominion. Paul saith, believers "have put on the new man, which is renewed in *knowledge* after the image of Him that created him." Col. iii., 10. But we will not enlarge here.]

(7). 3. "Man, before regeneration, is only flesh; he must be regenerated to be a spirit." All our children then are animals—that and nothing more. The creation of man was only making animals; the conversion of a man changes the kind of his being. Can any suppose that this doctrine can be received? Regeneration, radical as it is, creates no new faculties, destroys no old ones. The personal identity remains. A man is to be judged for his own deeds—not for his body's deeds, but his deeds, done in the body.

[7. Man "must be regenerated to" have a spiritual element in his nature, is the true statement of our views. "Ye must be born again." Why? Because, "That which is born of the flesh is flesh." Did Jesus "know what was in man?" He uses the language we have quoted; and humiliating as it may seem, He teaches, "our children are animals—and nothing more," unless "begotten again of the Spirit;" for that and nothing less will ever make them spiritual beings. "That which is born (begotten) of the Spirit is spirit;" while "that born of the flesh is flesh:" therefore, "Marvel not that I said unto thee, Ye must be born again." Jesus' words to Nicodemus, John iii., 3–8. Such testimony outweighs all the speculations and assumptions of theologians, high or low. The conversion of man, or his being begotten again, does not "change the kind of his being" now; but it adds a spiritual element to his being, which, when matured, entitles him to the promise of God, of immortality, incorruptibility, eternal life. See Rom. ii., 7; John vi., 39, 40, 53, 54; and 1 Corth. xv., throughout.

"A man is" truly "to be judged for his own deeds;" but the insinuation that his body is no part of the man, makes the infliction of any punishment on the body an act of palpable injustice. Is the poor body to be tortured, and die, for the acts of its supposed indwelling lord, while itself had no volition or power of resistance? Is that the theology of our learned D.D.'s? If so, "our divinity" can no longer boast of "not being sick."]

(8). 4. "Belief in the immortality of man rests upon the assertion of the serpent—'Thou shalt not surely die.'"

To endeavor to refute this would imply that those who state it believe it—which is to place too low an estimation on their intelligence.

[8. The first assumption of man's deathlessness, on record, is that of the serpent. Not one positive testimony of God has been found in the Bible that man, in whole or in part, is immortal; but God's testimony is explicit and positive that, "The soul that sinneth *it* shall die." Ezek. xviii., 2, 20. "The wages of sin is death." Rom. vi., 23, and a multitude of like testimonies; all of which are virtually contradicted by the theory of inherent immortality; and therefore partake of the nature of the serpent's declaration, "Ye shall not surely die." *We* "believe" this is the *germ* of the whole theory of natural immortality; that the doctrine, with all its deadly consequences, has grown out of the principle involved in the serpent's affirmation. It has come now to take the form, "Ye *are* Gods"—"If God is a Spirit so are ye." The serpent only said, "Ye shall not surely die;" and, "Ye *shall be as* Gods:" but it has come now to be affirmed, "It is the Divine parentage which makes man what he is, a spirit, which, though fallen, has an eternal destiny; a being who can indeed become either like a devil or equal to the angels, but who is eternal, because he is a son of God." So speaks an English advocate of inherent immortality, in an article, in "The Rainbow," written against the idea of "annihilation."

Our learned friend, Dr. Haven, may be fearful of "placing too low an estimate on" our "intelligence," by supposing we "believe" the origin, the germ, the principle out of which the doctrine of man's inherent immortality originated is found in the serpent's denial of the truth of what God had said; but, nevertheless, we assure him we have searched diligently for more than thirty years past, and are unable to discover any other root from which it ever found its way into the world. We are sorry to be thought by our much respected Br. Haven, to be so exceedingly lacking in "intelligence;" but we are comforted with the thought that Jesus hath said, "That which is highly esteemed among men is abomination in the sight of God." Luke xvi., 15.]

(9). We believe in the immortality of man for many reasons, one of which is that to us the spirituality of God and of man stand or fall together. God intends that we shall reason upward from ourselves. We recognize his design because we design. We recognize his justice and mercy because we feel justice and mercy. We recognize spirit because we are spirits. We recognize matter because our spirits are mysteriously connected with bodies. We find that our bodies are not ourselves, and therefore we believe the material universe is not God.

[9. It will be observed that among the reasons assigned for "believing in the immortality of man," our learned brother fails to introduce a "Thus saith the LORD." We excuse the omission; because we cannot expect the most mighty intellect to do impossibilities. His belief *seems* to be founded on the "wisdom of men;" and our thoughts are turned to Paul's saying, "The wisdom of this world is foolishness with God." 1 Corth. iii., 19. And again, "The Lord knoweth the thoughts of the wise, that they are vain." Verse 20. One testimony from God to "the immortality of man," if it could only be found, would exalt the defenders of the doctrine to an eminence which would command the reverence of all Bible lovers; but the speculations resorted to, to establish it, by its advocates, only show the doctrine to have no foundation in the Bible.]

(10). And this leads me to present the greatest danger of Animalism. It directly drags logical thinkers—who are not held back by a religion cultivated under a better faith—into materialism or pantheism. Materialism and pantheism, seemingly opposite, are one. This is no mere whim or theory. I have seen it verified in several instances. I have known men once, in appearance, fervent Christians, now deniers of God, ridiculers of the Bible, scoffers at all piety, who began their downward course by adopting the notion that man has not an immortal soul. This is a notion logically fatal to religion.

[10. As our respected friend has dealt, here, in mere assertions, we shall meet him with the like weapons. "The greatest danger of" the doctrine of man's inherent spirit nature, which is eternal and indestructible, is, "It directly drags logical thinkers—who are not held back by" the grace of God—"into" Spiritism, a practical denial of God's omnipotence, and ends in "pantheism." "This is no mere whim or theory." Only a few weeks since an article appeared in "Zion's Herald," in which the writer said, "If God could annihilate the sinner He *must exercise* His power rather than permit His dearly Beloved Son to expire upon the shameful cross." We ask, if such a statement is not a clear denial of God's omnipotence? If God has not power to put man out of a living existence, then man lives independent of God and in spite of Him; man has a life of which no being can deprive him; and hence has unlimited power in himself; and the inevitable conclusion of "logical thinkers" is, that the Bible God has no existence, and that atheism or pantheism is the truth: for if there is no God that can annihilate man, then there is no other God than man himself; or, that nature or the universe, in its totality, is God. That is pantheism: to this result the doctrine of man's inherent spirit nature legitimately leads. *We* "have seen it verified in several instances;" and in all instances the persons adhered to the doctrine of inherent immortality, or returned to it, if they had ever left it. That men of any faith, whether of inherent immortality, or immortality as the gift of God through Christ by a resurrection from the dead, may apostatize and become bad men, "scoffers at all piety," Br. Haven will not deny, and we grant; but that of itself proves no theory false.]

(11). If finite minds cannot exist without a brain, if the only hope of immortality is that God shall recreate the brains of former generations, if immortality means only the immortality of brains, then, however strong the faith of a few may be, these believers are doomed to see the majority of their own children infidels. Nothing can save thinking men from the dead slough of unbelief and wickedness. No; there is an unwritten revelation and a written revelation; a natural religion and a supernatural religion; each supplements and sustains the other. The being of God, a spirit, and the being of man, a spirit, are truths perceived by an aroused mind, assumed in the Bible, illustrated and confirmed. Responsibility and retribution, and the doctrines of redemption, conversion and a final judgment, follow—both revealed and reasonable.

[11. Here are plenty of assumptions and assertions, the truth of which depends on the inspiration and infallibility of their author. We will sum up the whole thus: "There is no need of a resurrection of the dead; there will be none; and your children will be infidels if they believe there is." We appeal to all candid men, if such is not the real import of our Brother's language? We cannot help thinking of what our Saviour said to the Sadducees, "Ye do err, not knowing the Scriptures nor the power of God." If man ever has a resurrection from the dead, the same man will as surely be raised again as that the same Jesus was raised again; for He was "the first fruits." Does our worthy Br. Haven think Christ was raised from the dead without a brain? He is the sample of the resurrection of all "who shall be accounted worthy to obtain that world and the resurrection from the dead." No wonder our intelligent friend never once names the resurrection of the dead in all his article. Why should he? The very idea of a literal resurrection of the dead, as taught by Christ and his Apostles, would uproot and overturn the whole theological theory of man's present immortality and inherent spirit nature. No man can live in these days of thought, and be a "logical thinker," but that he must abandon the doctrine of a literal resurrection of the dead, if he believes in the inherent spirit nature and immortality of man. He may not dare openly to deny the re-living of the dead in Christ; but he can "*quietly* assume" it; as he says the Scriptures do the immortality of man, though never giving utterance to the thought.]

(15). As it regards future rewards and punishments, we should remember that no being in one stage of progress can fully comprehend another stage; also that man in his immortality takes hold of infinity, and therefore cannot comprehend himself. Reward is infinitely to be desired. Retribution is infinitely to be shunned. No theodicy, in our present stage, is possible to man. Every attempt to fathom infinity begets some such miserable result as restorationism or annihilationism, which reminds us of an effort to crowd the boundless universe of matter into a half-bushel. Better allow that there are some things in the infinite which a finite mind can perceive but not comprehend.

[15. All this is exceeding cool after so many positive assertions about man's spirit nature, immortality, etc. Our Br. need not be reminded, nor remind us, that "The *secret* things belong unto the LORD our God; but those things which are *revealed* belong unto us and our children for ever." Deut. xxix., 29. The LORD has revealed that man is mortal, but has made no revelation of his immortality, except by a resurrection from the dead, "at the last day"—"at the last trump." John vi., 39, 40, 44, 53, 54; 1 Corth. xv., 51–55, and 1 Thess. iv., 13–18.

We are persuaded that no men in the theological world "attempt to fathom infinity" as do the advocates of inherent immortality; and because they find themselves involved in inextricable night, they think all other minds are, also. They set out to explore the mine of eternal truth with the dark lantern of an immortal soul and of man's spirit nature. This *ignis fatuus* has led them into the bogs of going off as disembodied souls at death, to heaven or to a hell of eternal torture; yet at some unknown future period, there is to be a day of judgment, when heaven and hell are to give up these ghostly companies and have a solemn decision made on them and their destiny, which in fact, with some of them, had been fixed thousands of years before. After befogging themselves and others with such notions, and trying to harmonize all this with the resurrection of the dead, they have concluded that a man can think even better without a brain than with one, and so it is not worth while to mention the resurrection, especially when attempting to defend their ideas of immortality. Despairing of any clear comprehension of the great "things" of God's word, "concerning the kingdom of God, and the name of Jesus Christ," as the King in that kingdom, the cry of darkness comes up; and others, who take God's word as it is, designed for the "common people," are warned that their efforts are like "an effort to crowd the boundless universe of matter into a half-bushel." We might retort—it would be no difficult matter "to crowd the" whole of their ideal spirits of men into a smaller space than a "half-bushel." But we forbear. We are glad to see, at last, that our learned friend is so impressed with the immeasurableness of "matter." It is not so despicable a thing after all; and we shall not be surprised if some of our opposers should come to find that matter is a very convenient thing (when moulded by the hand of an omnipotent and infinitely wise Being) for an organ of thought; and possibly they may conclude it is the only medium for any soul of man to evolve thought here or hereafter; at least, so far as made known.

Our worthy friend's concluding remark, viz., "Better allow that there are some things in the infinite which a finite mind can perceive but not comprehend," is wise and judicious; and we heartily agree with him in this advice, and wish that all assumers of things unrevealed would follow it. But we are not to carry this advice so far as to accept for truth the fancies of men without one "Thus saith the Lord" to sustain them. God has given us His "word to be a light to our feet and a lamp to our paths: let us take heed thereto, remembering it was "the common people" who "heard" the incarnate Word "gladly;" showing clearly that the word of God was designed for common minds; and that the idea, whether Papal or Protestant, that such people are dependent on professional theologians for an understanding of that word, is an assumption to be rejected. We should thankfully receive all the aid that learning can give in producing a pure text. When it has done that, let our minds rely on the Spirit of God to shine on our hearts to give us understanding of its own inspired testimony in regard to our nature, responsibility, and destiny; and say to all intruders on our faith or duty, as Abraham said to his servants, "Abide here with the ass, and I and the lad will go yonder and worship, and come again to you." Gen. xxii., 5. Alone with God, in learning his word, is our safest position.]

IN CONCLUSION, we would say to our esteemed brother in Christ, our respect for his learning and piety is unabated, notwithstanding our firm persuasion that his theological views of man's inherent nature are unscriptural; and in their legitimate tendency (only prevented by the grace of God) lead directly to the last great apostacy—"Spiritism"—which now threatens to fill the earth with real "infidelity," and ripen the world for "the great day of wrath;" so that, instead of the dream of the world's conversion to God being accomplished by the church and her ministers, the awful scene will be manifested of a worldly, pleasure-loving, and honor-seeking church, without power to arrest the floods of error, of all sorts, coming in upon her with the rapidity of a raging tornado, and which already howl around her with a violence that might arouse any human being not wrapped in the shroud of "peace and safety," talking and singing of "the world's conversion" without her Lord's return and the resurrection from the dead of patriarchs, prophets, apostles, and all the faithful in Christ Jesus, who have gone to their "sleep in Jesus," resting "in the dust of the earth" till "The Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first; then we [who are *in* Christ] which are alive and remain shall be caught up *together* with them [the resurrected saints] in the clouds to *meet* the Lord in the air; and *so* shall we ever be with the Lord. Wherefore comfort one another with *these words*." 1 Thess. iv., 16–18. "These words" are subverted and made unmeaning by the theory of man's inherent spirit nature and immortality. May the Lord bring all sincere souls to the knowledge of the truth of Life future and eternal only in and through Jesus Christ His Son, our Lord and LIFE-GIVER.

SOUL, BODY, AND SPIRIT.

"THE soul is a separate and distinct part of man." So some would have us believe. Because, say they, "The Bible recognizes its existence as a part of man." This, they say, is evident from the expressions—"My soul,"—"his soul,"—"their souls," etc. Let us ask—Which part of man is it that speaks, when the man says, "my soul?" Is it the body? Does the body talk without a soul to talk through it? If the soul is the active agent, residing in the body as its house, then when the man speaks it must be his soul that does it: hence, it must be the soul that says, "my soul." And if the argument of our opposing brother is good for anything, it proves that the soul has got a soul. But if it still be maintained that it is the body that speaks, in this case, then what speaks when the man says, "my body?" Is it the same part of man that spoke before? If the body speaks now, it follows that the body has a body. At this rate we may prove that a man has at least two bodies and two souls: and if each of these is as fortunate in possessing another, unless you tell us exactly where to stop, we do not see but man ought to be named "Legion." For instead of being one man he must be many.

Because the Scriptures speak of a man's soul, and of his body, to infer that they are parts that are "entirely distinct," is to introduce confusion, in our judgment. We might just as well teach that man is made up of four "distinct parts," as of two; for, the Scripture command is, "Thou shalt love the Lord thy God with all thy *heart*, and with all thy *soul*, and with all thy *mind*, and with all thy *strength*." Mark xii., 30. To infer from such expressions that man is composed of several parts, appears to us preposterous in the extreme.

OUR ANNIVERSARY.

THURSDAY, September 2d, is the time for the annual meeting of the LIFE AND ADVENT UNION. The place will be in the "*Life and Advent Mission Tent*" in Springfield, Mass., at the hour of two o'clock in the afternoon. An informal meeting will be held at nine o'clock in the morning, in the same place, for the exchange of thoughts on various matters relating to the Union and its work.

To provide for the continuance of the HERALD OF LIFE will be the principal business of the Union. Next in importance will be the matter of issuing and circulating Tracts; that this work, which has accomplished so much, may be prosecuted with still more efficiency.

Both of the foregoing subjects call for our united and increased exertions. Let all the friends who can possibly be present not fail to do so. Those whose circumstances will not permit this, should communicate immediately with us, stating how much can be relied on from them for each of the above objects. You know the value of them to you and to the cause to which they are devoted. They are needed no less now than when first originated under the "*Chestnut Tree*" at Wilbraham, in 1863. A great work has been accomplished in the six years since that time. True, we have had our trials, but we have the consolation that amidst them all the Lord has sustained and prospered the work, so that the prospect of increased usefulness calls for increased efforts to push forward in promulgating the Gospel of "LIFE IN JESUS CHRIST *alone*."

Shall we not give thanks and take courage at our coming anniversary? Let us give all the praise of all the good accomplished to "God and the Lamb."

P. S. Let no friend of the HERALD OF LIFE fail to be present at our anniversary, if possible to be there, as the meeting will be one of the most important we have ever had. The opponents of the interests of the paper are calculating to put it and its firmest friends "*on the shelf*" and "out of the way." This is no guess work. All we have to do is to trust in that God who has hitherto helped us, and come up "to the help of the Lord against the" *would-be* "mighty," seeking "not our own, but the things of Jesus Christ," and which we sincerely believe are calculated to promote His truth. Let none think this *postscript* a needless call. Let such as find it impossible to be with us, write, at once, their wishes and what they can or will do to sustain the HERALD. *Address* L. C. THORNE, 68 White St., NEW YORK.

THE INSIDE OF THIS WEEK'S PAPER.

WE have had a few extra copies of the inside matter of to-day's paper struck off; which, if wanted, can be had at twelve cents for five copies, postage included; or two cents per copy at the office.

PREJUDICE.

"The most difficult persons we have to meet are those who are so prejudiced they will not even take the trouble to look at the reasons of our hope. They know they are right, and that we are wrong without an examination."—*World's Crisis*, July 14, 1869.

THE editor, in these remarks, has verily stated the truth. It is a fact that many, who have been educated in the popular theology of the day are so self conceited, or so completely fortified with prejudice, that they are not approachable with reason, let alone Scripture, on any point not in harmony with their preconceived opinions. This class are always found the most bitter opposers of truth, and are foremost, by every means in their power, in hedging up the way for its promulgation. There is a peculiarity, also, of this class of individuals, which is especially noticeable. They generally have more of the "*form*" than "the *power* of godliness." When you meet an individual truly endowed with the spirit of our Master, he will always listen to the "reasons of your hope" when given with "meekness and fear," according to the divine rule.

But while reading the above remarks in the "Crisis," I wondered if its author fully appreciated what a perfect application it could have to a large number of Adventists who strenuously oppose the doctrine of "Life only in Christ." Are there not a large number, even in his own circle of acquaintances, "who *know* they are right" on the subject of the re-living of the wicked, and have condemned, in the most arbitrary terms, those who differ with them? Our own experience assures us that he need not look outside of his own list of subscribers to find this spirit of exclusion and prejudice which he so much deplores in the popular school of theology. It seems but reasonable to us, that an individual should examine a doctrine thoroughly, in the light of the Scriptures, before condemning it as "infidelity." Prejudice developed in arbitrary denunciation is poor argument to convince a Bible student that he is wrong. But there is something about truth that always shines brighter when battling with the dark elements of prejudice. Then, brethren and sisters, one and all, "*let your light shine.*"

Which can the most effectually be done by living a life of holiness.

WM. H. SPENCER.

ROCHESTER, N. Y., Aug., 1869.

FROM A. B. VAN DOREN.

CHICAGO, ILL., July 26, 1869.

BR. STORRS: The bundle of tracts have been received, and some twenty are on the wing. My prayer is, that they may be blessed to some poor soul, and that others may be constrained to read them with care. Now, Brother, are we not called upon to watch unto prayer? If so, what a responsibility rests upon all tract distributors. If all who sow the seed will but be consistent, what a blessing may follow the scattering of a few tracts. In many cases I could not get a promise to read, at first; but after a few moments' conversation they begin to feel interested, and in some two instances, to day, I have been asked for some half dozen for their friends. I want a few tracts of the "GOSPEL HOPE," and "ATONEMENT." May God give wisdom to direct, in all our humble efforts to spread the "Truth;" and when this is done, may we all ask our heavenly Father to grant his blessing.

Please find five dollars within, for tracts.

FROM WM. R. WARNER.

NORTH CAMBRIDGE, MASS., Aug. 2, 1869.

BR. STORRS: Our treasure is taken from us. God's will has been done. We laid little MARY in the grave last Sabbath morning. On that bright, that holy, that calm morning, the sun shone on her face for the last time, as we laid her (the third infant) in the grave. But she is safe now; for Jesus has told us, "It is not the will of our Father which is in heaven that *one* of these little ones should perish:" again, "of such is the kingdom of God."

This was our youngest; four months and ten days. The one, now youngest lies in a very critical condition, but we hope for the best. Yours in Christian love.

M. C. HARRIMAN, at Salisbury, N. H., writes: We in our wanderings occasionally find a poor mortal honestly seeking for light and for immortality: one who when truth is presented is willing to receive it with thanksgiving, although it may bring reproach. Such I believe to be the one whose name I send with the money as a subscriber to *our* paper, the HERALD OF LIFE; blessed life—life from she dead through Christ, who died that we might come forth and be no more subject unto death. As the time is short, may God grant that the honest ones may be found, and the light and liberty of the gospel be made plain to them. Yours, in hope of eternal life.

EVIL THOUGHTS.

BEWARE of evil thoughts. Oh the mischief that they have done in the world. Bad thoughts come first, bad words follow, and bad deeds bring up the rear. Strive against them. Watch against them. Pray against them. They prepare the way for the enemy.

Bad thought is a thief; he acts his part;
Creeps through the window of the heart;
And if he once his way can win,
He lets a hundred robbers in.

Children's Department.

THE GLORIOUS MORNING.

"THE long, dark night of sin and sorrow has passed away. How bright—how dazzling—the radiant glory which lights up the heavens! Hark! far! away, and sounding nearer and nearer—peals the mighty trumpet. O, the joyful sound! It stirs old ocean's depths; it bursts earth's deepest sepulchres, and the saintly dead come forth alive.

"The dark prison-house delivers up its victims—the poor and despised, they who suffered and died a martyr's death, the young and the middle-aged, the infant and the grey-haired. But, O, how changed! No sigh heaves their bosom. No tears bedew their cheeks. No groans escape their lips. Hark! they shout, Victory! victory over death and the grave!

"The King of glory descends. The saints rise to meet him. All things are made new. The New Jerusalem appears. They enter the gates of pearl. They walk its golden streets. They see the King in his beauty, and dwell in his presence—redeemed, or immortal, happy forever!" Will you be one of them?

MEN will wrangle for religion; write for it; fight for it; die for it; anything but—live for it.—*Lacon.*

WE may judge of men by their conversation toward God, but never by God's dispensations toward them.—*Palmer.*

IT is easier to go six miles to hear a sermon, than to spend one quarter of an hour in meditating on it when I come home.—*Philip Henry.*

APPOINTMENTS.

COOPER INSTITUTE, N. Y., Aug. 8th.
SPRINGFIELD, Sundays, Aug. 15th and 22d.

W. N. PILE.

ELD. W. S. CAMPBELL will preach, by divine permission, at

WEST ABINGTON, MASS., Aug. 8th and 15th.
KENNEBUNK PORT, ME., Aug. 22d and 27th, and Sept. 5th.

ELD. S. W. BISHOP will preach in Oceanport, N. J., Sunday, Aug. 15th, providence permitting.

BUSINESS [illegible]

Two Dollars each from—T. T. Halstead, Eld. J. Livermore, Samuel Wilde, Jr.

Various sums—A. J. Brown, $3 50; W. N. Glenn, $2 50; R. D. Chase, $3; Henry H. Arnold, $5 on pledge; E. Wilde, Jr., $1; John Kemp, $25 on pledge.

Receipts for Tract Purposes.

A. B. Van Doren, Chicago, Ill. $5
Wm. R. Warner, N. Cambridge, Mass. 15
John Kemp, New York City 5

Pledges for Herald of Life, Vol. VII.

David H. Baker, Kansas $10
Thos. M. Redhead, Brooklyn, N. Y. 75
Jacob Grim, Philadelphia, Pa. 100

Pledges to Tract Fund for 1869–'70.

Thos. M. Redhead $25

Parcels sent since last Week.

Thomas Churchill .... by mail
J. N. Leonard, 2 parcels .... "
Samuel P. Scott .... "
Joel S. Richards (book and papers) .... "
Dr. Stephen Wood .... "
A. B. Van Doren .... "
Jane Anderson .... "
Esther Lewis .... "
Thos. H. Leggett .... "
M. C. Harriman .... "
A. J. Brown .... "
Mrs. E. Bendett .... "
Mrs. L. Johnson .... "
Wm. Delano .... "
N. S. Wilbur .... "

Poetry.

Love for Jesus.

A group of dear children, one warm summer day,
Were seated most cosily, chatting away,
Beneath the cool shade of the evergreen trees,
Whose branches were waving with every breeze.

They talked of their dollies, with rare, pretty names,
Their schools and their lessons, their plays and their games;
And the dear little creatures "built castles in air,"
And their dreams of the future were lovely and fair.

Strange questions were started, and answered as well;
But the strangest of all—just hear while I tell:
Said Willie, "If Jesus were here and should say,
'Just ask what you will, you shall have it straightway,'

"Pray what would you ask?" And he called name by name,
And the answers each cheerfully, readily came;
All childlike in nature—some simple, some wise,
Some looking a smile, and yet others surprise.

I said all replied. There was one modest child,
Whose voice was last heard—so sweet and so mild;
Dear Mary! her answer, unlike all the rest,
Was an outburst of love to the Friend she loved best;

She said, "I would ask him for nothing at all,
But tell him my love, as before him I'd fall;
I could think of naught else but the love that I owe—
From the first to the last nothing else could I know.

"For hath he not given his life for the lost,
And with it given all things at marvellous cost?
Love, love for my Saviour, 'tis all I can give;
Love, love is my song, and shall be while I live."

Dear child! like the friend of the Saviour of old,
Thou hast chosen that part which is better than gold;
And O, may the lesson thy words here impart
Leave its imprint on many a young, tender heart!

—*New York Observer.*

Children's Department.

The Crocus.

A BED-TIME STORY FOR CHILDREN.

A wee little root! All alone in the cold damp earth. How lonely it felt, and how dark and cheerless everything was. Can you fancy it? Pressed in on every side by the earth, no light anywhere to be seen, and no companions but the ugly, ill-natured worms, of which the little root was dreadfully afraid. It had been in the earth a long time, and it could not help wondering if it was to stay there always, it was so dreary. Who could have been so cruel as to put it there? And the root began to feel very indignant with somebody, and to pity itself very much; a bad sign, for when people pity themselves, they are pretty sure to be in a bad humor. If you feel inclined to pity yourselves, and to think yourselves very ill-used, just try to think of the poor children who have no homes or friends, who are often beaten and starved, and then your pity will turn to them, which will be very much better for you. Well, this little root did not remain long in this bad temper; it soon shook it off, and began to think more sensibly.

"I must have been put here for something," it thought to itself, "else no one would have taken the trouble to place me here; and they couldn't have meant me any harm, for, though it is very uncomfortable, I am quite safe. I will not be ill-tempered any more, but believe that it is all for the best, and try to be contented and happy."

This was wise and right of the little root, but as time passed on, and yet nothing changed, it began to grow discontented again, until suddenly a bright idea came across it: "Suppose that good somebody meant me to work for myself?" Was it not a good thought? But what was the way to work? Ah! that was the puzzle; but where there's a will there's a way, and so the little root found it; and so, will little children, too, it they only try it.

The very first worm that came near her she spoke to very humbly, and asked:

"Where do you go, and what do you do when you go away from here?"

"I go up to the light, to be sure," said the old worm, rather gruffly.

Light! that was what she wanted, the little root felt it in a moment; and she asked again, timidly—

"But how do you get to the light? How do you know which way to go?"

"What senseless questions!" angrily returned the old worm. "Why, I just bore my way straight up, and always come to the light in time."

The little root did not dare to ask any more questions, but she had heard enough. Light! she felt that was what she wanted, and she would try and reach it. So, in firm confidence in the goodness of those who had placed her there, the little root began her work. Slowly very slowly, she got on; it was hard work pushing her way up in the dark; but she kept on, in spite of the dark doubts which sometimes would come.

Slowly and steadily always come out safe in the end, and so it was with this little root; for after long work, one day, she pierced the last bit of earth, and the broad light of day fell on her little head. Oh, how happy she was! All the long, hard work was forgotten now that she had reached the light.

"I was right," thought the little root.

"I was placed there for some good. Oh, how wrong I was to doubt it at all!"

Not yet, however, was her work ended, for she still grew, although now it was not work, but pleasure. Still growing, still cheerful, until at last a bright, beautiful crocus gladdened the hearts of all around. For some time she stood there, the glad harbinger of spring; and when at last she faded and drooped, she was not sad; other flowers were there to supply her place.

"Whatever happens to me now," said the little crocus, "I am happy, for I have lived, and, I hope, been of some use."

So the crocus drooped and died. This little root knew nothing of who had placed her in the earth, and even did not know in what way to work, and yet see how nobly she lived and worked. If the crocus had been a great oak, she could not have done anything more than to be what she was made to be. Suppose she had stayed in the ground and not pushed to reach the light, she would have just rotted there. We may be put in the ground, but it is not intended we shall stay there. We must just push—make our way to the light; and when we are really put in to the ground like the little crocus root, we shall not stay there, but shall bloom into flowers in another world.

Take this lesson from the story to bed with you, and so, good-night, my dear.—*Selected.*

Curiosities of Sounds.

To our limited understandings it sometimes seems that nature delights in curious freaks; but when we come to analyze her apparent vagaries, they resolve themselves into mere instances of the working of simple laws. Imagine the whispered secrets of a confessional being proclamed to an unwilling hearer in a distant part of a cathedral. Such a thing once occurred in the cathedral of Girgenti, in Sicily. A visitor to the edifice accidently came upon a spot where he heard every word that a fair penitent was uttering to a closeted priest, in a remote quarter of the building. Here was a seeming freak; but when the case came to be examined, it was clear that the whispers were scattered over the curved roof, which, acting like a concave reflector in the case of light, converged the sounds to a focus; and so the mystery revealed itself as an instance of the convergence of sound. The eavesdropper used to delight in taking his friends to hear the revelations of the penitents; but one day he and they heard too much, for—unfortunate coincidence!—his own wife knelt upon the penitential stool, and the betraying roof made him acquainted with secrets anything but amusing: the scandal that ensued brought about the removal of the confessional to a more secret spot. This was not a case of mere echo; the sound was actually brought to a focus at one particular spot, just as the image of a candle is projected upon a wall by a concave reflector or by a lens.

Echoes are reflections of sounds; a flat surface like a blank wall is to sound what a looking-glass is to light. A sounding-board placed over a speaker's head catches the sounds that would otherwise be dispersed in the space above him, and reflects them down upon the audience beneath. The voice is echoed, but we do not hear both the direct and reflected sound because the interval between them is too short. The reflecting surface must be at some distance to allow an appreciable time to elapse for the sound to travel to it and come back again to the ear. The travelling rate of sound in air is about one thousand one hundred feet a second, and reflected sound travels at the same speed as direct; hence by noticing the time which elapses between a sound and its echo, we may estimate how far off the echoing surface is situated.

Of remarkable echoes many are known. There is the celebrated one in the Gap of Dunloe, where the sounds are reflected again and again, so that when a trumpet is blown at the proper place the return notes reach the ear in succession after one, two, three, or more reflections from the adjacent cliffs, and thus die away in the sweetest cadences. Alpine travellers, too, tell of wonderful warblings of echoes in the Swiss mountains. The rolling and pealing of thunder is due to echoes of the primary claps, which are generated in the clouds. A curious echo occurs at the London Colosseum. Mr. Wheatstone found that a syllable pronounced close to the upper part of the wall of this structure was repeated a great many times. A single exclamation sounded like a peal of laughter, and the tearing of a sheet of paper like the patter of hail.

We have said that sound travels through the air at the rate of about one thousand one hundred feet a second; but this speed depends upon the elasticity and density of the air; and as the elasticity depends upon temperature, it follows that sound travels differently, according as the weather is warm or cold. At freezing temperature its rate is one thousand and ninety feet a second; at 80 degrees Fahrenheit, it is one thousand one hundred and forty feet. So that sound travels slower in winter than in summer. Its velocity through other substances than air is also very different. Through hydrogen gas it is four thousand one hundred and sixty feet a second, and through water a little greater than this. Iron conveys it at nearly four times this speed.

In travelling through space, sound diminishes in intensity, and, like light and other actions, it does this in proportion to the square of the distance traversed. A man two yards from a bell only hears one fourth of the sound that reaches an ear distant one yard. A man three yards off only catches one-ninth of it; another four yards distant a sixteenth, and so on. The reason of this rapid rate of diminution, and of this invariable proportion, is obvious. If a certain sound will fill a sphere one yard in diameter with a certain intensity, that same sound, dispersed through a sphere six yards in diameter, and therefore spreading over thirty-six times as much space, will be, as it were, diluted to a thirty-sixth of its strength.

But this decrease only takes place in free air. In a room the sound is confined, and its lateral diffusion is prevented, so that the rule, although perfectly true as regards the sound coming directly from the musical source, is not quite applicable to the general effect produced by the reflection and dispersion of the sonorus waves. Indeed sound confined, or prevended from dispersing, may be conveyed to great distances. There seems to be no limit to the actual distance to which it may be carried in a tube. The French philosopher, Biot, experimenting on the transmission of sound through the empty water-pipes of Paris, found that he could hold a conversation in a low voice through an iron tube three thousand one hundred and twenty feet in length. The lowest possible whisper could be heard at this distance.

The leading of sound through tubes was practised in early times, and no doubt speaking images and oracular responses depend upon this acoustical phenomenon. In our own time we have had talking heads. But modern sightseers know all about tubes; so the heads have been isolated from solid supports, and carried by suspending chains. No matter. The mouth of the figure has been made hollow, or a trumpet bell has been placed in it; the sound has been led by a tube to some concealed orifice directly in front of this bell-mouth, and being as it were injected thereinto, has been thrown out again toward the astonished audience, who have thus been made to believe that the talking has been the result of some highly ingenious mechanism contained within the image.

Nevertheless, successful attempts have been made to imitate the human voice by mechanical instruments. In the last century, the Academy of Sciences at St. Petersburg proposed as a prize subject an inquiry into the nature of the vowel sounds and the construction of an instrument for artificially imitating them. The question was solved by Monsieur Kratzenstein, who showed that all the vowels could be pronounced by blowing through a reed into tubes or chambers of various forms At about the same time a Viennese mechanician, Monsieur Kempelen, made a series of elaborate experiments which led to the construction of a machine that could be made to utter not merely vocal sounds, but words and even some few complete sentences, such as *opera, astronomy, Constantinopolis, vous etes mon ami, Romanorum imperator semper Augustus, etc.*

Sound is produced by certain vibrations or pulsations communicated to the atmosphere. When we pluck a harp-string we set it quivering, and cause it to give to the adjacent air a rapid succession of blows: the number of these blows in a second depending upon the length and tension of the string. If the string only gave one push to the air we should hear but one noise or blow: but as in vibrating it gives a rapid succession of pushes, we experience a rapid succession of noises, and these resolve themselves into a continuous sound.—*Selected.*

Earthquake Bundle.

Who ever heard of such a thing as an "*earthquake bundle?*" I saw a letter a few days since written by a lady living in South America, near the place where a terrible earthquake had just thrown down the houses built of mud and cane, so that what was a few weeks ago a thriving city, is now a heap of dust. It had lifted the ocean waves so that a great ship of war with dragging anchor was carried hither and thither, and set down far inland, where it must remain while its timbers endure, as a monument of God's power. Rocks were rent asunder, the earth opened, and hot, sulphurous water boiled up about the feet of those who were flying from falling houses. The earth continues to rumble and tumble every day, and the inhabitants of that region lie down at night not knowing but that, without an instant's warning, their houses will be thrown down, and they forced to fly to the mountains. They keep a bundle on their beds with a full suit of clothing and cloak or shawl, so that they can snatch it and fly; for the earthquake gives no time to unlock closets, open trunks, or collect scattered articles. This is called an earthquake bundle.

What would tempt me to live in a country where such a sad reminder must daily meet the eye as one lies down to rest, thought I, on reading this account from the pen of a young friend, born and bred among the granite hills of New England. Though we encounter stern winter winds and snows, and are deprived of tropical fruit and soft balmy breezes, the earth is firm beneath our tread, the ocean waves are stayed by the Almighty hand that made them, and we lie down in peace and security. Just then my eyes glanced at a prophetic description found in the sixth chapter of Revelation, so like, and yet infinitely more fearful than the terrible scenes lately described in South America. A time when the "chief captains, mighty men, and bondmen hide themselves in the dens and rocks of the mountains." Woe be to those found without a robe of righteousness to cover their naked souls from "the wrath of the Lamb" in that fearful day. That hour will surely come, and leave no time for preparation. When we lie down at night, though not forced to have a gloomy, ominous earthquake bundle lying on our beds, we are warned by the events of every day to obtain a robe of righteousness from our blessed Saviour to protect us from the fiery indignation of the final Judge, and the sudden and everlasting death of the soul, an evil which the most terrible earthquake is powerless to inflict, if our peace is made with Heaven and our sins forgiven.

Our Saviour said: "Be ye also ready." Learn of the inhabitants of the earthquake region not to lie down at night unprepared for the final scene that may come at any hour.

The earthquake may usher its prepared victim into everlasting glory, but woe be to those who refuse to hear the Saviour say: "Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh."—*N. Y. Observer.*

What Must You Do.

Reader, do you feel the slightest drawing toward God, the smallest concern about your mortal soul? Does your conscience tell you this day that you are not yet forgiven, and have not yet felt the Spirit's power, and do you want to know what to do? Listen, and I will tell you.

You must go at once to the Lord Jesus Christ in prayer, and beseech him to have mercy upon you, and send you the Spirit.

You must go direct to that open fountain of living waters, the Lord Jesus Christ, and you shall receive the Holy Ghost. John vii., 39. Begin at once to pray to Jesus for the Holy Spirit. Think not that you are shut up and cut off from hope. The Holy Ghost is promised to them that ask him. Give the Lord no rest till he comes down and makes you a new heart. Cry mightily nnto the Lord; say unto him, "Bless me, even me also" quicken me, and make me alive." I dare not, for my part, send anxious souls to any one but Christ. I cannot hold with those who tell men to pray for the Holy Spirit in the first place, in order that they may go to Christ in the second place, I see no warrant of Scripture for saying so. I only see that if men feel they are needy, perishing sinners, they ought to apply first and foremost, straight and direct, to Jesus Christ. I see He himself says "If any man thirst, let him come unto me and drink." John viii., 37. I know it is his special office to baptize with the Holy Ghost, and that "in him all fulness dwells." I dare not pretend to be more systematic than the Bible. I believe that Christ is the meeting-place between God and the soul, and my first advice must always be, Go to Jesus, and tell your wants to Him.

Reader, remember this, I have told you what to do. You are TO GO TO CHRIST, if you want to be saved.—*J. C. Ryle.*

One Stronghold Surrendered.

An "Orthodox" paper surrenders Rev. xxii., 11, as follows:

There is reason to doubt the use often made of Rev. xxii., 11. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Preachers quote these words as though they were a part of the judicial sentence at the last day, or were, at least, a declaration of what would remain true after that event. Mr. Barnes so interprets them. But they do not occur in such a connection. They are a part of the concluding appeal of the book of Revelation in the form of an impressive final appeal of the angel to John. They come *after* the words: "Seal not the sayings of the prophecy of this book; for the time is at hand," and immediately *before* the words, "And behold, I come quickly, and my reward is with me to give to every man as his work shall be." It would thus appear that the idea is, to tell John, and through him, all the readers of the book, that after the message should be delivered men would be allowed to act out their character and choice, whether evil or good, without divine interference, till the predicted second coming of Christ, when each should be dealt with according to his work. So good old Matthew Henry understands it. Prof. Stuart, in his Commentary, translates, "Let him who acts unjustly, act unjustly still" and let him who is defiled, defile himself still, yet let the righteous still do righteously, and he that is holy, still be holy," adding; "The sentiment seems to be plainly this: Be it that persecutors and vile men shall continue without remission, for a while longer, their oppressive and debasing practises; yet let not the righteous be shaken in his constancy, nor the holy man cease in any measure from the pursuit of sanctification."

It is not proper, then, to quote this passage as teaching that there will be no change of character in eternity. The reference is to the free presistence of men in evil and in good, allowed in his world under the gospel, and to the judgment that will follow, awarding destiny according to character.—*The Advance.*

The Brother Outside.

The *National Baptist* relates the following incident from Rev. H. Clay Trumbull:

I was once called to preach in a State Prison. When I heard the tramp, tramp, tramp of the men, and saw them filing into their places, thinking how few of them had improved their Gospel privileges, I was deeply impressed with my responsibility. I felt my own sinfulness; and that all the difference between me and them was owing to the grace of God. I told them so, and tried to impress it on them, that they should each for himself seek pardon for past sins, and divine help to be holy in heart and life hereafter. While all seemed interested, there was one man whose heart was especially moved, and who sent special request that I would visit him. I did so; that is to say, I went down the hall and stood before his cell. I put my finger through the grating and just touched his finger. While the tears were running down his face, he sobbed out the inquiry: "Did you mean what you said about sympathizing with us, and that only the help of God made you differ from us?" I assured him that I meant and felt exactly so. "O, then," said he, clasping his hands, "I thank God, and I thank you. I am here for life; but I can stay here more contentedly now that I know I have a *brother out in the world.*" I, too, thanked God more than ever for such a gospel.

Some years after that, I related this incident in a public meeting, when an aged man bathed in tears, arose, and with a trembling voice, exclaimed: "The Lord bless you, my dear sir, for your attention to that young man. He was my son. He was afterward pardoned out. He enlisted in the army; he did his duty faithfully; he was captured in a battle and died in a rebel prison, to the last moment thanking God and thanking you for your sermon and your personal kindness."

To Tea Drinkers.

The origin of the mysterious term "barbarian," so generally used by the Chinese, when referring to the English, is curiously revealed in the following extract. Messrs Joseph Travers & Sons, the eminent colonial merchants, in one of their recent circulars to the London and country grocery trade, write: "Some may not be aware of the fact that the tea-shrub is a single species, and that from the same tree black or green tea might be made. The difference between the two, black and green, depends solely on the manipulation and the processes to which the leaves are subjected during the period of manufacture. In the case of black tea, the leaves are allowed to lie and ferment for ten or twelve hours to darken them, they are then highly fired. Those leaves which are intended to be converted into green teas are roasted slightly immediately after they are gathered, and quickly dried after they have undergone the rolling process. In order to make green tea uniform in appearance, and of a particular bluish hue, a coloring composed of finely-powdered gypsum and Prussian blue is laid on the leaves, during the last process of roasting. This adulteration the Chinese do not hesitate to carry out on a systematic plan, and on a most extensive scale. "During this part of the operation," says Mr. Fortune, in his description of the process, "the hands of the workmen were quite blue. I could not help thinking that if any green tea drinkers had been present during the operation, their taste would have been corrected, and, I may be allowed to add, improved. It seems perfectly ridiculous that a civilized people should prefer these dyed teas to those of a natural green. No wonder that the Chinese consider the natives of the West to be a race of '*barbarians.*'" Mr. Fortune says "that half-a-pond of paint or coloring material is mixed with each hundred pounds of green tea. The Chinese readily acknowledge the superiority of green uncolored, but plead in their excuse for their adulterations, the wilful preference of the foreign merchant; we need hardly add that the Chinese are far too sensible to touch these dyed teas for their own consumption."

Injurious Effects of Tobacco.

"Doctor," we said to a splendid specimen of the profession, "tell us something about the baneful effects of tobacco."

"Its effects, sir," he replied "are evil and only evil, and that continually; and it is a perfect mystery that gentlemen of my profession care so little, do and know so little about a poison that is doing mischief at so terrible a rate."

"Sir," the doctor continued, "I was on a council of physicians the other day, on the borders of this town; the patient was a young man, prostrated by paralysis; he was deprived of the use of his lower limbs from the abdomen to the toe; we overhauled him; we withdrew and talked about antecedents and probable causes, and came to no satisfactory conclusion. Dissatisfied and impatient, I inquired of the attending physician whether the poor fellow used tobacco."

"O, no," he replied, "I guess not," and with an air of nonchalance, added, "What if he does? that can have nothing to do with his case."

"I did not ask you," I replied, "about the effects of tobacco, but simply if the patient used it."

Gruffly he said, "Go and see."

Stepping to his bedside I said, "My young friend, do you use tobacco?"

With a sqealing voice, more cat-like than human, he answered, "I use a little."

"How do you use it."

"I smoke a little."

"Did you smoke this morning?"

"Yes, a little."

"Did you smoke at noon?"

"Yes, a little."

Before I quit his side I ascertained that he had actually consumed sixteen cigars a day, and the poor fellow's soul was so obfuscated by smoke that he considered that prodigious amount but a little!

"This," continued the doctor, "may seem strange, but the strangest of all is the fact that his attending physician, regular and well bred, did not know, in the first place, that his patient used tobacco, and secondly, if he did, he did not know that a rank and deadly poison could have anything to do with his case."

We are indebted to the medical profession for the most effective testimony against this most popular poison; hence we have no wish to arraign it and denounce it in wholesale style. But account for it as we may, on the score of selfishness or ignorance, the main body of the profession are mournfully derelict in duty touching the ruinous effects of this great and fashionable narcotic.—*Am Baptist.*

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

On all books and pamphlets sent by mail, the postage has to be *pre-paid.*

Six Sermons on the Inquiry. *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the Life-Giver*, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in paper covers, 30 cents. Postage 4 cents.

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This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

Life from the Dead; or, the Righteous only will Live Again. By Geo. Storrs. Price 20 cents. Postage 2 cents.

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THE GARDEN OF EDEN LITERAL.

[The following article we take from the *Methodist Quarterly Review* of July. It is by "Rev. Luther Lee." We do not indorse every expression in it, but in the main it is invaluable.—ED. HER. OF LIFE.]

IN the second and third chapters of Genesis is found an account of the garden of Eden as the first abode of man. The account given of that garden, and of the transactions said to have been enacted in connection therewith, have been made the subject of much investigation and criticism by good and learned men, and yet it cannot be affirmed that they have removed all difficulty and obscurity from the subject. So have the same topics been made the subject of much sceptical criticism, and even vulgar ridicule, by impious unbelievers, and yet they have failed to prove the history false or unreasonable. It never can be proved to be false, for the reason that there is no higher proof which can reach the case than the history itself. There is no prior or contemporary document which can contradict the Bible record, and there is nothing contradictory or impossible in the account itself. The Bible story of the origin and first condition and acts of man has a decided advantage over all modern speculative theories; it claims to be a record of the facts, it can never be disproved, and it is the only document which claims to be such a record.

It is not intended to join issue with Deism, or with any other form of open infidelity in this article; but there have been some disguised attacks upon the integrity of this portion of sacred history which demands attention. It has been insisted by some that the account of the garden of Eden, and of the sin of Adam and Eve and their expulsion, is only a myth, or, at most, only an allegory. It is with this class that the issue is joined. The following is a statement of the position that will be maintained:

THE INTEGRITY OF THE CHRISTIAN RECORD REQUIRES US TO MAINTAIN THE LITERALITY OF THE ACCOUNT OF THE GARDEN OF EDEN.

1. The account of the garden of Eden is a link in the chain of history so connected, that if this link be dissolved into a myth, or transformed into an allegory, it will not only sever the chain, but loosen it at the end from the first great starting point of realities, leaving no land-fastening. It is a part of the account of creation. The history of the garden embraces the only account we have of the origin of our race, for the man whom God formed out of the dust of the ground was the same man which he put in the garden, and who also was the father of the race; so that if the garden is a myth the man is a myth also and if the story of the garden is an allegory, the story of the man is also an allegory; and so far as the Scriptures are concerned we have no account of the origin of our race, and the Bible history of humanity ends in a myth or an allegory as you trace it upward.

The first sin committed by man, commonly characterized as the fall, constitutes the principal topic of the account of the garden, so that if this story is a myth the Scriptures give us no matter-of-fact account of the introduction of sin into this world. But that first sin, said to have been committed in the garden, constitutes the historic stand-point of the world's redemption by Christ. Make the account of the garden a myth, and you leave only a myth for the first great historic event in the story of redemption, which is the greatest wonder of all the wonders that ever astonished angels, men, or devils.

The story of the garden, and of the transactions said to have taken place therein, constitutes the beginning of the only history we have of our race, and if it is a myth the Bible gives us no truthful account of the commencement of the human family. The Bible history makes the same Adam and Eve who were in the garden, and were driven out of it on account of their disobedience, the father and mother of us all. The Adam and Eve of the garden were the father and mother of Cain and Abel. The same Adam and Eve were the father and mother of Seth, from whom Noah descended, who alone with his family crossed the flood to people the world on this side. From Noah Abraham descended, and Christ descended from Abraham, who was the promised Seed of the woman of the garden that was to bruise the serpent's head. Thus, if you make a myth of the story of the garden, the only history of humanity ends in a myth where it began, if you trace it backward. Make a myth of the story of the garden, and the genealogy of Christ ends in a myth.

2. The garden of Eden, with the events historically connected with it, are so referred to by later inspired writers as to impeach the whole Bible history, if that be only a myth or an allegory. The recorded facts are referred to by various writers, not as to a myth or an allegory, but as to historical facts. "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord." Gen. xiii., 10. "The Lord shall comfort Zion; he shall comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord." Isa. li., 3. "Thou hast been in Eden, the garden of the Lord." Ezek. xxviii., 13. "I have made him fair by the multitude of his branches: so that all the trees of Eden that were in the garden of God envied him." Ezek. xxxi., 9. "The land is as the garden of Eden before them, behind them a desolate wilderness." Joel ii., 3. "If I covered my transgressions as Adam." Job xxxi., 33. The above texts all clearly refer to the account of the garden of Eden as a fact in history, known and believed.

The New Testament contains still more conclusive references to the history of the garden of Eden. Christ, in his reply to the Pharisees on the subject of divorce, quoted the very words of Adam, uttered in the garden of Eden over the woman whom, according to the account, God had formed out of one of his ribs. "For this cause shall a man leave his father and his mother and shall cleave to his wife: and they twain shall be one flesh." Matt. xix., 5; Gen. ii., 24. "But I fear, less by any means, as the serpent beguiled Eve through his subtley, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. xi., 3. "Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. ii., 13, 14. These allusions to the garden of Eden are such as to prove the account to be real history; or to impeach the New Testament by supposing that it rests some of its fundamental principles upon a myth or an allegory.

3. Paul selects the transactions of the garden as his first grand stand-point, from which he contemplates the world's redemption. The great Apostle grounds the necessity of redemption upon what took place in the garden, by which the whole race was involved in sin, and from this point he runs a parallel between the Adam of the garden, the first Adam, that sinned, and Christ, the second Adam, the redeemer and restorer of what was lost in the first Adam.

God said to the serpent in the garden, "I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. iii., 15. This has been understood as referring to Christ as the Seed of the woman; and though this interpretation of the text is not essential to the validity of Christianity, nor to the soundness of the present general argument, it is proper to show that the idea is interwoven into the entire history of redemption. The genealogy of Christ is carefully traced back to the Adam and Eve of the garden. Christ was promised to Abraham as his Seed, and Paul, referring to this fact, no doubt with reference to what was said in the garden, that the Seed of the woman should bruise the serpent's head, comments as follows: "Now to Abraham and his Seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy Seed, which is Christ." Gal. iii., 16. And so literal were the words uttered in the garden concerning the Seed of the woman, that their fulfilment required that Christ should be the seed of the woman without a human father. He was the son of a virgin, and was thus the seed of the woman in a sense not true of any other human being. This makes the words uttered in the garden, which some call a myth or an allegory, not only literal history, but in this item a prophecy of the most profound importance. Paul gives this subject special notice when he says, "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." Gal. iv., 4, 5. Also, no doubt with direct reference to what was said in the garden, that the Seed of the woman should bruise the serpent's head, Paul says, "The God of peace shall bruise Satan under your feet shortly." Rom. xvi., 20.

St. Paul, while discussing the great doctrine of the resurrection, gives us the following parallels between the Adam of the garden and Christ: "But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv., 20–22. No one can doubt that the Adam here named, by whom death came and in whom all die, is the same Adam upon whom the sentence of death was passed in the garden of Eden; and if so, Paul must have regarded that account as literal history, or he would not have thus reasoned from it in proof of the important doctrine of the resurrection of the dead.

But Paul gives his strongest argument in his Epistle to the Romans: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: for until the law, sin was in the world: but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come. But not as the offence, so also is the free gift: for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. v., 12–18.

The account of the garden of Eden narrates the only transactions in the history of humanity to which Paul can have referred in the above scripture; and if we rarefy that into a myth, or transform it into an allegory, we leave Paul nothing but a mythical or an allegorical foundation for his masterly argument, at the profoundness of which the deepest Christian theologians have been awed, and the most thinking infidels have wondered. It appears impossible that any one should doubt that Paul's one man that sinned, by whose sin death entered into the world, and passed upon all because it involved all in sin, is the man who sinned in the garden. There is no other one man named in the Bible by whom sin and death can have entered the world. It appears impossible to doubt that the Adam of Paul's argument, from whom death reigned until the time of Moses without any written law, is the same Adam upon whom the sentence of death was pronounced in Eden. The argument of the Apostle is built upon two principal facts.

First, Adam, the one man that sinned, by whose offence many, that is, all, were made sinners, creating the necessity for the redemption of the race, was the first man of the race, the father of all men. Jews and Gentiles alike suffered by the sin of the one man, and alike needed redemption. Hence it is that this one man, Adam of the garden, was the father of Seth, from whom the race is traced down to Noah, from whom both the Jews and Gentiles have their descent.

The second fact upon which Paul's argument is built is, that Christ, the Redeemer, descended from the same one man, Adam, was the Seed of the one woman, Eve, the wife of the one man, Adam, so that the Gentiles, who could claim no relation to him through Abraham, could claim such relation through Noah, from whom Jews and Gentiles are traced in one genealogical line up to Adam. Corresponding to these facts, we have the genealogy of Christ, carefully traced up to Adam and Eve, who figured in the garden, and were turned out of it on account of their sin, connecting the Christ of the garden of Gethsemane and the cross, with the Adam, the sinner, in the garden of Eden. Thus are all men who need redemption, and Christ the Redeemer, equally connected with Adam, the first sinner. The argument then is, that as the whole human race has descended from Adam, the first sinner, and are sinners like him, so Christ, after the flesh, descended from the same Adam, and stands related, not only to the Jew through Abraham, but to the whole lost race through Noah and Adam. Break this chain, by which Christ the Redeemer, together with the whole redeemed race, stands connected with the Adam of the garden, or removed the literality of that garden by dissolving it into a myth or converting it into an allegory, and you will subvert Paul's argument, and overthrow his entire view of the plan of redemption.

4. The laxity of interpretation which is necessary to reach the conclusion that the account of the garden of Eden is a myth or an allegory, if allowed, will enable every person to explain away a large portion of the Scriptures so far as any settled and literal sense is concerned. The story of Cain and Abel can quite as easily be considered a myth; so can the account of the translation of Enoch. The story of the flood and Noah's ark may as easily be turned into a myth. The call of Abraham, and in particular his call to offer his son Isaac, has no stronger claim to be a literal history than the account of the garden of Eden. Moses in his ark of bulrushes would be a beautiful myth under this latitudinarian mode of interpretation. The book of Job is easily converted into a grand legend. The exit of Elijah becomes a splended myth, and the whole book of Jonah is no more than a legend, and an extravagant one at that. The history of the miraculous conception has been declared to be a legend, which was written and added to St. Matthew's Gospel in after years. If we allow ourselves thus to tamper with the record, landmark after landmark will vanish, stand point after stand-point will be changed, until we shall have no anchoring ground left into which to cast the moorings of our faith when we find ourselves drifting before the storm.

5. There is absolutely no necessity for such a latitudinarian construction of the account of the garden of Eden as will make it a myth or an allegory. There is no sufficient reason for it, and it can result from nothing short of a spirit of wild speculation, or an intention to impair the Christian record and weaken our faith in the same. This position is worthy of a brief examination.

It is not contended that the document has been mistranslated, and that a new and correct translation makes it read like a myth or an allegory. Such a position would challenge examination by affirming a sufficient reason, though the affirmation were false; but no such claim has been set up.

It is not pretended that the document has been changed by design or by the errors of copyists, and that to bring it back to its original state will show it to be a myth or an allegory. If it were claimed that some more ancient Hebrew copies had been found by which it would stand corrected, every true Christian scholar, and every firm believer in the Scriptures would say, Bring forward your ancient copies, prove their antiquity, and let us compare and make all required correction, that we may have the record as God gave it to man. But no such position is attempted to be maintained, and it would be only a pretence if such attempt were made.

It is not necessary to convert the story of the garden of Eden into a myth or an allegory as a means of conforming the record to the truth of science. No modern scientific discoveries contradict the literality of the account of the garden of Eden, and of Adam and Eve. The theology of the Church once taught that this earth was a stationary plain, and that the sun moved around it; but science has corrected that error, though the priests and doctors for a time fought manfully against it. But that error and its correction does not involve the truth of the record, but only our interpretation of it. Though men have often been proved mistaken in regard to science, and may be again, yet all real science is truth itself, and our opinions must stand corrected by its undoubted affirmations. So conclusive, however, are the proofs of the inspiration of the Scriptures, that if clearly ascertained principles of science contradict their supposed teaching, we should at once suspect our understanding of them; for the conflict cannot be with what the Scriptures really teach, but only with our interpretation of them. But no scientific principles have been developed which conflict with the literality of the account of the garden of Eden. It is not a question which can be brought to the test of any of the sciences. Astronomy does not reach it, geology does not reach it, anatomy does not reach it, physiology does not reach it; in a word, no science reaches it. It is claimed that geology has demonstrated that the earth is more than six thousand years old. Be it so; but whether the account of the garden of Eden is an historic fact or a myth does not depend upon the age of the world. The Bible history of generations teaches that the present race of human beings, the children of Adam, have existed upon earth only about six thousand years, and geology furnishes no proof that our race has existed longer than the Bible history of Adam and his descendants allow. How long the earth existed before God created Adam and planted the garden in another question, which has nothing to do with the character of this part of the history as literal or mythical.

The conclusion reached, then, is, that to pronounce the account of the garden of Eden a myth or an allegory is to surrender a fundamental document before any legal demand has been made for it; it is to make a free-will offering to infidelity, and one which will impair the foundation of our religion. It will leave us without the slightest history of our race, for the Bible history of humanity does not connect us with the man created and described in the first chapter of Genesis, but with the man Adam of the garden of Eden. It will leave us without any account of the introduction of sin into this world; for the only account we have is contained in the history of the garden of Eden as man's first abode. It will subvert many of the most sublime truths and richest promises, which are so connected with and based upon the literal existence of the garden of Eden, and the historic truth of what is said to have transpired therein, as to stand or fall with the literality of that account. Let no man, then, lay a sacrilegious hand upon that document.

ENOCH'S FAITH.

IT is very noticeable how directly, even at that early period of the world, the faith of Enoch centred in the doctrine of the near coming of the Lord to judgment. Indeed, in this respect, he was a consummate Adventist, as all the patriarchs, prophets, and apostles were. There is but one sentence, of all that he ever preached and testified, that we know to have been uttered by him. That sentence is given us by St. Jude; and it is a sentence about the coming of the Lord with his saints to execute judgment upon the wicked world. That prophecy looked germinantly to the flood, but really, and in its proper sense and fulness, to the coming of the Son of man with power and great glory. Speaking of his case, the distinguished Dr. Candlish, of the Presbyterian Church, says: "We see that, while the faith of these holy men of old rested on the manifestation of the seed of the woman as engaged in painful conflict, on their behalf, with the seed of the serpent, their expectations reached forward also to his coming in triumph. 'They searched what, or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow.' 1 Pet. i., 11. It was, therefore, on the second coming of the Lord in victory, that they set their hearts. They did not, with the later Jews, overlook his first coming, in suffering and conflict; for they understood well the typical meaning of their sacrifices. But still their eye rested ultimately on something beyond; and it is unquestionable that they, and the prophets after them, delighted to fill their minds with bright and glowing pictures of the advent in glory. They realized the resurrection state, and the restitution of all things, as virtually near at hand. And we may be well assured that this is the real and only secret of such a holy and humble walk with God as Enoch's was; while it is the only effectual antidote to atheistic confidence in nature's permanency, and in the Lord's delay of judgment." Lecs. on Gen. vol. 167.

And even in some of those more specific aspects of the Advent faith, which many are so indisposed to credit, Enoch appears to have been perfectly clear and confident. When the Lord comes to execute judgment upon the ungodly world, Enoch says it is to be "with his saints." Now, to come "*with* his saints," there must be some previous taking of those saints. There must be a coming *for* the saints, before there can be a coming *with* them. This is plain. Hence there is implied a resurrection and translation, before judgment is visited upon the ungodly world. Enoch not only believed in the revelation of Christ to take vengeance upon the wicked, but he also believed that he and all God's holy ones would already be out of the world, and *with* the Lord, ready to take part in the fearful administration, before the fiery revelation which is to devour the adversaries. He therefore counted on being translated—on being taken out of the world without dying,—and hence sought, by constant watchfulness and prayer, to escape the desolations of the wicked, by a previous bodily transfer to the presence of the Lord.

It has been urged that it is not well for us to dwell much upon these mysterious things; that to give them prominence in our thinking and teaching is deleterious to solid faith and damaging to active and wholesome piety. But the result seems to have been very different in Enoch's case. This was the chief and grand article of his faith, preaching and prophesying. We do not know of a single other word that he ever uttered but this. There is no evidence that he ever preached on any other subject. But we do know that he did believe, teach, and prophesy on this. So far as the record goes, this seems to have been the absorbing and all-comprehending topic of his entire ministry. And yet he is singled out as one of the holiest men that lived before the flood, and all the while "he had this testimony, that he pleased God." Heb. xi., 5.

Glorious also was the final issue of his Advent faith. The Epistle to the Hebrews tells us that "Enoch was translated, that he should not see death." He never died at all. God took him bodily to heaven, as the type of what he will do to all, of like precious faith, when the appointed time comes.—*Prophetic Times.*

"LIVE AND LET LIVE."

THE absurd idea that "ignorance is the mother of devotion" originated in Rome; but, like a great many more of her notions, it appears to have made a wide circuit, and embraces even some who profess better things.

To shut and lock up the door of knowledge and try to stop the progress of the inquiries after Truth, is worthy only of the dark ages, which (if it is not a misnomer) appear to be *dawning* again.

That the so-called Advent churches should follow in this path is a sad though too manifest fact. Witness the action of the R. I. Conference, and the *proclamation* of H. Munger in the "Crisis;" in the bare-faced attempt to exclude the believers in the non-resurrection of the ungodly from the camp-meeting at Springfield. Much the same course has been taken in this place, with those who believe in a future age; and it seems some of the readers of the HERALD OF LIFE, have no taste for this subject, and hope to see no more of it. Strange, that what is food to one man, is rank poison to another. But that the gospel of the kingdom should be distasteful to a true Christian, is past my comprehension. A subject so rich, so glorious, that saints of old and angels desired to look into it, and were never weary of its contemplation. The ever-present theme of the sweet Psalmist of Israel, and of all the prophets of the Old Testament. That Christ and his Apostles constantly preached, the gospel of the kingdom. The same good news, more fully and clearly revealed. What believers in the personal reign of Christ, and his speedy advent to set up and establish this kingdom, should ignore and indignantly reject the mention of such a subject, and refuse even to look into it, is strange, passing strange; it is wonderful. This fossilized religion, that is come to a dead stand, and will not stir one inch beyond a certain point, must soon die out, in these last days of progress.

Where are the Bereans of the present day, that search the Scriptures to see if these things are so?

I have seen people squirm and twist their features into all shapes, at the reading, without note or comment, a chapter in Isaiah, that speaks in glowing language of the glory, power, and extent of Messiah's kingdom and reign over Israel and the nations. There may be some excuse for those who believe in an immaterial visionary heaven at death, where naked, bodiless ghosts sit forever on white clouds singing psalms, to reject, as too gross for their airy fancy, such a material kingdom as the word of God reveals, if they prefer such a phantom. But for those who look for a city that hath foundations on the new earth, to shut their eyes and ears against all God has revealed in his word for the hope and joy of his people, is past belief, if it were not so clearly manifest.

It is necessary indeed first to remove the rubbish that has accumulated for ages, amongst Pagans, Romans Mohammedans, and all Protestant sects; which work we are now trying to do, and find it no easy task. Worse than the ruins of Pompeii.

But let us not stop here, in mere *negatives*, when the boundless ocean of *positive* truth lies open before us. The gospel of the kingdom not only embraces the risen, changed, and glorified saints, as kings and priests in the future age, but extends its glorious hopes and prospects to the race. All nations, kindreds, tongues, and people shall see the glory of Messiah's reign, and worship at his footstool. In Abraham's promised seed all nations shall be blessed. Hitherto only a small remnant have been gathered into the fold of Christ—no *nation* has ever been converted, or ever will be, in this dispensation. The church, indeed, undertook the great work to convert the world; but alas, so far from that, the tables are turned, and the world has converted the church!

Yet the day is coming when the earth shall be full of the knowledge of the Lord as the waters cover the seas; from the rising of the sun unto the going down of the same, the gospel light shall shine, circumnavigating the globe.

Some may, on this subject, have given reins to their imaginations and out-stripped the truth in their super-abundant zeal; but we have a sure word of prophecy, whereunto we do well to take heed, not to add to, or take from what is written in the book.

I trust there may be one little corner in the HERALD OF LIFE, for that little flock who love to contemplate and diligently study the nature and subjects of the kingdom yet to come.

Have patience with us, brethren, for a season; if we extend the same privilege to you, we want all the strings in tune on our golden harp—the constant twang of one string does not, to us, make harmony. Suffer us rightly to divide the word of truth—give not only milk to babes, but also meat in due season to those whose stomachs can digest it: we trust this will be your case ere long.

Grow in grace; come with us and bathe in the river of life. Here you will find shallows where an infant can wade, and depths where an elephant can swim; but do not get beyond your depth until you have learned to swim; yet remember, if you would learn to swim, you must first get into the water.

J. PARRY.

SANDY HILL, N. Y., August 1, 1869.

THE ADVENT JUBILEE.

THE following is an extract from a Sermon by Prof. Townsend, preached in Boston, Mass., June 20th, after the great "Peace Jubilee" held in that city:

Arrangements are being made, by one skilled in all the laws and rules of sound and harmony (being the author of them), for a Peace Jubilee on an immensely grander scale than that to which we have listened.

Our city never looked more inviting to strangers than it has during the past week; but the city to which we are invited, and for which we are looking, is far more enchanting. It has no scorching sun, but is lit with the pure, clear, and resplendent light given it by the Lord God Almighty. It has no thirsty inhabitants crying for fountains of water, for

there are ever at hand rivers clear as crystal. It has no streets filled with clouds of dust, for they are paved with solid gold. The walls are as if made of beautiful jasper, and the foundations of the humblest structure of the humblest inhabitant are garnished with all manner of precious stones. The city gates are solid pearls. The people who shall assemble to celebrate the festival of peace throughout the universe are to come from the north, the south, the east, and the west. They are of all ages, of all nations, of all kindred, and of all tongues. None will be too poor to gain admittance, though "many shall seek to enter in, and shall not be able." An honest, humble, trusting, faithful, Christian heart is the only pre-requisite. It is the sure passport when one approaches bearing this insignia. The sword is sheathed, and the heads of the guard are bowed. The choruses arranged for that occasion are of transcendent sublimity. These that you have heard are only the feeble echoes of sublimer strains. They will be conducted by such leaders as Mendelssohn, whose "St. Paul" and "Elijah" are familiar to all musicians. Such leaders as Beethoven, who on his death-bed was surrounded by more melting melodies than had ever been given to the world; and who expired while the chambers of his soul were ringing with echoes of heavenly music, and while the wild elements of nature were breathing their funeral dirge over him amid thunders, lightnings, hail, and storm. Under such leaders as Haydn, who, at his last appearance in public, listened to the performance of his "Creation," and who, when the chorus rendered the famous passage, amid the deafening applause of the vast audience, "*And there was light*," pointed upward and exclaimed, "It comes from there." Under such leaders as the author of the "Messiah," George Theodore Handel, who died in hopes, as he said, "of meeting his dear God, his Lord and Saviour on the day of his resurrection."

But let us pass from the leaders to the songs and choruses to be performed. As true as we are the sons of God and followers of Christ, so true shall we hear them—hear them word for word. Here is one of the deep, rich and continued choruses, "Holy, holy, holy Lord God Almighty, which was, and is, and is to come." .... "And they sung a new song, saying, Thou art worthy .... for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God, kings and priests." "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints;" "And I heard," says the Revelation, "the voice of a great multitude," (how impressive and suggestive. It was not the discord and confusion of many, but the blending of many voices as in one—like the liquid flow, or flood of the multitude of stringed instruments at the Coliseum)—"And I heard the voice of a great multitude, and as the voice of mighty thunderings, saying 'Alleluia; for the Lord God omnipotent reigneth.'"

When these majestic anthems of praise go up, not from 11,000 performers, as in the Peace Jubilee of our city, but from a select choir of one hundred and forty and four thousand, and from the full chorus numbering ten thousand times ten thousand, and thousands of thousands, blending with the seven thunders, which at the exact interval utter their voices, subdued by the harmonious strains of ten thousand golden harps, and supported by the majestic roarings of the lions that guard the throne of the Infinite—when these thunders of melody shall burst upon entranced millions, as peal answers to peal, mountain to mountain, and deep to deep, until the grand arches of heaven reverberate throughout with the swelling and majestic symphonies—then "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall be heard, "saying, Blessings, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever. Amen."

You, who have been able to hear the magnificent productions of the last week, by as much as you were delighted, by as much as you desire again to hear them, by so much, yes, by so much more, rest not, day or night, until your peace is made with heaven.

You, who have failed on account of sickness, lack of means, or from any other cause, to listen to what may cause the regrets of a lifetime, be not depressed. *Relatively*, the loss is not worth a tear or a sigh.

But, by all the thrilling emotions that the great day of the Lord God Almighty can inspire, may you be numbered among that countless throng who have washed their robes and made them white in the blood of the Lamb.

N. S. Wilbur, Richmond, R. I., writes; Personally I am a stranger to you, but have known you by reputation since 1843; believing that we worship the same God and hold the same faith, being the faith and hope of the fathers of the primitive church, viz., that Christ will come again personally and restore all things spoken of by all the holy Prophets since the world began, raising the righteous dead incorruptible, and change the righteous living to immortality, eternal life; and set up His everlasting kingdom and reign over the house of Jacob forever. I believe this to embrace all the resurrection of the dead ever promised in the Bible; and as I have learned from Eld. A. Durfee that you edit a paper that favors the above views, though he does not sympathize at all with us, and as I stand almost alone in this quarter, and have to meet all the arguments of opposers on the sleep of the dead and non-revival of the wicked dead, etc., will you please send me the Herald of Life, and some good pamphlets, if you have any, and I will remit the pay. Yours in "the blessed hope."

THE HERALD OF LIFE.

NEW YORK, AUGUST 11, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Theological Earthquake.

"He hath promised, saying, Yet once more I shake not the earth only, but also heaven . . . that those things which cannot be shaken may remain." Heb. xii., 26, 27.

We dwelt at some length on the above subject in our issues of July 21 and 28; noticing the conflict, as now going on in England. Last week a shock of the earthquake came to our notice from Illinois. All these things are but a few of the premonitions of the breaking up of the traditions of men, to make way for the pure word of God which has so long lain buried beneath the horrible misrepresentations of God's government and designs towards the children of men, which have filled the world with infidelity, or indifference to all things pertaining to a future life.

We are not prepared to judge with positiveness as to the precise nature of the controversy as it is now going on in England, having received but one document on the revived question, and that against "annihilation" and in defence of the eternal existence of all men, or nearly all. That article is by a Mr. Jukes, who is writing against a Mr. Maude. Both parties use "The Rainbow," a serial edited by Wm. Leask, D. D. Judging from the quotations from Mr. Maude's article we see that he, unfortunately, has taken the ground of a writer in this country, who held that *death* to the wicked is inflicted in "two instalments: the first killing the body and the second the soul." That theory, however, has met with little favor here, and our English friends who adopt it will find they have all their work to do over again; it is impossible to defend such a theory. Mr. Maude's language, as quoted by Mr. Jukes, is as follows:

"The death which Adam actually incurred was death in the proper and ordinary acceptation of the word, that is, the absolute termination of that creaturely existence which God at his creation had conferred on him. The only distinction between death in the case of man, and in the case of the mere animal, being, that while the animal dies once for all, the death of the body terminating its existence, man dies a double death, the first affecting only the body, but the second involving the extinction of the entire being."

Such a position leaves Mr. Jukes at liberty to make out as many deaths as his fancy can conjure up. The first sentence of Mr. Maude expresses the truth. The second is a concession to our opponents, unwarranted by the word of truth and testimony of inspiration. "Man that is in honor and understandeth not is like the *beasts* that perish." ... "Like sheep they are laid in the grave; death shall feed on them ... the grave being a habitation to every one of them." *Margin.* Psa. xlix. This psalm places the wicked in the grave and makes that their "habitation" forever; "they shall never see light," verse 19. To this fact innumerable other texts of Scripture testify; nor is there one word in the whole book of God which saith a wicked dead man is in a living existence or ever will live again from the dead. Men may *infer* such a result; but on so important a question inferences are of no avail to an impartial mind which seeks for the truth and is determined to receive only for truth that which can be proved by plain testimony from God, where things of a future and eternal life are involved.

Mr. Maude, therefore, has done truth a disservice by any admission that man's death, when he dieth in his sins, differeth from that of any other animal. "*Once* to die" is all that God has "appointed." Two literal deaths, as "the wages of sin," are unknown in the revelation of God. After death, if life is restored it is a "gift of God through Jesus Chrst our Lord;" and such *cannot* "die any more;" but they "are the children of God, being the children of the resurrection." Rom. vi., 23, Luke xx., 35, 36.

Mr. Jukes takes advantage of Mr Maude's "double death" notion, and proceeds to multiply deaths *ad infinitum*. He asks:

"Does he really overlook man's awful spiritual death," etc? "'The first death,' he says, 'affects only the body,'" etc. "Where then does he place man's spiritual death? Under which of his divisions can he put it? Is it a part of the first or of the second death?"

These may be questions hard for Mr. Maude to answer from the position he occupies, but they vanish before the light of truth. Mr. Jukes' assumption that a spiritual death was, in whole or in part, the penalty for sin, has not one word of support in the word of God, and involves blasphemy and a denial of redemption by Christ. Will he deny that Christ bare the curse of the law? "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii., 13. Did Christ die a spiritual death? which, according to Mr. Jukes, is to be "dead in trespasses and sins." He adds, Mr. Maude has "not one word to say of that spiritual death by which Adam, as soon as he sinned, was separated from God, and cut off from God's kingdom." So then Jesus, the second Adam, "being made a curse for us," was in like manner "separated from God, and cut off from God's kingdom," according to Mr. Jukes.

Thus does spiritual-death-ism, the daughter of immortal-soul-ism, wind up in blasphemy against Christ, and turn the Scriptures into a fable, and make them the scorn of men who think by means of their own brain, and who refuse to follow "old wives' fables:" 1 Tim. iv., 7. The plain unperverted language of the Bible is, "the wages of sin is death:" and when the Creator said to Adam, "Thou shalt surely die," we must have something more than assumptions to convert that death into a spiritual death; a phrase never found in the Bible, and which, if it means anything, means "If thou sinnest though shalt surely be a sinner!" Spiritual death is neither a penalty nor a punishment. In the first place, man had no spiritual life by creation: "that was not first which was spiritual, but animal," saith Paul, 1 Corth. xv. Hence, Adam having no spiritual life to lose, a spiritual death with him was impossible.

In the second place, God's administration shows what the death was which the penalty embraced, viz., "Dust thou art, and unto dust shalt thou return." Gen. iii., 19.

Mr. Jukes says, "Had Mr. Maude looked at spiritual death, he must have seen that death is not annihilation." Indeed! Was not such a death the annihilation of spiritual life? or, would Mr. Jukes have this a sort of mongrel death—dead, but not dead? He might about as soon prove Adam was only half a sinner, after he sinned, and the other half holy; for he certainly was not so "separated from God" but that he talked with God and knew his Maker's voice; a strange affair for a dead man to be engaged in; for the wise man saith, "The dead know not anything:" Eccl. ix., 5. But Mr. Jukes' dead man can talk with God very freely, and he must have known something, or his Creator might as well have talked with a stone. Mr. Jukes proceeds to say:

"What spiritual death therefore is—how while man is dead in spirit to God's world, he yet lives on in another world—how he has again to die to sin in spirit, and so, by this second spiritual death, come back out of that power of darkness into which he fell when he died to God and was driven forth from Paradise—how he lives through all these deaths, and lives on still through the death of the body, which may follow these deaths—all this, which shows that death is not annihilation or non-existence," etc.

Surely Paul stands corrected, who said "it is appointed unto men *once* to die." Heb. ix., 27. Mr. Jukes finds death after death of all kinds. Two deaths are nothing to him—"legion" is their name; but none of them are "annihilation or non-existence!" Let us see. Does death in sin annihilate holiness in man? Does death to sin annihilate sin in man, or send it into non-existence? "O, but Mr. Jukes means these deaths do not annihilate the man." Marvellous discovery! Is not the term death in every instance expressive of the annihilation or non-existence of something? If a man is dead in any of the senses spoken of, then there is the non-existence of that which is dead, or else he is not dead to it, nor is it dead to him: and when the man himself is dead there is a non-existence of life; he may or may not be re-created or brought again into life. If he is not brought again into life, then he never again has a *living* existence. How much does this differ from the "annihilation or non-existence" of the man as a man?

Death has a primary meaning. If not, the figurative use of the term has no meaning. That the primary sense of the term is the cessation of life, to whatever applied, is self-evident. Its first occurrence in language cannot be a figure of speech; and hence we reject the idea of a spiritual death as the threatened punishment for transgression. Such a construction of the language confounds crime and penalty, making no distinction between them—as if it had been said, "If you sin you shall surely be a sinner:" or, "If you murder you will surely be a murderer." But to be hanged till dead is not meant!

Cheering Words.

Our aged and most excellent "Friend," Lindley M. Moore, Rochester, N. Y., writes us: "The Herald is doing good execution. Cry aloud, my friend, and spare not. There is a good deal of shaking among the dry bones. Many are anxious for their great Diana of the Ephesians. They see her temple begins to totter. Fall it must, as sure as truth is more powerful than error. With esteem, thy friend."

Friend Moore's words, though few, give us both comfort and courage. He is near four score years old; has ever been a member of the Society of "Orthodox Friends." We first became acquainted with him some twenty-five years ago, while living in Philadelphia. He was principal of the Friends' Seminary a few miles west of that city. Our "Six Sermons" on the Immortality question, we believe, was what first made us acquainted with each other; from that time to this he has been one of our subscribers; first, to the *Bible Examiner;* and since to the Herald of Life; and a purer, more candid, and spiritually minded man we have seldom ever been acquainted with. His words, therefore, tend to encourage and strengthen us. Praise the Lord.

The English Controversy.

Mr. Jukes and Mr. Purdon.

In our issues of July 21 and 28, we made remarks on "The Theological Earthquake," in which we spoke at some length of matters now going on in England on the Life theme; and also inserted a short article from "The Rainbow" on "Lapsed Prophecy," by Mr. Purdon, an eminent English writer on prophecy. After our article of this week, on "The Theological Earthquake," was in type, we received "The Rainbow" for August, and find it filled with excellent and interesting matter. If Dr. Leask can forward to us his May and June numbers we shall be greatly obliged to him, and will reciprocate the favor in any way he may suggest. We give to our readers this week his very excellent article on "Training for Service in 'The Ages to Come:'" also a communication from Mr. Goodwin touching Mr. Jukes' and Mr. Purdon's articles in the July "Rainbow." It will be seen that Mr. Goodwyn takes the same view of Mr. Jukes' assumptions of Adam's being the Son of God that we have. We do not indorse all that he has said, but give it entire for the information of our readers as to the manner in which the controversy is being conducted in England.

Mr. Maude, against whom Mr. Jukes wrote, has answered for himself in the August number of "The Rainbow," and we shall transfer his reply, entire, to our columns next week. The following is Mr. Goodwyn's communication:

Adam.—Temple Services.

Sir: I have somewhat to say concerning the contents of a paper of one of your contributors to the last number of "The Rainbow," and those of a letter of another. First, of the paper of Mr. Jukes, who I sadly fear has been wandering in a metaphysical maze, led by the spirit of a man rather than by the Spirit of God. He declares Scripture to assert that "Adam was the Son of God," and "made in his image;" yea, even now in "his image," which image he, by the context, evidently means the *moral* image of his Creator. I do not think that Scripture gives sanction to either the one statement or the other. First, as to Adam's being *the Son* of God. It will be observed that the words "*The Son*" in Luke iii., are of human origin, and a careful analysis of the chain would show that they should not have been inserted, for whilst most of the names are direct genealogical descendants, there are some not so. The list is given to prove that Jesus is the Son of Man *as such;* the promised "Seed of the woman," and Saviour. In Matthew a pedigree is given to prove that Jesus was a true Israelite from Abraham, and a royal personage, heir to the throne of David. Adam was no more "*the Son*" of God than Joseph was "*Son of*" Heli. The latter was in fact the son of Jacob through the line of Solomon (Matth. i., 16), and *son-in-law* of Heli; thus it should have been written, as in the original text, "Joseph who was *of Heli*," and thus, "Adam who was *of God*," though the latter "of" not from the same cause as the former.

The next point is a more serious one, and lies at the root of Mr. Jukes' fallacy. Adam was not made in the *moral* image of God any more than are his descendants, "men" who curse one another, and yet are said to be "*made after the similitude of God*." (James iii., 9.) Adam was made after the form "of him that should come." (Rom. v., 14.) Redemption was in the counsels of God antecedent to creation. The latter was *in order to* the former. (Col. i., 15–17.) The Incarnation of the Son of God was "fore-ordained," the "*body*" *was* "*prepared*" in which redemption was to be accomplished. (1 Peter i., 19, 20; Heb. x., 5.) Adam was made in the "image" or "figure" of the coming Incarnate God; hence the Lord Jesus is termed "The last *Adam*," being Head of the new creation as the first was of the old. In form and circumstances only, though, was the first Adam the image, figure, or type of "the last." (See "The Last Adam," chap. iv.)

It is just as if a sculptor embodied an original subject formed in his mind, first in a model or image of clay, intending to produce its perfected resemblance in the finely chiselled and highly polished marble statue.

It was reserved for "the new man," which "*after God* is created in righteousness and true holiness," to show forth the *moral* "Image of him that created him." (Ephes. iv., 24; Col. iii., 10, 11). This expression of the life of God in man "renewed in knowledge," Adam had not; for the true "knowledge of good and evil" the divine life and energy are necessary.

A word in reference to Mr. Purdon's letter on the subject of the Millennial Israelitish Sacrifices declared by the prophet Ezekiel. Their necessity, object, and character will be best understood by a glance at the original mission of the ancient people of God. After the confusion of languages at Babel, and the scattering of the several nations in their condition of idolatrous darkness, the nation of Israel, having been instructed in the ways and acts of Jehovah, was so located, geographically, as to form a centre to the circumference of these ignorant heathen (Deut. xxxii., 8): the divine object being to turn them from the worship of idols to that of the One True God. They sacrificed to devils, false Gods who could establish no title to the name, inasmuch as they could neither create nor bless. Hence Israel's mission was the proclamation of their God as the Creator, and the relationship in which the world stood to him as such. The very first words of their Scriptures supplied them with the most weighty truth for the cause they were intrusted with: "In the beginning God created the heavens and the earth;" words that might have shone forth amidst the surrounding darkness—while the missionary nation could have pointed to the amazing fertility of their land and to its floral beauty, the plenteous stores in their barns, and the prosperity of their families and flocks, as evidences of the divine source from whence such blessings flowed.

Moreover, the character of the sacrifices, and the value of the Mosaic institutions—though they could not by the heathen, any more than by Israel, be understood in their spiritual meaning—could have been so far appreciated as being the appointment of their God, who was pleased visibly and tangibly to manifest his acceptance of them. (Let Deuteronomy, chap. xii., 1–12, be looked at).

As a missionary nation, however, on their first occupation of their land, Israel signally failed. As men in flesh and blood, not knowing their own condition under the ban of the law, nor, as just said, the true nature of the very sacrifices they offered, were more ready to listen to the suggestions of Satan, who first blinded their minds and then led them to fraternize with the idolaters—the result we know.

But though Israel thus failed, the purpose of God has not. The resurrection millennial condition of the nation as "holy," and "a kingdom of priests," (Exod. xix., 5, 7), will produce fruit to the glory of God, that the natural state could not.

Israel will once more be found in their land regenerated and restored, and in the same position geographically as before, in the midst of heathen nations who will not have heard of the fame of the Lord, Jehovah Jesus, nor seen his glory. (Isa. lxvi., 18, 19). The wrath of God on a sin-defiled earth will have swept away the greater part of apostate Christendom, and Jesus the Son of God, King of Righteousness and Peace, Creator of the World and great High Priest, will occupy both the throne of Israel and of the universe, *visibly*.

But this same Jesus will not cease to be testified of as "the Lamb of God" till "the residue of men," the complement of the redeemed family of God shall have turned to the Lord at his return. (See Acts xv., 15–18). In order to this the sacrifices of Ezekiel's prophecy will be established—sacrifices in holy *contrast* with those of the idolatrous Gentiles; sacrifices that will be offered, significantly pointing to *redemption accomplished* and to the print of the nails in the hands of the King and Creator, who to this end will "make bare his holy arm in the eyes of all the nations, and all the ends of the earth *shall see* the salvation of Israel's God." (Isa. lii, 7–10). Let Isaiah liv., 5, too, be carefully read when the mighty power of Israel's testimony will be seen.

Add to this the Edenlike state of their land Isa. li., 3), the magnificence of their renovated city—the world's metropolis (Psa. xlviii.)—the glory of the temple of Ezekiel, and there will not be wanting effective agency for the accomplishment of the purposes of God, now in abeyance only.

Then will be brought to pass the following Scriptures: Psa. xxii., 27–29; Isa. ii., 12–20; Rom. xv., 8–12.

Faithfully yours,

H. Goodwyn.

Training for Service in "The Ages to Come."

"Ye have need of patience." How true! Where is the Christian who does not feel this daily? Everything around us, both in the church and the world, is constantly reminding us of our need of patience. In the church, division; in the world, vanity; there is nothing in either upon which you can lay your hand and say, "See this is perfect, this yields entire satisfaction, leaving nothing further to be desired so far as it is concerned." Vain is the search for any such model of excellence, either in our ecclesiastical, social, or political arrangements. Men are not satisfied with things as they are; there is a restless craving for change; and as soon as it is obtained the discovery is made that there is deficiency still; the good promised has not been realized; the ideal perfection has not taken the form of actual fact.

Life's trials are manifold; the test is upon us all; and in the case of some its pressure is severe. The consciousness of trust in the Lord, nay, even the Spirit of adoption teaching the heart to say, "Abba, Father," does not prevent the painful action of these trials, although it sustains the soul under them. Hence such language as this; "Being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." And this: "We are troubled on every side, yet not distressed; perplexed, but not in despair; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

But the Christian who is familiar with his New Testament needs no citation from it to remind him that the early disciples of his Lord had fellowship of suffering as well as of joy; and instead of accounting it a strange thing that his faith should be tried, he ought rather to look upon it as one of the elements of that beneficent moral education which prepares him for the glory to be revealed. If there be certainty in one thing it is in this, that the sublime future which inspired men speak of for the called and chosen in Christ Jesus, requires and pre-supposes a preparation—training, education, sanctification, discipline, call it what you will—in the acquisition of which affliction bears a most important part. The grace that freely saves has also arranged that the saved shall be educated—if they are to be of any use in "the ages to come"—but there is this difference, that, whilst the salvation, or the "life," costs them nothing, being God's free gift through Christ, the education costs them much. Self-denial, patience, meekness, a surrender of the human will to that of God, holiness, practical obedience, and the habitual imitation of Christ, in all the imitable features of his character and conduct, are absolutely indispensable. These priceless things are not acquired by a sigh, or a wish, or a prayer; nor will the belief of the truth, however strong and sincere, by itself secure them. Earnest personal effort in the direction of perfect obedience is implied in consecration. "Be ye holy, for I am holy," is the law; and he who would gain the prize awarded to holiness must obey it. Ample is the reward, great is the honor destined to Christian obedience. The morning of glory will surely dawn after the long night of trial.

"Yea, Truth and Justice then
Will down return to men,
Orb'd in a rainbow; and like glories wearing,
Mercy will sit between,
Thron'd in celestial sheen,
With radiant feet the tissued clouds down steering;
And Heaven, as at some festival,
Will open wide the gates of her high palace hall."

The revelations of that morning of joy will more than compensate all the cares and trials and self-discipline of the present; and doubtless we shall be surprised that the clear declarations of Scripture respecting "the glory to be revealed" did not exert a more powerful influence upon our hearts and lives, sustaining us in trouble, and producing more earnest and active labor for the honor of our Lord. "I reckon," writes Paul, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." If the felicity of the future is so transcendent as to put comparison between it and the trials of the present out of the question, let us realize the fact as an incentive to patience and a spur to holy obedience. If we lose sight of the splendid prize, we shall not only become laggards in the race, but we shall also magnify our cares and griefs beyond their actual proportion, and thus run the risk of fostering a spirit of discontent, which is utterly unbecoming and wrong in any follower in Christ. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." When we feel the burden very heavy, when we are roughly used by the world, when we suffer unchristian treatment at the hands of men professing godliness, let us think of the coming of the Lord, and we shall bear it all. "Now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, *at the appearing of* Jesus Christ." (1 Peter i. 6, 7.) "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (iv. 12, 13).

Very deficient is that pulpit teaching which makes salvation from sin and its penalty *the end* which God has in view in dealing with believers. Representations of the necessity of faith in Christ are absolutely indispensable as part of the duty of the Christian teacher, but to stop here, as if personal safety embraced the entire outline of divine revelation, is to make a part equal to the whole, and to lose sight of some of the most animating and suggestive disclosures of the holy Book. Why are we saved by grace? Why called and chosen! Why adopted into the divine family? Why justified and sanctified? Why made the objects of special care, and the subjects of special immunities and privileges? Such questions as these are of paramount importance, because the correct answer to them will bring us into moral and mental sympathy with God's unveilings of the future, and lead us gratefully to appreciate the wisdom and love of his dealings with us at present, however painful those dealings may be to our

natural feelings. It is perfectly true that "no chastening for the present seemeth to be joyous, but grievous;" it would not be chastening at all were it otherwise; but it is equally true, that "afterward it yieldeth the peaceable fruit of righteousness to them who are exercised thereby." To answer these great questions by saying, "It is all of grace," is simply to refer us back to the holy spring, about which there cannot be two opinions among those who are taught of God. It is "all of grace" that there *is* such a river-head of life-giving love; but we want to know whither this pure stream flows; what regions will be fertilized in its course; what forms of life and beauty will bear witness to its virtue; and, as it rolls on through the ages to come, what will be the manifest and manifold effects of its ever-acting power. Or, to drop figure, is the salvation of believers, including in that expression its three prominent ideas, the gift of eternal life, sanctification, and resurrection likeness to Christ, God's *ultimate* purpose with regard to them? Or are these three wonderful endowments, great and marvellous as they are, only divine means to a very glorious end, stately steps in a process which contemplates such high service in the far future as only perfectly Christ-like beings can render? When one thinks of God's infinite wisdom and boundless beneficence; of the majestic slowness with which he develops his eternal plans; of the long ages of preparation before the fulness of time for the birth of the Saviour arrived; of the ages on ages during which the tribes of Israel have been denied possession of the land divinely appointed as their inheritance; of the manifold vicissitudes and multiplied sorrows of the church during the same protracted period; and of the tender care and long-suffering patience with which the Father develops the graces and trains the minds of his children; this question, though at first sight it may seem strange, will be found to contain nothing extravagant, nothing improbable. On the contrary it is every way in harmony with what we know of God's mode of procedure in the past that his glorified ones in resurrection-life should be selected to show forth his grace and glory in the ages to come, as a city set on a hill which cannot be hid. Historical illustrations of long and painful training for eminent service are not wanting. It is enough to mention the names of Moses, Joseph, David, and Daniel, to prove this statement, and to suggest to the reader a fruitful subject of thought. The past is rich in facts which seem steadily to point to the future for a still more glorious exemplification of the principle of severe discipline before high and honorable work. Then shall the high mission of the princes of the church, the Saviour's kings and priests, be seen in a light of which at present even the most devout thinkers have a very inadequate conception; and it will be found literally true that they were trained in the wilderness for service of the most glorious kind.—Dr. Leask, *Editor of The Rainbow.*

Our Anniversary.

Thursday, September 2d, is the time for the annual meeting of the Life and Advent Union. The place will be in the "*Life and Advent Mission Tent*" in Springfield, Mass., at the hour of two o'clock in the afternoon. An informal meeting will be held at nine o'clock in the morning, in the same place, for the exchange of thoughts on various matters relating to the Union and its work.

To provide for the continuance of the Herald of Life will be the principal business of the Union. Next in importance will be the matter of issuing and circulating Tracts; that this work, which has accomplished so much, may be prosecuted with still more efficiency.

Both of the foregoing subjects call for our united and increased exertions. Let all the friends who can possibly be present not fail to do so. Those whose circumstances will not permit this, should communicate immediately with us, stating how much can be relied on from them for each of the above objects. You know the value of them to you and to the cause to which they are devoted. They are needed no less now than when first originated under the "*Chestnut Tree*" at Wilbraham, in 1863. A great work has been accomplished in the six years since that time. True, we have had our trials, but we have the consolation that amidst them all the Lord has sustained and prospered the work, so that the prospect of increased usefulness calls for increased efforts to push forward in promulgating the Gospel of "Life in Jesus Christ *alone.*"

Shall we not give thanks and take courage at our coming anniversary? Let us give all the praise of all the good accomplished to "God and the Lamb."

Our Meeting at Springfield.

As Br. Storrs has several times called attention to the approaching meeting at Springfield, and again somewhat at length in last week's issue of the Herald we have hitherto deemed it unnecessary to say aught upon the subject, believing an increased interest in the work to be the experience of all friends of the "Union;" but as the time draws nigh we feel some concern respecting the attendance of all who can arrange to do so. That all who can *should* be there, seems evident, not only because important questions affecting the interests of the "Union" will doubtless claim our consideration, but for other and more general reasons as well. We, as a religious people, are honored instruments in the carrying forward of a great and glorious work.

By "we, as a people" we do not mean simply those of us who hold the precious and important truth of no future life for any who die in impenitence, but *all* who have received the truth respecting man's nature and destiny; and in order to be effective servants, workmen that need not be ashamed, we require not alone that strength which we receive directly from above through the benign operation of the "Spirit of truth," but also that strengthening and enlightening of mind which always and naturally results from the mingling in intimate social and religious fellowship of loved and loving fellow-laborers in the vineyard of the Lord.

Human nature is such that among a people shackled by no creed, but all seeking to know the truth, differences of opinion are inevitable. We all have our prejudices to contend against; preconceived notions that antagonize with truth to overcome; truths to learn or things to unlearn because wrongly learned, and hence none may properly or safely denounce as errorists those who are farther advanced in the truth, provided they do all in meekness and love, seeking not their own but the things that are Christ's; nor, on the other hand, condemn as either slothful or wilfully ignorant such as have drank less deeply of the sparkling waters that flow from the gospel fountain. Said the great apostle to the Gentiles, "Though I speak with the tongues of men and of angels, and have not charity, (love) I am become as sounding brass, or a tinkling cymbal." If "the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us," (and the Spirit will always do this work if we yield to its operation), it will flow from mind to mind and from heart to heart, binding all together in one unbroken brotherhood in Christ.

Love, we all know, is the *principle* through which we love God and His dear Son; "we love Him because He first loved us." If, then, we love God, we cannot but love whom He loves: and He loves all who delight in the law of His love, whether they be more or less advanced in the knowledge of His truth. There is, then, manifestly no room for feelings of jealousy, of envy, of unkindness in *any* form in the Christian's heart; and when such feelings are indulged, it is largely to the exclusion of pure and holy ones. If we condemn those who may be more advanced than we, it is a tacit acknowledgment that we design to grow no more "in grace, and in the knowledge of our Lord and Saviour Jesus Christ:" and again, if we harshly judge such as have learned less than ourselves, we cannot be held blameless, for all truth comes by the grace of God; hence no man can boast.

The thousands of truth-lovers who gather annually at the camp-meeting in Springfield are there afforded opportunities to "reason together" which should be well improved; for it will be found that the "Spirit of truth" has enlightened some in certain directions and others in other directions, and so mutual edification cannot fail to follow. We would have none of our readers infer from what we have said that our annual gatherings are scenes of discord; far from it. With any religious people not burdened into silence by a creed they dare not question, disputations will naturally arise in the social circle, but none ought to know better than we, who have so much truth, how to conduct them becomingly. Again we suggest that all who can should be there, and thus contribute to the harmony, the interest and the profit of the occasion.

L. C. T.

Bloomfield, N. J., Aug., 1869.

The Advent Camp-Meeting.

The Camp-Meeting at Springfield, Mass., is to commence Saturday, Aug. 28th, and continue till Sept. 6th. The "Life and Advent Mission Tent is expected to be located on the same spot as last year, at the North-east part of the ground.

"The Committee of Arrangements" have published the following statement in regard to railroads and fare agreed upon for persons going to the camp-meeting, which should be carefully noted if you wish to avail yourselves of reduced fare.

Fare on the Boston and Albany Railroad is reduced one third, which will be $4.00 from Boston to Springfield and return. Tickets to be obtained at the ticket offices, between Boston and Worcester, at Grantville, Holliston, Natic, Westboro, Milford, and Southville; beyond Worcester, at the usual stations. On the New Haven and Hartford R. R., fare is reduced *one third:* tickets to be obtained at New Haven, Meriden, Berlin, Hartford, and Windsor Locks. On the Conn. R. R. fare is reduced *one third* from So. Vernon and intermediate stations to Springfield. On all the above roads camp-meeting tickets, good from Aug. 25th to Sept. 7th, *must* be called for at the ticket offices; and they *must* also be signed by the Secretary at the camp-meeting. *Remember this.*

On the Mass. and Vt. R. R., persons will purchase *regular tickets* at the offices for *Greenfield,* and then get their tickets on the Conn. R. R. for Springfield. All that come on this from Brattleboro, Vernon, Fitchburg, Athol, etc., having purchased the usual ticket, will have a *free* return pass, on application to the Secretary.

On the Worcester and Nashua R. R., friends from Nashua, N. H., Groton Junction, and Clinton, will purchase regular tickets at the stations for Worcester, at which place they will purchase tickets for Springfield; and *free* return passes from Worcester will be furnished them by the Secretary on the ground.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have *free return passes* by application to the Secretary, on the camp-ground.

Friends coming from New York can come and return for $4.50 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3.15 P. M., connects with the train at the steamboat wharf at New Haven. The other boat, which leaves New York at 11 o'clock P. M., reaches New Haven in time for the early morning train; but passengers will have to go across the city by horse cars to depot of the Hartford and New Haven Railroad. Tickets for the Railroad to the camp-meeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when indorsed by the Secretary of the camp-ground.

Cars leave the Boston and Albany depot, Boston, at 5, 7, and 8 1-2 A. M.; and at 3, 4 1-2, and 9 P. M.

From J. C. Wheeler.

N. Turner Bridge, Me., Aug. 1, 1869.

Br. Storrs: I was glad to hear of the disposition of the Maine brethren to have a camp-meeting in this State, I would say to our brethren and sisters, scattered through our State, come: let us rally for the truth. The truth is what makes us free; and if thus made free, we are free indeed. Then of every act and deed we shall have no occasion to be ashamed. Some act just as though they were ashamed of the position they occupy; also, ashamed of those who labor with them in the same cause. If they have not the truth they ought to be ashamed: of *truth, never.* I am thankful I am not ashamed of a lover of Jesus or his truth; nor of my labors for the truth. My banner is "Love," The Lord help us that this banner may wave over us under all circumstances. "Bear all things; endure all things:" and then "inherit all things." So let every lover of truth rally for our camp-meeting.

Doubtless some of our brethren in other States will come and sound an alarm among the people here. My prayers, my sympathy, and help shall be in unison with the labors and efforts in that direction. Sinners need salvation, and if saved at all it must be by the truth. I am ready to work in harmony for the spread of light and truth, by sending the silent preachers to the starving nations. May the Lord stir up His children to this end, and help us to work together with Him to scatter light and truth.

A Physician and Surgeon, in a prominent city in Pennsylvania, sends us $5 for books and tracts, and writes: I have taken and read the Herald of Life since last summer, with great pleasure and benefit. I see much of the holy Book of God in a different light. I am a firm and true believer in the doctrine of "No life out of Christ." I have read the tract on "Devil, Satan, and Demons" carefully, and felt to say, "God bless Br. Storrs: and may he live long to vindicate the truth as it is in Jesus, and thereby give light to the world lying in darkness." I trust the Herald of Life may be published to the end of time. I give mine all away as fast as I have read them, and many are speaking of subscribing for it soon. I am working hard for it. This is a dark, bigoted place; but I have a number here who see men as trees walking. May the Spirit of true light shine into their hearts that they may see the doctrine of eternal life in Christ in all its beauty and glory. I have given one man the Herald to read till he is soundly converted to the Life views: he is a prominent and official member of the Methodist E. Church, the same of which I also am a member. A class-leader has been appointed to visit me, to talk with me concerning my course in advocating the "dangerous doctrine of no life out of Christ, and the non-revival into life of the wicked dead," etc. He has not yet called, and I have heard he is afraid to broach the subject to me, as he says, I have the Scriptures at my tongue's end and he would be placed in a tight place." No doubt he would be.

I wish we could have one of our able ministers to give us a few sermons on the Life views. I think it would be attended with much good, and also be the means of getting many subscribers for the Herald of Life.

Note by the Editor.—You can have no better preacher than to scatter all the tracts and pamphlets on the subject you can use. Let us know when you want more, and we will supply all we can, with or without money.

The Mormons—Trouble Ahead.

A few days ago we mentioned the fact that William Alexander and David Hyrum, the younger sons of Joseph Smith, the Mormon prophet, were on their way to Salt Lake City to set up the standard of the reorganized or anti-polygamy church. A singular interest attaches to the name of David Hyrum. A few months before Joseph's death he stated that "the man was not born who was to lead this people, but of Emma Smith should be born a son who would succeed in the Presidency after a season of disturbance." Joseph Smith was killed June 27, 1844, and the son, named from his father's direction David Hyrum, was born at the Mansion House in Nauvoo, on the 17th of the succeeding November. This prophecy is secretly dear to thousands of Mormons who are weary of the tyranny of Brigham Young, and yet hold to their faith in Joseph Smith. A few days ago the young men reached Salt Lake City, and soon called upon Brigham Young and announced their intention to organize their church at once, asking permission to defend their faith in Tabernacle, proposing to argue with the Brighamites from the original Mormon books. We have but scant reports of the interview, but it is said to have been very warm. Brigham was very angry at their presumption, and denied them the use of the Tabernacle, sending word at the same time to the bishops to shut them out of the ward meeting houses. The brothers, at one point of the conversation, denied that their father ever practised polygamy, citing their mother's testimony, to which Brigham retorted that their mother "was a liar and had been proven a thief," with much more of the sort. Be it remembered that the lady thus spoken of is the *Electa Cyria,* or "Elect Lady of God," in Mormon theology, who was the glory of their early history. Like Pope Pagan, of the Pilgrim's Progress, Brigham doubtless gnaws his nails in vain rage that he cannot, as in former times, let loose the vengeance of his Nauvoo Legion upon these sectarians, and crush the rebellion in blood. If his power were now equal to his feelings we should have repeated the story of the Morrisites, when a high civil functionary of Utah led the Legion in broad day to slaughter men and women who had surrendered themselves prisoners. But nothing more than petty persecutions will be attempted at this late day, and we earnestly hope the young men will succeed in their enterprise. Of their religious principles, as opposed to Brighamism, we know little, but recognize in them tolerant men, good citizens and loyal subjects of the United States. —*Utah Reporter.*

Obituary.

Fell asleep in Jesus, Sunday July 25th, in this city, our excellent brother George Kemp, after years of sore suffering, which he bore with much patience; but which at times made him to say with Job, "O that Thou wouldst hide me in the grave, that Thou wouldst keep me secret till Thy wrath is past, that Thou wouldst appoint me a set time and *remember me.*" Job xiv., 13. Br. Kemp was the youngest but one of a family of seven children—six sons and one daughter. He was in his forty-sixth year at the time of his death, and the first of the seven to go into the grave. He early embraced the Life views, as did his only sister and nearly all of his brothers. All of them have been our firm friends from our first knowledge of them, now about twenty years. All the survivors live in this city or immediate vicinity and were present at his funeral, to whom we spoke words of comfort and encouragement, as the Lord gave us liberty. We did not talk of "going to heaven," but of our brother's "rest from his labors"—sorrows, sufferings of all kinds, and from his "works of faith and labor of love;" and that he was "blessed," because he had "died *in* the Lord," and hence had died under the promise and pledge of a resurrection "at the last day," when Christ, our Life-giver, "shall descend from heaven with a shout, and with the voice of the archangel and the trump of God;" then "the dead *in* Christ shall rise first, and we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; *so* shall we ever be with the Lord." We endeavored to obey the Apostle's injunction to "Comfort one another with *these words,*" and not with traditionary notions about disembodied spirits going to a *ghostly* world. "I will raise him up at the last day" is our Lord's promise, and *we believe it.*

Fell asleep in Jesus, at Trumansburg, N. Y., July 31st, Maria, wife of Eld. A. Guthrie, aged 51 years, 7 months and 2 days, after an illness of seven years, which she bore patiently, maintaining faith in the promise and power of God in Christ that he would raise her up "at the last day."

Thus one after another of the loved ones of earth go to rest; but they shall "stand in their lot at the end of the days," when Christ our Life-Giver shall return from heaven in his glory: then shall those who sleep in Jesus awake to die no more, and "are the children of God, being the children of the resurrection." Then shall mortality be swallowed up of life: this "vile body shall be fashioned like unto Christ's glorious body." O how changed! May the Lord help us so to live that we shall be the subjects of the resurrection from the dead, and thus be delivered from the power of death, and receive eternal life in Jesus our Lord.

James H. Jacobs.

Note by the Editor.—Our dear Br. Guthrie has our sympathy. We know him well as one of the salt of the earth, and we doubt not he finds God's grace sufficient for him in this hour of trial. The quiet sleep of his beloved wife will not be long. Jesus will soon appear in His glory, and death—the *tyrant* death—will fall beneath His sword. With that "key of death and *hades,*" He has obtained by going down under death, He will unlock the prison-house where the saints of God sleep, and call them forth to eternal liberty. "He openeth and no man shutteth; and shutteth and no man openeth." He opens the gates of death to none but His *friends.* His enemies will "*remain* in the congregation of the dead." Jesus will not let loose his enemies; they are "holden with the cords of their sins." Thank the Lord, such will appear no more forever: they have no part in the resurrection life. *All such life is eternal.*

Died, suddenly, in this city, Emma L., daughter of the late Isaac M. and Esther Tyson, in the 26th year of her age.

The Editor of this paper spoke at the funeral on the brevity of this life, the importance of improving the time to secure a future one, and the means by which it can be secured; and that it is only reached through a resurrection from the dead "at the last day."

Worlds on Fire:

Huge Blazing Orbs of Fire Flying Through the Realms of Space.

On the 12th of May, 1866, a great conflagration, infinitely larger than that of London or Moscow, was announced. To use the expression of a distinguished astronomer, a world was found to be on fire. A star, which till then had shone meekly and unobtrusively in the Corona Borealis, suddenly blazed up into a luminary of the second magnitude. In the course of three days from its discovery in this new character by Mr. Birmingham, at Tuam, it had declined to the third or even fourth order of brilliancy. In twelve days, dating from its first apparition in the Irish heavens, it had sunk to the eight rank, and it went on waning until the 26th of June, when it ceased to be discernible except through the medium of the telescope. This was a remarkable, though certainly not an unprecedented proceeding on the part of a star; but one singular circumstance in its behavior was that, after the lapse of nearly two months, it began to blaze up again, though not with equal ardor, and after maintaining its glow for a few weeks and passing through sundry phases of color, it gradually paled its fires and returned to its former insignificance.

How many years had elapsed since this awful conflagration actually took place it would be presumptuous to guess; but it must be remembered that news from the heavens, though carried by the fleetest of messengers, light, reach us long after the event has transpired, and that the same celestial courier is still dropping the tidings at each station it reaches in space, untill it sinks exhausted by the length of its flight. Now when this object was examined, as it was, promptly and eagerly by Prof. Miller and Mr. Huggins, they found to their great wonder that it yielded two spectra—the one imposed upon the other, though obviously independent. There was the prismatic ribbon, crossed by dark lines, which belongs to the sun and stars generally, but there was another in which four bright lines figured; and these according to the canons of interpretation previously mentioned, indicated that some luminous gas (or gases) was also pouring out its light from the surface of the orb.

Two of the lines spelled out hydrogen in the spectral language. What the other two signified did not then appear; but, inasmuch as those four streaks were brighter than the rest of the spectrum, the source from which they came must obviously have been more intensely heated than the underlying parts, or photosphere, from which the normal stellar light proceeded. And as the star had suddenly flamed up, was it not a natural supposition that it had become enwrapped in burning hydrogen, which, in consequence of some great convulsion, had been liberated in prodigious quantities, and then combining with other elements, had set this hapless world on fire? In such a fierce conflagration the combustible gas would soon be consumed, and the glow would, therefore, begin to decline, subject as in this case, to a second eruption, which occasioned the renewed outburst of light on the 20th August.

By such a catastrophe it is not wholly impossible that our own globe may some time be ravaged, for if a word from the Almighty were to unloose for a few moments the bonds of affinity which unite the elements of water—of the ocean on the land and the moisture in the air—a single spark would bring them together with a fury which would kindle the funeral pyre of the human race, and be fatal to the planet and all the works that are therein. It cannot but be a startling fact for us that in yonder doomed and distant world we have, probably, seen in our own day a realization of the fearful picture sketched by Peter, "when the heavens (or atmosphere) being on fire shall be dissolved, and the elements shall melt with fervent heat." And if we regard it as the centre of a system, it is impossible to think without horror of the fate of the numerous globes around it when overwhelmed by this sudden deluge of light and caloric.—*British Quarterly Review.*

Camp-Meeting in Maine.

There will be a camp-meeting in North Herman, Me., in James Emmerson's grove, east side of the Euenew road, to commence, Sept. 13, and hold over the Sabbath. We hope there will be one more general gathering of the brethren in Maine. Come with your tents, and bedding. Board and provisions can be obtained, for man or beast, on or near the ground at reasonable rates. Those coming from the west, by boat or railroad, should come to Bangor. The distance from Bangor to the camp-ground is five or six miles, and there will probably be conveyances. The preaching Brn., who may come by boat or railroad, should write Liberty Wetherbee, Bangor, who will see them forwarded to the camp-ground. This meeting is to be a free one, without regard to sect or party; there will be no dictating to brethren what they shall preach, or shall not preach; but it will be left with them and the Lord.

Now Brn. and Sisters, come in the Spirit and with the understanding, come to labor for God; come to greet one another again; and if we cannot all see "eye to eye" now, we will labor on till we all come into the unity of the Faith.

George W. Brown, Orrington,
Joshua Livermore, Bradley,
Liberty Wetherbee, Bangor,
Committee of Arrangements.

Note by the Editor.—It gives us pleasure to see the spirit with which our brethren in Maine propose to conduct their camp-meeting. This narrow contracted spirit, which cannot or will not allow one to preach who does not harmonize with them in all things, we abhor with an abhorrence which words cannot express. It is the very spirit of antichrist. But its day of doom is at hand.

We wish it were in our power to be with our noble Maine friends at their gathering; but our duties prevent it and confine us here at our post.

A Swedenborgian named Parker is attracting some notice in Toronto by the relation of his curious spiritual experiences. He declares that he was taken up into Heaven, which is divided into zones like the earth. The frigid zone is peopled by Unitarians, who wear lions' skins on their heads, tigers' skins on their bodies, and bears' skins on their feet, and ride in chariots of ice drawn by horses without any tails.

Mr. Parker's description would seem to have been perfect if he had also seen such fanatics as himself riding without any clothing except fools' caps on their heads, and in chariots of dust drawn by very "long eared" animals which need not be named, with seven heads and ten tails.

A Petersburg correspondent of the "Daily News" is the first to make us acquainted with a great ecclesiastical revolution which has just been effected in Russia by a stroke of the Emperor's pen. Hitherto the ministerial or priestly office in the Russo-Greek Church has been hereditary; it will be so no longer. It became so about the time of Peter the Great; and as marriage is almost as indispensable to a Russian priest as celibacy to a Roman one, it has ever since been increasing it numbers and poverty, until it became the chief business of the bishops to devise means for feeding the inferior clergy; and the church was simply an institution for providing for the wants of those hereditarily attached to its service. The priesthood was never recruited from the ranks of the rich and the educated, and its degradation was necessarily constant.

The British government has arranged to purchase all the telegraph lines in the country for $30,000,000, and will work them hereafter for the public on the plan of the post-office. The number of telegraph stations will immediately be doubled—every money-order office will be a station, and a message dropped in any letter-box or pillar-box will be taken by the postman to the nearest telegraph station and dispatched. There is to be a uniform charge of one shilling for twenty words, whatever the distance. The government will soon see their way to further reductions. We shall come to the day of penny telegrams as well as penny letters.

Appointments.

Springfield, Sundays, Aug. 15th and 22d.

W. N. Pile.

Eld. W. S. Campbell will preach, by divine permission, at

West Abington, Mass., Aug. 15th.

Kennebunk Port, Me., Aug. 22d and 27th, and Sept. 5th.

Eld. S. W. Bishop will preach in Oceanport, N. J., Sunday, Aug. 15th, providence permitting.

West Leeds, Me., Sundays, August 15th and 22d.

Wells, Me., Sunday, August 29th; then, to Springfield Camp-meeting.

J. C. Wheeler.

North Turner Bridge, Me.

C. N. Buzzell's post-office address is Pittsfield, Warren Co., Pa.

Business Matters.

One Dollar each from—John O'Connor, Joseph Thomas, William W. Doughty, R. G. Clarke, Ann C. Mayo.

Two Dollars each from—A. Bugbee, Jas. W. Purdy, James Jackson, D. B. Cutler, Howard W. Balkam.

Various sums—B. S. Hilton, $5; C. R. Crossett, $3; H. N. Hazard, $1 50; Wm. G. Scott, Esq., $2 50; A. W. Macdonald, $10 on pledge; Henry Lowe, $15 on pledge; N. S. Wilbur, $4 35; "E. W.," $6 to be applied; J. Roberts (California), $5.

Received for Tract Fund.

Peter Wood, Hudson City, N. J. $1 00

To Correspondents.

Geo. L. Hart: You will find the $4 credited July 28th.

Parcels sent since last Week.

Z. Campbell .... by mail.
C. N. Buzzell .... "
J. H. Elliott .... "
Dr. J. W. Bechtle (2 parcels) .... "
Wm. G. Scott, Esq. .... "
Martha Sissons .... "
Henry Lees .... "
Edwin Haynes .... "
N. S. Wilbur (books) .... "
John W. Stokes .... "
J. Roberts (California) .... "

Poetry.

"ARISE, SHINE."

PALESTINE is waking now,
Light upon her matin brow:
And her people heaven-inspired,
Starting on their glorious way,
See the day so long desired,
Dawn—the bright, the promised day.
Still for her salvation praying,
Time was but their hopes delaying.

Listen to her murm'ring rills,
Listen to her hoary hills,
Listen to that voice which spake,
To Abram, Father, Prince and Friend,
Bade him Terah's tents forsake,
And hitherward his footsteps bend.
Look backward o'er four thousand years,
Remember joy, glory and tears.

Hail! the promise God has given,
From his throne in yon bright heaven,
Of inheritance for thee
In this blest and goodly land;
Its restoration thou shalt see,
His word fulfilled to Abraham;
Given four thousand years ago,
Before thy glory and thy woe.

Speed from every hill and mountain,
Speed from every grove and fountain;
Come from Russia far and drear
Come from Afric's burning sun,
Come from plains of India, sere,
Where rivers over diamonds run;
Come from every tribe and station,
The people of God's chosen nation.

Peace o'er thee shall fold her wings,
Peace! her light and joy shall fling
O'er thy ancient hills and plains,
O'er thy temples and thy shrines,
O'er a people now unchained;
No longer to a Saviour blind,
And He, whom thou rejected—See
Will now thy glorious Ruler be.

Look forward—what a joyous sight!
Ages to come shall know no blight.
But in the glory of thy course
Thy sun shall have no accident,
But ever luminous with joys
Shall be a living orient;
And free from sorrow, tell thy story,
And shine forever bathed in glory.

CHATEAUGAY, N. Y. G.

Children's Department.

SING, THE CHINAMAN.

A LADY who has lived in the mountains of California relates the following incidents of a miner in whom she became interested:

"Sing was no more to us than any Chinaman in our employ, until he was injured by a fall. While running off the waste dirt, he fell with the car some sixty feet, over the dump, and was taken up for dead.

"As he slowly recovered, Mr. C. used to visit him to bathe his bruised back, and frequently carried him little delicacies which I had prepared.

"He never was able to do heavy work again, and the foreman was instructed to give him outside jobs adapted to his strength.

"As soon as he was well enough to leave his cabin, he would come and walk before our house, and seemed so pleased when I smiled upon him that I soon made his acquaintance. He offered to cook, wash, and iron for me, to do indeed, any kind of work I would allow him to undertake: and not satisfied to show his gratitude in this manner, he brought me a beautiful Chinese dressing-case for which the poor fellow had sent to San Francisco, having saved his earnings for I do not know how long, to purchase it. I felt as though I could not accept what had cost him so many days' labor, but knew it would well nigh break his heart if I should refuse it, however good might be my reason for doing so.

"Soon after the advent of our little Jimmie, we sent for Sing, who was some distance away. His wonder and delight were unbounded when he saw the babe. He begged to take it, and handled it with the utmost gentleness and care.

"He made the child frequent presents, and among them a chain of gold for his neck.

"At last, after his short life of ten months, we folded our dear Jimmie's hands in the sleep of death. Sing shared our bitter grief. He went into the cellar and refused to eat. He wept and showed a heartfelt sympathy in many ways. 'Oh,' said he, 'Jimmie was a sweet little boy. I love him so much. You cry too much, Missy; so much cry no good, make your head ache.'

"It is the idolatrous custom among the Chinese to feed their dead, once in three months. In San Francisco they expend thousands of dollars for this purpose. They have meats nicely roasted, the most expensive cake, and other costly viands, to place around the graves of their friends.

"Some time after our bereavement, Sing came to me and said, earnestly, 'Little Jimmie very hungry.' When he saw my tears he apologized, and needed no other reproof, for he never referred to the subject again.

"Early in the fall Mr. C. was seriously injured in the mines, and Sing was much affected by the accident. Again he went into the cellar, and remained a day and a half, refusing food until I would partake of it.

"When he saw me making preparations for spending the winter in Marysville, he said, "Missy will go to New York, then bossy (meaning Mr. C.) will go too; then you not come back, nobody care for me, then. Me go with you; me want little money, you give me clothes, and me work for you.'

"He was very desirous to learn the English language, and mastered the alphabet in a half day, I think. I was gladly anticipating the time when I could communicate gospel truths to his dark mind, but duty called me away. I still hope to send for him, and to be able to instruct him in the knowledge of the true God and the Saviour of sinners."

My dear young friends, the faithfulness and gratitude of Sing, the Chinaman, will doubtless touch your hearts and suggest some practical lessons. It teaches not only the power of kindness and beauty of gratitude, but puts to shame the lukewarmness of our zeal for that Almighty Friend, who is not only showing us kindness every hour of our present lives, but has opened up a way for all who would secure an eternal life.

Can you doubt that if Sing could be now convinced of these truths, we are so well acquainted with, that he would be so indifferent as we? Would he not in the depth of his gratitude give all, and work without wearying, for One who had done so much for him?

Be earnest, dear children, not only to secure an eternal inheritance for yourselves, but to show your gratitude to our divine Redeemer in aiding others to acquire a knowledge of Him who gave "his beloved Son that whosoever believeth in Him should not perish but have everlasting life." Also remember the dark places of the earth, and pray that the Son of righteousness may speedily arise upon them, and thus the kingdoms of this world become the kingdoms of our Lord's dear Son.

Yours, devoutly wishing for this consummation. E. BENNETT.

RICEVILLE, IOWA.

THAT TEXT.

"ALL that are in" (*hades?* No, but *mnemeiois*, or secure places) "the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of *life*, and they that have done evil unto the resurrection of" life! "Stop," says the objector, "Jesus did not say that the wicked would be raised to *life*." I know it; but you declare that John v., 28, 29, teaches that all men will live again. Christ's words are right words. He failed to say *life* when speaking of dead sinners. You say *life*. Every time Jesus has it "damnation," you will have it life. John iii., 36, declares, they "shall *not* see life;" and Jesus declares, John vi., 53, "Ye have no life in you." Verse 57, He says, "I live by the Father, *so* he that eateth me, even he shall live by me."

There is the law of the natural life: it is an inexorable law. None enter this world except they are begotten and born. There is also "the law of the spirit of life in Christ Jesus." None enter the world to come, or live again, except they are begotten and born. In order to be begotten it is necessary that the seed or bread of heaven should be planted in our minds; that it should be watered and nourished until it takes entire possession, and reigns without a rival. Then the man becomes precious in the sight of God. He is not thrown away like an abortion, or driven away like the wicked; but "hath hope in his death." Like Job he is hid by the Lord in the "secure places, where precious things are stored up and preserved." God has taken a great deal of pains to perfect character, and would not be willing to lose his labor. "He will have a desire to the work of his hands," and bring the man into being again: give him a new birth. Will you please find one text in the Bible which says that the unholy dead shall live again? You will doubtless agree with me, that if it be true, it is a most solemn and awful truth, and should be supported by at least one positive declaration from God's holy book; then we would gladly accept of your inferential texts. "Well, there is the word resurrection: that means life." We answer, No. If it did, Christ would not have added to it the words "of life." Once more, you say, "'all that are in the graves shall hear his voice.' Dead men cannot hear, therefore, they must be made alive." To which we answer, That if they are in their graves they are dead, they are dust; and dust can hear as well as dry bones. Ezek. xxxvii., 4. And when the dust shall hear the voice of the Son of God it will form into a man, who will be thrown by the power of God into the open air; ("He that was dead came forth *bound hand and foot*"); he will breathe, live, come forth *to* the resurrection of *life*. First, the dust hears. Second, a man appears. Third, life is given Fourth, he is all right, "being a child of the resurrection." Luke xx., 36.

W. H. HANFORD.

NEW YORK, Aug., 1869.

FROM O. F. YALE.

BR. STORRS: I am not accustomed to write for the papers, but I love the letters in the HERALD OF LIFE, and I desire to say so; and if my letter is not worth a place in the paper, you can even put it in the fire.

The instructive communications of the Elders and preaching brethren are just what I need; and I think, with others, that next to God's word, the HERALD is one of the best aids to a growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

The communication of "E. R. O." in July 14, was such an almost perfect picture of my own experience and feelings, that I shouted, "Glory to God," when I read it. Why, such a letter as *that*, to one who can understand it, is worth more than tongue can tell: I say, "to one that can understand it;" for, I can recollect a time when I could no more have understood it than I could a language that I had never learned: for, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

I like, yes, I *love* the spirit manifested in the letters of those who are "searching after" truth. I was for a time unable to receive *that* which is *now* as clear as the light of God's glorious sun to my natural vision; but I could not see the necessity of such feeling among brethren as I have known exhibited by those who differ in opinion on this point.

To Brethren M. M. Eastman, Jay Francis, and others who have not attained unto the "full, unclouded vision," I would say, "We shall know, if we follow on to know the Lord:" Hosea vi., 3. I thank God that I have followed on to know, and that I have been enabled to receive the truth; and, O, what a glorious truth. Brethren, is the reliving of the wicked dead a proper subject of *hope?* I do not see how it can be, unless there is "probation" after. Paul says, "believing all things that are written in the law and the prophets" (where in the law or the prophets is it written, that dead sinners shall have a revival into life?) "and have hope toward God, which they themselves also allow, that there shall be," etc. Acts xxiv., 14, 15. Can any one *hope* that his fellow creatures, that have died "out of Christ," will be raised to life to be tormented for a period and then die again? It seems to me, that *such* a hope would be an evidence of *not* having the Spirit of Christ. Then, I think, Paul must have referred to the "Pharisees hope," or belief, as covering and allowing his, although they went beyond.

I judge Paul explains himself, Rom. viii., 11; and, if it is by the "Spirit of him that raised up Jesus," dwelling in them, that the mortal bodies of believers are to be quickened, is there not the strongest kind of an inference, that *only* those will be quickened? Paul "counted all things but loss . . . if by any means he may attain to a resurrection from the dead." Phil. iii., 11. If *all* have this resurrection, where is the point? "It is sown a natural body, it is raised a *spiritual* body," 1 Corth. xv., 42–44. If raised, it is incorruptible, and cannot die any more. Luke xx., 36. I do not see how believers in the resurrection of the wicked can avoid one or the other of these conclusions, viz.: Eternal torment, or probation, and a final restoration.

Some *have* gone back to the first; more are going on to the second.

Is there a *threatening* of a re-living of the wicked?

If there *is*, it is undoubtedly contained in John v., 28, 29. Now the question comes up, Did Jesus *here* contradict Jesus in Luke xx., 35, 36? He shows the *subjects*, and the cause of the resurrection; John vi., 39, 40, 44 and 54; also, chap. xi., 25.

I am told, the word translated "graves," John v., is not *hades*, and does not necessarily signify the "state of the dead." If this is so, then our translation has given us an incorrect impression, and the "apparent" contradiction proves not to be real, and the strongest support of the doctrine of "a resurrection to the wicked" vanishes like the dew.

But if it relates to a literal resurrection of the dead, may we not let John, the "commentator," explain John, the "recorder?" "He that loveth not his brother *abideth* in death." 1 John iii., 14.

"He that hath the Son, hath life; and he that hath *not* the Son of God, hath *not life*." chap. v., 12. John the Baptist testifies, "He that believeth not the Son, *shall not see life*, but the wrath of God *abideth* on him." John iii., 36.

These texts in John v., prove the resurrec- of the wicked, in just the same way that Matth. xxv., 45 proves the eternal torment of the wicked: "These shall go away into everlasting punishment, but the righteous into *life* eternal." But the *mode* of punishment implied, is the opposite of life; and Paul, the commentator, says, "The wages of sin is death." Rom. vi., 23.

John v. says, "They that have done good unto the resurrection of *life*; and they that have done evil unto the resurrection of damnation" (or, condemnation), which condemnation is, as we have seen, "not to see life," "not have life," "abide in death."

These texts for a long time stood between me and the belief in "no future life except to those who have the "Spirit of him that raised up Christ from the dead."

But these considerations, and the best light I could get with regard to the "divine plan" of redemption, have led me to believe there is "no contradiction," but a "glorious harmony" in all.

Turn to Rev. i, 18. Why the symbol of "*keys*" to *unlock* and take out believers from death and *hades*, if *all* were to come out? Would not the "headsman's axe" and "executioner's implements" be more in accordance with the end to be accomplished, namely, the executing the penalty of the second death, on those *not* his?

Finally, dear brethren and sisters, all, let us have fervent charity (love) among ourselves. If we may not all see "eye to eye" now, it is no reason why we should not have the spirit of "our elder Brother," by which all our weakness and infirmity of vision will be lost in a glorious and eternal perfection in his kingdom. Amen.

TERRYVILLE, CONN., July, 1869.

FORGIVENESS.

AMONG the duties of Christian parents, there is none plainer than that of telling their children, even the very little ones, of *God's forgiveness* of their sins for Christ's sake. We should tell them of the loving Saviour, the *children's* Saviour, who died for them, to purchase forgiveness of the very sins for which their fathers and mothers, with sorrowful hearts are obliged to punish them.

We should try, in training our children, to imagine ourselves in their position, remember how we felt in similar circumstances, make allowance for the difference in feeling at different ages, and thus always temper our justice with mercy.

As soon as a child knows how to do wrong and be sorry for it, he can understand the sweetness of being forgiven, and that is the time to talk to him of Christ's pardoning love. The surest way to bring him to a perfect comprehension of this, is by exercising forgiveness ourselves in the right way. Christ never holds back for fear of forgiving too easily. He does not wait for the penitent to come *all the way* to him, but goes to meet him with open arms, as soon as he sees the first longing for forgiveness. He knows the human heart, how easily it is discouraged and turned away from the right, and he pities his erring children with a fulness of pity which we, at best, can but poorly imitate.—*American Messenger.*

THE SUN AND EARTH.

CURIOUS INFLUENCE: A MAGNETIC STORM.

ON September 1, 1869, shortly before noon, two astronomers—Messrs. Hodgson and Carrington—one at Oxford, the other in London, were at the same instant scrutinizing a large group of sun spots. On a sudden, two intensely bright patches of light appeared in front of the cluster. So brilliant were they that the observers thought the darkening screens attached to their telescopes must have become fractured. But this was found not to be the case. The bright spots indicated some process going on upon the sun's surface —a process of such activity that within five minutes the spots travelled over a space of nearly thirty-four thousand miles.

Now, at the Kew Observatory there are self-registering magnetic insturments which indicate the processes of change by which the subtle influences of terrestrial magnetism wax and wane. At one time the line traced by the pointer will be marked by scarcely perceptible iundulations, indicating the almost quiescent state of the great terrestrial magnet. At another, well marked waves along the line exhibit the pulsations of the magnetic system, influenced in a manner as yet unintelligible to the physicist. And then there is a third form of disturbance—the sharp, sudden jerk of the pointer exhibiting the occurrence of those mysterious phenomena termed "magnetic storms." When the records of the Kew Observatory came to be looked over, it was found that at the very instant in which the brilliant spots of light had appeared to Messrs. Hodgson and Carrington, the self-registering instruments had been subjected to the third and most significant form of disturbance—a magnetic storm began, in fact, as the light broke out on the sun's surface. But this was not the only evidence of the sympathy with which the earth responded to the solar action. It was subsequently found that soon after the spots of light had appeared, the whole frame of earth had thrilled under a mysterious magnetic influence.

At the West Indies, in South America, in Australia, wherever magnetic observations are systematically made, the observers had the same story to tell. In the telegraph stations at Washington and Philadelphia, the signalmen received strong electric shocks. In Norway, telegraphic machinery was set on fire. The pen of Bain's telegraph was followed by a flame. And wherever telegraphic wires were in action, well-marked indications of disturbance presented themselves. Even this, however, was not all. The great magnetic storm was not a mere instantaneous electric throe. Hours passed before the disturbed earth resumed its ordinary state. And thus it happened that in nearly all parts of the earth night fell while the storm was yet in progress.

During the night magnificent auroras spread their wavering streamers over the sky, both in the Northern and Southern Hemispheres. As the disturbed needle vibrated, the colored streamers waved responsive, and it was only when the magnetic storm was subsiding that the auroral lights faded from the heavens. Now it is evident that these phenomena show the most intimate relation between these peculiar disturbances in the sun and the magnetic currents of our own earth. Directly one of these changes takes place upward of 90,000,000 of miles away, the electric condition of our planet is changed in some mysterious way, of which our instruments, and even the condition of our sky bear record. The pens of all our telegraphic wires may some day trace in flame a handwriting more ominous of human destiny than was the handwriting which during Belshazzar's feast traced a warning on the wall of the fall of the Babylonian dynasty. Moreover, note this, that these changes in the condition of the sun take place at intervals of about eleven years. The variable star which swings round it, as well as supplying us with light, and heat, and (apparently) magnetism, clouds over every eleven years these spots, so that it seems most likely that every eleven years certain magnetic conditions recur which have not occurred in the interval. If so, perhaps the magnetic excitement of 1859 will recur, and it may be in much greater force next year —in 1870; and if it does, how are we to say what may or may not occur with it?

Even now one such epoch of magnetic storm seems to be thought pretty near at hand. The sun has been lately exhibiting the most surprising forms of disturbance, and presenting to scientific eyes less "fixity" of essence than ever. Spots so vast that we must estimate their dimensions by millions of square miles have broken out from time to time, and have presented rapid changes of figure, indicating the action of forces of inconceivable intensity. Clusters of smaller spots extending over yet vaster areas, have exhibited every form of disturbance known to the solar physicist, and every degree of light, from the apparent blackness (in reality only relative) of the nuclei, to the intense brilliancy of the faculous ridges. And we now know that these appearances are not merely matters for the curious, with which, as they happen at a distance of above ninety millions of miles, practical men need not concern themselves.—*London Spectator.*

SELECTIONS FROM WHATELY.

"THE question, What religion is true? and the question as to the way in which the professors of a religion we deem to be false should be treated, are often confounded."

"It should never be forgotten that He who declared He could have called in the aid of more than twelve legions of angels, and to whom all power was given in heaven and in earth, sent forth His disciples not to subjugate or to coerce, but to 'teach all nations.'"

"Men too often employ that violence in the cause of what they believe to be Divine truth, which Jesus Himself and His Apostles expressly forbade in the cause of what they knew to be divine truth."

"The distinction between a civil or political right on the one hand, and a moral right on the other, is of incalculable importance. By rights of conscience is to be understood, not necessarily that every one is right in the religion that he adopts, but that his neighbors have no right to interfere with his right. A man has a right—not necessarily a moral right, but a civil right—to worship God according to his conscience, without suffering any hardship at the hand of his neighbor for so doing."

"As no tree is withered by the frost of the polar regions, or by the scorching winds of the Arabian deserts, because none can exist in those regions; so there is no actual persecution in those countries where persecution has done its work, in crushing and preventing all resistance to religious error. Therefore, the absence of the infliction does not imply the absence of the spirit of persecution."

"Persecution is not wrong because it is cruel; but it is cruel because it is wrong."

"As a narrow or a larger room is equally a prison if a man is forced to remain confined in it; so the narrowing or the enlarging the bounds of orthodoxy does not constitute the absence or the presence of persecution."

"A man cannot be said to be at liberty, or to exercise his own judgment, if another, however rightly, decide for him; if he is not left to himself to take which side of an alternative he thinks fit. To say that religious liberty does not imply irreligious liberty, is to say of a person that he is at liberty to remain within the walls of a prison, but not at liberty to leave it."

"All men wish to have truth on their side; but few to be on the side of truth."

"Men miss truth more often from their indifference about it, than from intellectual incapacity."

"Falsehood, like the dry rot, flourishes the more in proportion as air and light are excluded."

"The judgment is like a pair of scales, and evidences like the weights; but the will holds the balance in its hand; and even a slight jerk will be sufficient, in many cases, to make the lighter scale appear the heavier."

"Some persons follow the dictates of their conscience, only in the same sense in which a coachman may be said to follow the horses he is driving."

"When people have resolved to shut their eyes, or to look only on one side, it is of little consequence how good their eyes may be."

"Though not always called upon to condemn ourselves, it is always safe to suspect ourselves."

"We should study to be wise, not above Scripture, but in Scripture; to learn, not the things which God has concealed, but what he has revealed."

"He who would desire to have an accurate description of party-spirit, need only go through Paul's description of Charity, reversing every point in the detail.

Selected by F. H. BURBANK.

PHILADELPHIA, PENN.

THE ECUMENICAL COUNCIL.

PROPOSITION TO UNITE THE GREEK AND CATHOLIC CHURCHES.

IT is currently reported in Catholic circles that a proposition is to be made before the coming Ecumenical council, to unite the Greek and Catholic Churches, on the ground that they are one in doctrine, and that their disciplinary differences can be reconciled by means of mutual concessions. It is well known among theologians that the principal obstacles to the union of these churches were in relation to the *filioque* in the creed or the procession of the Holy Spirit from the first and second Persons of the Blessed Trinity, and to the supremacy of the Pope; but in all else, the two churches are one in doctrine and usages. A Cardinal will publish the distinctive peculiarities of the Greek Church before the Council. Should this union be effected Catholicity will suddenly receive an accession of sixty millions of converts.

IF family religion were duly attended to and properly discharged, I think the preaching of the Word would not be the common instrument of conversion.—*Richard Baxter.*

BAD men are made the same use of as scaffolds; they are employed as means to erect a building and then are taken down and burned.—*Cecil.*

THE most ridiculous of all animals is a proud priest; he cannot use his own tools without cutting his own fingers.—*Lacon.*

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Herald of Life

AND OF THE COMING KINGDOM.

"*They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection.*"

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NATURAL IMMORTALITY.

DEAR SIR: Entirely agreeing with your opinion, as expressed on the cover of the July number of the *Rainbow*, that it is inexpedient indefinitely to prolong the discussion on this subject, and the closely related one of the final destiny of the lost, I feel some reluctance to return to it. At the same time, however, it is not, I apprehend, for the interests of truth that the skilfully constructed objections of Mr. Jukes against my doctrine should remain unnoticed; I therefore beg your kind insertion of the following brief remarks.

That Mr. Jukes and myself should differ as widely as we do, on this and many other subjects, can scarcely be wondered at, when we take into account the fact that we interpret Scripture on very different principles. Mr. Jukes is a subtle *Mystic*; I am, and trust ever to remain, a simple *Literalist*. Judging not only from his letter in the *Rainbow*, but also from other writings, it seems to me that *his* rule is never to accept Scripture in its natural and literal sense, if it be possible to put upon it one more recondite. With *me*, on the contrary, the rule is never to depart from the natural and literal sense unless absolutely compelled to do so. Is it then strange that we should differ? But in dealing with Mr. Jukes' objections, I labor under the additional disadvantage of having to defend the weakest points in my theory which his keen eyes can detect, while I have little opportunity of retaliating. I am, as it were, in the open, while he lies in ambush. His criticism is only destructive, and we all know how much easier it is to break our neighbor's windows than to prevent our own being broken. Certainly, as far as his book, "The Second Death and the Restitution of all Things" is concerned, there has been a very fair amount of damage done; which, at least to my knowledge, has not been repaired.

To see, however, what I can do in the case of my own windows. Mr. Jukes wishes, in the first place, for "a clear definition" of the terms, "by nature" and "an immortal being." I will endeavor to oblige him. By the term, "by nature," then, I mean as essentially constituted at creation; and by the term "an immortal being," I mean a being who must exist for ever, or who is incapable of death. Mr. Jukes, indeed, asserts that these two latter definitions "are clearly not the same." All that I can say is that the distinction between them certainly appears to me a distinction without a difference. But when he goes on to say, "a creature may exist forever who is by no means incapable of dying," he substitutes quite another definition. Between "a being who *must* exist forever," and "a being who *may* exist forever," there is both a distinction and a difference. That God could sustain a mortal creature in unending existence, I neither have denied nor would for a moment deny; but where has God said he will do so? That in the case of even the most wicked of mankind, he will do so for the purpose of endlessly tormenting him, is a most awful supposition. Yet if the Bible be true, and God does so sustain any human soul out of Christ, it assuredly will be for that purpose. So far I quite agree with Mr. Strong. I have said, and now deliberately repeat the statement, that if it can once be proved to me that man is essentially immortal, or, I will add, that God has revealed his determination to sustain him, in his fallen state, in unending existence, I shall feel compelled at once to accept the doctrine of eternal torment as the plain teaching of the New Testament.

So far, however, from God having intimated anything of the kind, he has, on the contrary, distinctly declared that the existence of the lost shall be terminated forever in the lake of fire, which is the second death, in which he will destroy both body and soul. But, objects Mr. Jukes, "death is not annihilation." Who ever said it was? Who cares a straw whether it is or not? When an animal dies is it annihilated? No; but as an animal it ceases to exist. When man's body dies is it annihilated? No; but as a body it very soon ceases to exist. When man's whole being shall become the subject of the second death, will it be annihilated? Perhaps not; but as a living, conscious, intelligent person, he will cease to exist. What more does it concern us to know? To bring in "annihilation" is a poor unworthy quibble. Yes, "death" in its dread consummation "is non-existence." I do not shrink from the definition; Mr. Jukes' spiritualizing has not shaken my conviction in the least. For what is his definition of death? It is "only dissolution or separation; a separation from the world which, until that death, the spirit has lived in." But how will this apply to the death of animals, from which doubtless, as I showed in my reply to Mr. Strong, man's original idea of death was derived; was that only a separation from the world in which they had previously lived? Or how does it apply to the death of man's body? Is that "*only* a separation?" Is it not also a dissolution and destruction? Does it not cease to exist? But, objects my opponent, "Was Adam's death, in the day he sinned, annihilation?" I answer, Adam did not die on the day he sinned. All that is really implied in the threatening, "In the day that thou eatest thereof, dying thou shalt die," is, that from the day in which he sinned, Adam was *judicially and virtually* dead. His life—all the life he had—was forfeit. He was henceforth under sentence of death—the subject, the heir, the son of death. But again, "When Adam's spirit died to God, was it annihilated?" I answer again, his spirit did not, in the true and proper sense, *die*. "Is our death in trespasses and sins annihilation?" I answer once more, when the apostle Paul speaks of the unrenewed man as "*dead* in trespasses and sins" (Eph. ii., 1), he speaks metaphorically; but such a metaphorical use of language by no means implies that it has no real and literal meaning. Even so we ourselves speak of a religious recluse as "*dead* to the world;" or a shameless wretch as "*dead* to all sense of shame," without at all confounding this with the literal sense in which it speaks of "a dead man," or "a dead animal." As I said in my reply to Mr. Strong, "the literal fact is ever the substance of which the metaphor is the projected shadow."

But I pass on to notice what Mr. Jukes evidently regards as the trap in which he has fairly caught me. If, as I stated in answer to Mr. Strong, "Man dies by a double death, the first affecting only the body, but the second involving the extinction of the entire being," Mr. Jukes inquires if I "mean that the first death is that which takes place when the body dies?" He will admit that at least I do not attempt to evade the legitimate consequence of my statement when I answer—Yes! For now comes the difficulty. "Do I then really overlook man's awful spiritual death?' "If I rightly understand Mr. Maude's definition of Adam's death, the spiritual death in which we are through sin is no part of it; for 'the first death,' he says, 'affects only the body; the second death involves the extinction of the entire being.' Where, then, does he place man's spiritual death? Under which of his divisions can he put it? Is it part of the first or of the second death? It cannot be of the first, for 'the first,' he says, 'affects only the body.' Nor can it be a part of the second, for 'the second death involves the extinction of the entire being.'" This objection is very ingenious; yet I must point out one little inaccuracy in Mr. Jukes' quotation of my words, which inaccuracy, slight as it may appear, affords as I apprehend the key to unlock the difficulty suggested. Mr. Jukes says, "Here are his words: 'The death which Adam actually incurred was death in the proper and ordinary acceptation of the word,'" etc. No, I beg pardon; here are my words: "The death which Adam *was threatened with in case of disobedience*, and which he actually incurred, was death in the proper and ordinary acceptation of the word." The words I have italicized, though twice repeated, Mr. Jukes has omitted! Now, while I fully admit and believe much of what is ordinarily included under the term "spiritual death," *i. e.*, separation from God, the loss of such original righteousness as Adam possessed, and the darkening and paralyzing of that highest element of man's nature, the spirit, which certainly existed in him, though only in a rudimental and germinal state; I nevertheless deny that *this* formed any part of *the death with which Adam was threatened in case of disobedience*. And I do so on this twofold ground. (1.) That we find the sentence of death pronounced on man as a fallen, and not as an unfallen being; that is to say, after he had eaten of the forbidden tree, and consequently when he was already in a state of "spiritual death." The terms of the sentence, "dust thou art, and unto dust shalt thou return" (Gen. iii., 19), being just the divine explanation of the original threatening, "dying, thou shalt die" (Gen. ii., 17). (2). Because as "spiritual death" is confessedly a perpetuated condition of sinfulness, a death in trespasses and sins, if this was not the inevitable consequences of the fall, but a punishment inflicted by God, which might not otherwise have followed, it will appear that God actually punished sin with sin, and is therefore, in a certain awful sense, the author of the sin of all Adam's descendants who are born in this state of "spiritual death." I may add, that Adam being, even before the fall, a "soulish," in contradistinction to a "spiritual" being, "of the earth earthy," as the apostle plainly teaches us in 1 Cor., xv., it is not to be supposed that he could have comprehended such an idea as that of "spiritual death," had it formed any part of the original threatening. Strangely but delusively bright are the colors in which theologians have painted the spiritual condition and dignity of the unfallen Adam; the fact, is, however, that he was great in the undeveloped possibilities of his nature rather than in aught besides, and that we must after all regard him as but the frail clay image of a divine archetype to come.

And now, I think, it is my turn to suggest a little difficulty. Mr. Jukes holds that man is the subject of *many* deaths; even a Christian "is capable of dying several deaths." Yet, both in his book and in this letter, he lays much stress and attaches no little importance to the "second death," of which mention is made in the book of Revelation. Mr. Jukes, moreover, admits that this is the *last* death of which any mention is made in Scripture—all the other deaths, whatever their number, must have preceded it. I ask, then, in relation to which of these preceding deaths is it denominated "*the second?*" for plainly it cannot be in relation to all of them. Mr. Jukes has answered this question: "The second death, if I err not, is the second death the spirit dies, its first death being to God; its second death being to God's opposite, sin." But how can this be, since the death of the body, at all events, intervenes between them? Does he really overlook man's literal bodily death, the death which is beyond all question included in the words, "dust thou art, and unto dust shalt thou return?" I unhesitatingly assert, on the contrary, that "the second death" is so denominated in relation to the death of the body, and I base this assertion on the significant fact that in the twentieth chapter of Revelation exemption from the power of this death is declared to be the distinguishing privilege of those who have part in the first resurrection—which assuredly is a bodily resurrection—at the coming of the Lord. How strange and incongruous would it be to say that the partakers in a certain *bodily* resurrection of the "blessed and holy" shall thereby be exempted from a second *spiritual* death, and a death moreover which, according to Mr. Jukes, is not God's final judgment, but his unspeakable blessing. A death through which alone we can enter into the kingdom of heaven. Surely, to say that on those who have part in the first resurrection *this* "second death" hath no power, would be equivalent to saying that they alone shall be lost. A strange promise this to the "blessed and holy!" But, on the other hand, how congruous and in perfect harmony is it to say that those who have part in a first resurrection, the distinguishing characteristics of which are incorruption and immortality (1 Cor. xv., 51–54), shall thereby be placed forever beyond the reach of a second death, which consists in the utter destruction of both body and soul in Gehenna.

But I must, in brief conclusion, notice the evidences of man's natural immortality, which Mr. Jukes has endeavored to adduce from holy Scripture. They are two in number.

(1). "Adam was the son of God" (Luke iv., 38); and "it is this divine parentage which makes man what he is, a spirit, which though fallen has an eternal destiny; a being who is eternal, because he is a son of God." Mr. Jukes here attempts to erect a vast superstructure upon a very insecure foundation. The argument which is based on this passage is thus conclusively disposed of by Dr. Candlish: "This mere rounding off of the genealogy of our Lord, as traced by Luke upwards, and not, as in Matthew's gospel, downwards—this simple intimation, that in Adam the ascending line of human parentage is lost, and that his origin must be ascribed immediately to God—is often brought forward as if it were not only an express, but even an emphatic assertion of Adam's proper personal sonship. . . . In reality, there is no idea suggested in this whole pedigree or family-tree, but that of descent; son descending from father, until Adam is reached, whose descent is from no human father, but must be said to be of God. There is nothing like real fatherhood and sonship, as a permanent and personal relation asserted here." Indeed the words rendered "which was the Son of God," inasmuch as the phrase is throughout elliptical (except in verse 23), might rather have been translated simply, "which was of God." Assuredly there is no proof of man's natural immortality to be found here.

(2). But "Adam was made in God's image" (Gen. i., 26, 27). This is an old argument, but I had hoped well-nigh abandoned; for a moment's consideration suffices to expose its fallacy. The argument based on this passage must evidently be constructed thus: God is an immortal being; man is made in the image of God; *ergo*, man is an immortal being. But the fallacy of this will at once appear if we substitute some other divine attribute in the place of *immortality*. For instance: God is an omnipresent being; man is made in the image of God; *ergo*, man is omnipresent! And if it be objected that these conclusions do not equally follow, because while the first involves no absurdity, is it in accordance with reason, and may be regarded as probably true, the second is palpably absurd, contrary to reason, and demonstrably false; I deny the force of this objection, and still maintain that the conclusions are equally just, because such an inference as that involved in the original argument can be fairly drawn only on the supposition of a complete resemblance. To illustrate this—If I say of two faces that they exhibit a perfect resemblance to each other, then I am quite warranted in fixing upon any particular feature in one face, and asserting that the other face must possess one precisely the same. But if, on the other hand, I am told that the two faces possess some one feature in common, and that feature is not specified, then I am not warranted in drawing any such conclusion. Now where, I demand, has Scripture declared that immortality is that special attribute of the divine nature in the image of which man was created? Certainly it is not in the text.

I find, from personal experience, that it is extremely difficult to convince those who have not investigated the matter for themselves, that there is really no intimation of man's natural immortality to be found in the Bible. It may, however, and I trust will, impel some to this conviction to find a man of Mr. Jukes' knowledge and ability forced to fall back upon such weak and worthless arguments as these. No; a divine capacity for immortality existed in Adam, and exists still in every human being, but it is as a seed which may dwindle for lack of nourishment, and die at last an undeveloped germ; but may, on the contrary, be developed and bring forth eternal fruit in Christ Jesus.

I am, dear sir,
Yours in Christ our Life,
W. MAUDE.

MY EXPERIENCE.

IT is over twenty-six years since I first heard of the coming of the Lord; and when I look back over my past life I am ready to exclaim, "He leadeth the blind by a way which they knew not." Thirty years ago I was a profane youth of fifteen, having been four years in bondage to a Presbyterian deacon, compelled by him to walk three miles to church, barefoot, and return with the "text" or be whipped. And when I speak of the many *long* prayers that I endured during that time, one can understand my aversion to Christians. After leaving this man, I was thrown into the company of two of the most profane men that I ever saw. Then it was that the Lord took me in hand. Standing in the door of the house one day, under the uplifted arm of one of these swearers, looking toward a black cloud which was rising from the west, he uttered a most horrible oath; the next moment both of us were stretched upon the floor; he, dead with the oath upon his lips; I, helpless and speechless. The wife of the other swearer was also killed.

Oh, what a call from heaven! suddenly struck to the earth, but my life spared! Thank God, I have taken His holy name in vain but twice since that time, and by the grace of God I will do it no more. No tongue can tell the anguish which I endured at every recurring thunder-storm. It was a monitor to me. Ah, if I had been doing wickedly, indulging in vile language, the first thunderbolt from heaven would cause me to turn a short corner and renew my covenant with God. Thus was the fallow ground broken up, the stony heart mellowed and subdued by the thunders of heaven. Rather by the sweet spirit of Jesus, who chose this mode of placing His *easy* yoke upon the neck of a wicked and ungovernable creature.

Right here, after two years of preparation, was the excellent seed of the kingdom sown. Right here was the glad tidings of the second advent of our Lord, of the restitution of the earth, and of the redemption of the race proclaimed to and gladly accepted by me. I was in the excitement of '43 and '44; and with all my dear brethren was sadly disappointed. We supposed that the Lord would then and there deliver His people. But, brethren, were we ready? Had we been purified and *tried* at that time? I frankly confess that I had not. I had a *little* knowledge and a great deal of zeal, and like all babes made a great deal of noise. My religion might have been compared to a rivulet rushing over the rocks; certainly not to the quiet and majestic river. For many years I was taunted by the world for the part I had taken in that great movement, and although much error was taught and many foolish moves made, I am glad that I passed through them all, "knowing that affliction worketh patience, and patience, experience, and experience, hope." The stone must be quarried, squared, chiselled and polished before it is fit for the great temple, of which Solomon's was a type.

After many years, I was suddenly brought up thus: "Do you believe that you have an immortal soul?" Yes. "Why do you believe it?" Because the Bible teaches it. "Can you find one passage in all the Book of God that says the soul is immortal?" Yes, plenty. "Please find it." I found—"Well, what did you find?" The thief on the cross. "Yes." The rich man and Lazarus. "Yes." The smoke of their torment ascendeth up forever and ever. "Yes, but did you find an immortal soul?" No. I fought the hateful doctrine two years, and then was compelled to believe it. But thinking it too good news for the sinner, I kept still about it for another year. Finally a kink broke in my ear, and the subject presented itself thus: By your silence, sir, you are giving countenance to the first great lie of the serpent. The call was a loud one. I heeded it, and have not failed whenever the serpent has raised its head in my presence, to hit it.

About nine or ten years ago, a number of us came together and opened a hall in Bleecker street, where George Storrs preached about two years. We found out before he commenced that he believed in the non-resurrection of the wicked. Like dogs in the manger, or worldly-wise men, we requested that he would not preach it, saying that he would break us up if he did. Brother Storrs held back all he could for a year and a half, but when the fire broke out it exploded our institution, although it was "*organized according to law*." Here again I was tried to the quick with the weight of Scripture against the resurrection of the unholy dead. There were, nevertheless, two texts which appeared to me to teach their future life. Thus I remained another year, with no choice of my own, but desiring earnestly to know the mind of God in this matter.

While pursuing my usual occupation, without any previous contemplation, this thought took possession of my mind—To what are the righteous raised? To *life*. Are the wicked to be raised to LIFE? No. Does Jesus say anything about *life* in connection with dead sinners? No. Is there a passage in all the Book of God that declares that the unholy dead shall *live* again? No. Is there a passage that declares that they shall *not* live again? Yes, many. Brethren, what was I, that I should withstand God? I had studied this subject carefully and prayerfully; two roads presented themselves before me; and although one was broad enough to accommodate the whole world and the other so narrow that but few could find it, I failed to determine which was the right way, and sat me down and prayed for light. At the end of one year the Lord marked the roads in my sight; the one He called *life*, and the other *death*. Need I say that with joy and thanksgiving I arose and entered the narrow way. Prior to this, my persecutors and contemners were men of the world. Now they are my brethren, my own familiar friends. They cry after me, saying, "Mad dog," "death in the pot," "fire-eater," "shelve him." They close their doors at my approach as if they feared a pestilence. I am forcibly reminded of the words of God, Isa. lxvi., 5, "Hear the word of the Lord, ye that *tremble at his word*: your brethren that hated you, that cast you out for my name's sake, said, let the Lord be glorified; but He shall APPEAR to your joy, and they shall be ashamed."

Time-servers, men who never believe or preach any doctrine until the rulers have sanctioned it. Also, men who will not preach an unpopular truth, *openly*, courting the applause of men. These, as ever so now, will be petted, well fed and well paid. But the man who dare stand up boldly and proclaim the counsel of God, expecting only that honor which comes from Him, will be smitten upon the cheek, and told to "go to his own land, and there eat bread and prophesy." Brethren, if I have wronged any of you, forgive me, for Christ's sake, as I freely forgive you. You may separate yourselves from me, but I will never leave you. With all your faults I love you still. "Brethren, let us not grudge one against the other. Behold the Judge standeth at the door;" and I feel in my heart of hearts that He is about to come in. Signs appear on every hand. One of the most ominous is the fact that our brethren have lost their reckoning and gone to sleep. "In such an hour as *ye think not*, your Lord doth come." Oh, brother, sister, arouse thyself: "Behold the Bridegroom cometh."

W. H. HANFORD.

NEW YORK, Aug. 8, 1869.

"THE UNPREACHED GOSPEL."

WE have heretofore spoken on this subject, as presented by Mr. Dunn in England, and which some in this country think worth their while to recommend. We see that gentleman does not get on smoothly at home, and thinks himself sometimes misrepresented, which is possible; yet it is difficult to see how that can be done, as his theory needs nothing to make it worse than his own statements. We find the following reply to one of his complaints in "The Rainbow" for August:

GENERAL RESTORATION.

To Henry Dunn, Esq.

DEAR SIR: I had intended to content myself with my brief reply in the "Rainbow" for July, to your letter addressed to me in the "Rainbow" for June. Your letter entitled "What I have written," and appended to the "Rainbow" for July, compels me however to take some further notice. It is a grave charge which you bring against me of having misrepresented your views. I maintain that I have notdone so in the minutest particular.

I will not enter into all your charges of misrepresentation, but will confine myself to one—the first you mention, and one of the chief—namely, that I have given an unfaithful representation of what is to take place according to you in Hades and in Hell.

You first give my view of your opinions as follows: "According to Mr. Dunn, there is to be a restoration in hell of vast numbers to the image of God; hell will be, in his view, the great field on which the harvest of the human race will be reaped; the soul in Hades is being prepared to benefit by the more efficacious process to be undergone in hell; hell is the true theatre of hope," etc., etc.

After you have thus correctly stated what I have represented as your teaching in your work, "The Kingdom of God," you contradict me in the following plain and explicit terms: you say of my representation, "Strange to say, this language is never used by me, nor can a single line from anything that I have written be produced in its support; and you then quote a passage from a work of yours, which I have never seen, "The destiny of the Human race," in which you speak of Hell as the final lot of the irreclaimably wicked (Rainbow for June. pp. 282–83). What you may have taught in those works which I have not seen, I do not know—nor does it concern me. It is enough for me, to have stated correctly what you teach in those works which came under my review, namely, "The Kingdom of God," and "The Unpreached Gospel." It is from these you should have corrected me, if in error. From these you could not, as I will now show.

I have represented you as teaching in them these three things; first that there will be hereafter a restoration of vast numbers to the image of God, who have not here been reconciled to him; secondly, that this restoration will not take place in Hades, but that there the soul will be prepared to benefit by a more efficacious process to be afterwards undergone; thirdly, that it is in Hell (Gehenna) that this efficacious process will be undergone, and that it will be a process which will not put men to any severe trial. With respect to the first of these statements, namely, your teaching that there will be hereafter a restoration of vast numbers to the image of God, I presume I need not quote your words in proof. It is the object which you aim at establishing in every page of yours which I have read. The only question then between us is, *where*, according to you, this restoration is to take place!

I state that you represent it as *not* taking place in *Hades*, but that there a kind of preparation is being made for it. Am I wrong here? Listen to your own words. In one place, speaking of Hades, you say, "it is at all events *possible*, that with many, the sorrows of the invisible world may be introductory to that further probation in the world (or age) to come, which Scripture certainly hints at" (Kingdom of God, p. 172): in another place you say, "desires for the deliverance of others from the world of sorrowing and unrest may spring up in the invisible, a state of mind which at least indicates a conviction that the path trodden has been foolish and evil, and which is certainly an approach to the penitent renunciation of it" (p. 174); you elsewhere state of those in Hades that there "they may rejoice to hear that deliverance from evil is yet possible even for them, and thus long to be brought under a training adapted to their circumstances" (p. 175); and, once more, you say of them, "it may indeed not be certain that in the *world of transition* of which I speak, any sure hope can be enjoyed; it may be impossible that there any one should enter into the peace which on earth follows the consciousness of forgiven sin, or be able to speak, as such can, of being saved already, or of having passed from death unto life," etc., etc. (b. 176). I do not think that any one who reads these words of yours will think I have misrepresented *your view of Hades*.

I should almost think it needless after this to say any more. If there is, according to you, to be a great future restoration, and if this restoration does not take place, but is only being in some measure prepared for in Hades, there is no other place where you can suppose it to take place but Hell. I will, however, show from your own words, that you do place it there. At page 186 you say, "the same class of characters—the fearful, the unbelieving, the idolatrous, the false, and the licentious—who, in the eighth verse of the twenty-first chapter (Revelation), are said to "have their part in the lake which burneth with fire and brimstone, which is the second death," are in the fifteenth verse of the twenty-second chapter spoken of as "without" the heavenly city, which seems to render their ultimate restoration at least possible." At page 22 of your letter, "What I have Written," appended to the "Rainbow" for July last, you speak of these same characters as "nations outside of the New Jerusalem, who are said to be in process of healing by the leaves of a mystic tree growing by the pure "river of water of life," that proceeds "out of the throne of God and of the Lamb;" and you further state, that it will be the office of those redeemed on the earth now to restore the myriads of the lost. That this will be

done with little trouble on the part of the lost, you state plainly at p. 42 of your "Kingdom of God," where you say "that man, having come into the world burdened with a sinful nature, without any choice of his own, shall one day find his deliverance, to some extent at least, accomplished without any effort of his own." How then, dear sir, have I misrepresented your views of Hades and of Hell? It may be you do not hold those views now. It may be that you have taught differently in other works of yours. With your change of views, or inconsistency of views, I have nothing to do. I professed to give your views as contained in your "Kingdom of God," and I gave them truly to the minutest particular. Instead of your having to complain of me, I have to complain of you; and I now ask you publicly to acknowledge that the prebendary of Cork has faithfully represented the views of Mr. Henry Dunn, as those views are contained in Mr. Dunn's "Kingdom of God."

I remain, very sincerely yours,

HENRY CONSTABLE.

THE HOLY SPIRIT.

"Lord, are there few that be saved?" "Ephraim is joined to his idols, let him alone."

WHEN we contemplate the straight and narrow path whose quiet leadings are through the sequestered vale of peace, and when we see the persistency with which men,—yea, men called good and pious even, cling to and rest upon things short of "the *one* thing needful," we feel a faintness and sickness of heart come over us, and are ready to throw down our pen, cease our effort, and nestling down under the broad fold of divine love, rest quietly until the darkness be past and the chief Shepherd appear to gather his elect to himself. But while thinking to rest a little from this sickening contemplation, we hear the Beloved saying, "Occupy until I come;" as also his example of diligence and persistent love to and for man, even until his expiring breath, and we are aroused again, remembering this fact, *here* is our labor, our rest "*over there.*"

Was there a deadly malady spreading consternation all around, and we a physician possessed of an elixir—a sure cure, and no fail, with directions accompanying each package; and had we many other medicines, excellent in many respects, but really could not destroy the virus, only acting as palliatives—would moderate the violence of and produce many favorable symptoms, etc.; which would the people be after? The sure cure, you say, at any price. But really, when we look on the conduct of the masses, it seems they love and choose humbuggery rather than truth; thinking it preferable to perish fashionably than to be robed by the way of the cross! Oh, mad delusion! God save yet some from its giant grasp.

Yet reckless as the world is, when death does indeed stare us in the face, such is our constitutional make that really "all that a man hath will he give for his life," and if for a perishable life—a life which must inevitably end by death, any way, how much more should we prize and grasp after that life which is *eternal!* For this "one thing is needful"—one thing only will extract the virus of sin, or redeem a soul (person) from death or the grave.

God gave Adam a specific in the tree of life, a natural remedy for a natural want. God gives us a spiritual tree of life in Christ, our second Adam, for our moral disease, and to bring spiritual and future *eternal* life. But, ah, the medicine is *so dear*, so bad (?) to take, *few* are found really under its operation. We know it may be called dear because it cost a great sum to provide it for us, and it requires a great price to be paid for it, but no more than one is willing to give for *natural life:* but of what trifling value comparatively. "All that he hath:" this is the price; not given *once* when pressed under a load of guilt and sin, and afterward filched back again by piecemeal, as blessings and goods increase. No, *no*, God deals not with us as inert matter, but as active intelligences. A *living* sacrifice is now the requirement of our ever-living high priest; a *constant* recognition of the demand upon us. "We *walk by* faith;" not by faith as by a guide-board or mile-stone, a thing fixed in certain localities and positions; but by, with, or through faith as a staff, a light, an impelling power about and *within* us; like the mainspring of the watch it makes us *go*. Perhaps some sensitive ones may say, You make the Spirit your hobby. Well, do you not know that the sin of our times is idolatry? a making too much of creature things? As with the vender of patent medicines, almost all are specifics, so in theology, every and each thing is grasped with too much of this same delusive idea. We say the times are ominous in this direction. If in the apostles' times, when scarce the divine radiance which beamed forth in the heavenly teachings of a present living Jesus had left the world, the church had to be reproved, and that sharply, for leaving the Spirit and seeking to be made perfect by the flesh (doctrines of men), how much more *now*, when the accumulated sin and unbelief of nearly nineteen centuries have hid the truth [as realized through the Spirit, and felt by its operation on the heart], and almost driven it from the earth! Yes, this divine light has been slighted by a preference given to doctrines, theories more or less good, perhaps, but holding a wrong position; *first* pure; love unfeigned; then add to your faith, knowledge, etc.

A present *indwelling Christ* (by his Spirit) is what needs to be preached, not preached with the lips only, but preached in the affections of the heart, and shown by the life: preached with the demonstration and power of God to save men. Even then but *few* can be reached! Oh, reader, how are *you* treating this Spirit of the living God?

A. BOYNTON.

WEST BATAVIA, N. Y.

THE HERALD OF LIFE.

NEW YORK, AUGUST 18, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote there or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE ENGLISH MIND STIRRED.

WE have given a large space this week in our columns, inside and out, to an exhibit of the working of the English mind on the great question of the age, viz., Is the horrible doctrine of inherent immortality and eternal torture longer to be tolerated as the teachings of the Bible?

On the first page (outside) is to be found Mr. Maude's reply to Mr. Jukes, which we promised last week to give entire. Read it carefully. We do not indorse every expression in it; but you cannot read it without profit.

We had failed to read an article in "The Rainbow" for July, by Edward White, on "Missionary Theology," till since our last issue. We have given up a large space inside to that article. Mr. White published a work on "LIFE IN CHRIST," of several hundred pages octavo, over twenty years since, which we imported at the time, and made large extracts from it for the *Bible Examiner;* but for the past fifteen years we had heard nothing of him as to the position he occupied. We are glad to see he has not gone backward, as we feared from what we regarded his silence. It was true then, whatever his position may be now, that he held views on the state of Christians in death that did not agree with ours.

His article we have now inserted ought to have the thoughtful consideration of all lovers of truth. It contains many solemn truths, and shows the failure of Missionary labors has been caused by the preaching of inherent immortality and eternal torments; and it also shows that there is a shaking in regard to such theology in England. May the God of Love direct the "Theological Earthquake" so that His designs shall be accomplished. Let us thank Him and take courage.

2 PETER I., 19–21.

A WRITER in "The Rainbow" makes the following remarks on the above text, which strike us as probably expressing its true meaning. He says:

If we correct the pointing, we shall have the passage in a better and more intelligent form. This it is quite lawful to do, as the punctuation of our Bible is merely a human contrivance; and may be wrong, as it is in this and some other cases. The following is the sense which many good scholars put upon the passages. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise: in your hearts knowing this first," etc. This is a good alteration, without interfering with the original. I prefer, however, the following, which has been familiar to me for a long time: "We have a more firm word of prophecy, whereunto ye do well that ye take heed (as unto a lamp that shineth in a dark place, until the day dawn, and the morning star arise) in your hearts: knowing this first," etc.

—The language of Peter puts an importance on the prophecies of the Old Testament which few, even among those calling themselves "Adventists," seem at all to realize. They are "a more sure word" than most suppose; and we are "to take heed" to them "until the day dawn, and the day star arise;" and to do this, "knowing in our hearts, first, that no prophecy of the Scriptures is of any *private* impulse, or invention:" (such is the literal sense): "for the prophecy came not at any time" (margin) "by the will of man"; but holy men of God spake, moved by the Holy Spirit." Thus all is plain.

FROM JACOB GRIM.

PHILADELPHIA, Aug. 14, 1869.

BR. STORRS: What is to be the fate of the HERALD OF LIFE?

The time is near at hand when we should know what is to be done for the coming year. For one, I am willing and would forego all the public meetings, rather than have the paper cease to exist. Your advice to our Pennsylvania Doctor suits me exactly. Circulate the paper and tracts, which are the most effectual preachers. But to do so requires funds and labor, and labor needs pay. Therefore before the meeting at Springfield convenes, it would be well to know something of the prospect for sustaining the cause. At our last meeting there was some fear felt that the paper might die; and before the time we were hearing from all quarters a desire that the paper might be sustained. Is it now a settled fact, that the paper will be supported, and is there not too much confidence manifested, or it may be apathy, in the matter? And from this very fact may we not fail from neglect or over-confidence in the matter? I have been looking for responses in regard to the matter and so far there have been very few.

It may be possible the friends intend being present at the meeting and doing in person what they intend doing.

I suppose we could get used to anything, in time, but it would go very hard to miss the friendly visits of the HERALD. I know your labors are great and you need help; but I know you are willing to do all that you are able, and more if necessary, to sustain the HERALD, if the friends will only supply the needful funds.

What is the prospect for the Life of the HERALD? The friends should know the fair state of the case. Many will not be able to attend the meeting; and if we are not able to succeed they may say, we would have done something if we had thought there was any likelihood of its suspension. I would state the case thus: For every subscriber to ask themselves the following questions—Would I like to be deprived of my paper? Can I find one that will supply its place in every particular? For fear of being deprived of it, had I not better re new my subscription at once, or send on the pledge that I intend to give, so that the brethren may have the assurance it will be sustained?

Brethren and Sisters, we can not all preach or hear preaching, but we can all read and circulate the HERALD; therefore let it be sustained.

Some persons say, I do not like all the articles in the paper. Why, I seldom sit down to the dinner table at which I can say I like all the dishes; but I can find enough to satisfy my hunger; and the dishes which I dislike just suit some one else. So we are all satisfied.

Yours in the hope of being fully satisfied when we awake in his likeness.

REMARKS BY THE EDITOR.—Br. Grim and and all the other friends of the paper may be assured that with the same liberality that manifested itself at our last anniversary there will be do danger to its life, so far as pecuniary support is concerned; but if its friends think the time has come to relax in pecuniary matters they are mistaken, and we cannot tell what may be the result. They may all be assured none of their funds have been squandered, and we know that the most rigid economy has been practised, or the paper would have been among the things that are not long before now.

We have sent out some hundreds more papers this year than ever before; while the actual receipts from those receiving the paper have not advanced in the same ratio. Yet new subscribers have been steadily coming in up to the present time, and the apparent interest in the paper, by those hitherto ignorant of or opposed to it gives hopes of a large increase the coming volume. That is one of the reasons why its friends should not abate their efforts for pecuniary support, nor suffer their minds to be divided in relation to the UNION'S effort to promulgate what they regard as the great and essential truth of "Life only in Christ."

If we allow disunion to arise because everything is not just as we would like to have it, or if we set up an effort with a view to the pecuniary interest of an individual, distraction and disaster only can follow. Such has ever been the result in all enterprises. To accomplish the greatest good, we need to have our means concentrated some how and some where, and to watch against allowing any spirit of self-interest or self-aggrandizement to influence us in our work.

We trust, however, the harmony that has in former years characterized the efforts of the "LIFE AND ADVENT UNION" will continue and increase, and that no cause will arise to abate it.

MISSIONARY THEOLOGY:

CONSIDERED IN ITS TWO DOCTRINES OF ENDLESS MISERY; AND A POST-MILLENIAL ADVENT OF CHRIST.

BY EDWARD WHITE,

MINISTER OF ST. PAUL'S CHAPEL, HAWLEY ROAD KENTISH TOWN.

THE Rev. Br. Mullens, Secretary to the London Missionary Society, in a recent work entitled *London and Calcutta*, designed to trace the outlines of Protestant Missions in India and to stimulate the flagging zeal of their supporters, asks—"Why have Missionary Meetings failed so greatly to attract young men?" "Why are the very churches which once supported them best now giving to them only half of what they gave thirty years ago?" "Where are the crowded meetings, which welcomed Williams, and Moffat, and Knibb, and listened to their stories?" "Were a DEEP, SETTLED INTEREST, felt by Christian men at large in mission work abroad, these things could not be."—Dr. Mullens answers these searching questions by an argument designed to prove that the causes of the comparative apathy are ignorance of the encouraging results already attained, and, above all, too exclusive devotion to the prosecution of the Home Missions of Christianity—an exclusiveness which robs foreign missions of their due share of attention and support. The larger part of Dr. Mullens' work is expended in setting forth the general social effects of Christianity in the East, and in presenting a brilliant picture of the results to be expected in the future from the gradual undermining of heathenism. The chief practical object of his book is, apparently, to persuade the churches to make larger pecuniary contributions to the funds of the missionary societies, under the idea that a few hundreds of additional missionaries will hasten the conversion of Asia to the belief of the gospel.

For Dr. Mullens, as a laborious missionary and able director of mission work, it is impossible not to entertain warm regard and very sincere reverence. It is not, however, inconsistent with that regard to offer a few suggestions in the way of further answer to the questions proposed by him, as to the causes of that decline of interest in missions which he confesses and laments.

It is not necessary to deny the force of the allegation that the churches at home devote a disproportionate measure of attention to English objects. Men are naturally interested in the visible more than in the invisible, in England, which is seen, more than in India, which is unseen. The spiritual force which is required to sustain a deep and settled interest in the missions of the gospel is far greater than is usually supposed. They make a larger demand upon the spiritual nature of man than any other form of human endeavor. To feel compassion for the souls of nations whom we have never beheld, from whom we are divided by the diameter of the globe, who are physically and morally our antipodes, with whose natural character we have the faintest sympathy—to expend thought, effort, and considerable property in furthering the interest of those unknown nations in a world which is still more completely invisible and unknown, requires a depth of conviction, a strength of principle, an elevation of spirit, wholly foreign to ordinary human nature, and neither to be produced nor sustained except by the direct action of the Spirit of God.

The same Power which alone can "thrust forth" a true laborer into the harvest, can alone create or uphold a corresponding spirit of zeal, faith, and self-sacrifice in the churches which send him forth. The missionary agency abroad is the hand at the end of a long arm, extended by the Church at home. If that arm is paralyzed at the shoulder, whence shall come the force by which blows shall be struck at the ends of the earth? A decline of the spiritual life, therefore, in England, a decay of faith in things unseen, a loss of spiritual power through the advance of habits of luxurious living, would necessarily take the form first of a loss of interest in the unseen field of foreign missions—a decline of interest soon to be followed by a similar decay in the work of God at home.

It is not my intention, however, to prosecute this line of inquiry. We shall proceed on the more agreeable hypothesis that the concern for the salvation of the heathen nations is just as earnest and real as ever it was; and suggest a few considerations tending to explain the nature of those influences which have so greatly repressed of late years the exhibitions of interest in missionary societies in nearly all Christian communities.

I. And in the first place, I venture to assign as one cause of the indisputable decline of interest in the existing foreign missions of the gospel, *a growing skepticism as to the theory on which they are established.*

In the apostolic age the doctrinal spirit and the missionary spirit were evolved by the Spirit of God in the church with equal power, and they ought never to be separated. Each requires combination with the other.

It has unhappily happened several times since that each has been developed alone. In some ages a spirit of missions has been developed apart from the spirit of doctrinal study, as in the second and third, the twelfth and thirteenth centuries. In other cases, the doctrinal spirit has been evolved without a corresponding activity of the spirit which leads to the diffusion of the gospel. At the close of the last century, when the existing Protestant missionary societies arose amidst the hurricanes of the French Revolution, the spirit of theological study, of careful, bold, devout, biblical criticism, on which the faith ought to be founded, was as nearly as possible defunct in England. Perhaps we may say that just at the very time when it became of more importance than ever that the church should take care what was to be taught as Christianity among the nations of the world, the work of evangelizing was commenced, as it had been in several similar preceding ages of activity in Christendom, in a spirit of unquestioning submission to the forms of thought and expression stereotyped by previous generations. Never was any great enterprise begun with more simplicity of purpose, with more heroic faith, with more devoted piety, than the enterprise of the founders of the Baptist, and Independent, and Episcopal Missions, at the close of the last century; and also, it must be added, never was any great enterprise begun with more unquestioning adhesion to the traditions of the fathers. There was scarcely a man among the whole company of persons engaged in that glorious undertaking who ever dreamed of doubting any of the doctrines stamped with the imprimatur of the sixteenth century Reformation. The powers of action awoke, as often before, in isolation, and the power of thought and truth-seeking still for the most part slumbered.

What has been the result of this phenomenon? Is it not this, that inasmuch as the theological spirit has since recovered its energy in the churches, and attention has been devoted once more to biblical criticism and doctrine, there is now a certain separation between the missions of Protestantism and the deeper home convictions of religious Englishmen. The Missionary Societies represent the thinking of seventy years ago, when the church accepted without question the traditions of Protestant theology handed down by the Reformers. But they are surrounded by a generation which has lifted the anchors of its theology, and which has drifted or sailed into other waters. In some of the most important particulars of Christian faith, indeed, there is no change. The faith in a divine Christ, in an atonement for sin, in the person and work of the Holy Spirit, in a gratuitous justification, is the same now as it was of old. But these doctrines were considered by the founders of missions as but a superstructure built on a deeper foundation. That foundation was an antecedent belief in the natural immortality of mankind, and their consequent destiny either to endless misery or endless joy. In the opinion of Dr. Carey, and those who first went with him to India, as well as of the churches in Britain, every human being was an immortal, was possessed of a soul as eternal in the future as the nature of God. Every inhabitant of India was thus regarded as an immortal. Every unregenerate soul, descended from Adam, was born under the curse of endless woe, and was, by its own sins, confirmed in that direful destiny. Salvation could be effected only by the distinguishing grace of God in regeneration. All the unregenerate of all ages were unsaved, and the unsaved of India, as of all lands, were destined to be delivered over, as Dr. Carey says in one of his letters, to "endless misery." To endless misery had gone all the numberless unregenerate inhabitants of Asia during the ages of darkness preceding the advent of Dr. Carey in India. To "endless misery" were going all the millions who rejected his message, or refused to abandon their ancestral creeds. This is still the foundation of missionary theology. This is still what may be called the state creed of all the missionary societies. No one is considered at liberty to deny it in a missionary speech or sermon. It is the platform creed of Exeter-hall. The missionary students at the colleges are supposed to believe it. The directors are supposed to believe it. The missionaries abroad are supposed to believe it. No one who openly assailed it would be asked to assist at a missionary assembly, or to plead the cause of missions before the people.

And yet—it is disbelieved in the churches throughout the length and breadth of the country. It is doubted and denied with varying degrees of confidence. But it *is* doubted and denied almost universally, and most of all by persons of accurate knowledge and spiritual intelligence. The doubt and denial are not confined to skeptics, to mockers, to adversaries; but are professed with more or less of openness by men whose knowledge gives the utmost weight to their judgment, and whose hard-working piety challenges comparison with that of any of the advocates of the older creed. One meets with a few earnest, and able, and unquestionably sincere, controversial supporters of that elder belief. The names of Dr. Pusey, of Dr. Salmon of Dublin, and of the Hon. and Rev. Baptist Noel, will occur to all readers. But no one who intimately knows English religious society will venture to deny that there has been an immense revolution in opinion as to the probable destiny of the ignorant idolatrous nations of the earth, and that it is the rarest thing to find even a secretary of a missionary society, or the tutor of a missionary college, who will, *when firmly pressed*, declared his unfeigned assent and consent to the opinions on this question of the founders of our missionary societies. Men, nowadays, have their doubts, their special theories of relief, their hopes, or their positive doctrines. Either they hold, as I am informed that some heads of colleges hold, that Scripture gives room for several opposite theories; or they lean to Universalism, with Mr. Jukes, and teach men to trust in future purgatories; or they wholly repudiate and openly denounce and assail the old missionary doctrine, and believe with us that they who have "sinned without law," and led impenitent lives under heathen darkness, shall "perish without law" and "die" with "few stripes;" but it is simply a fact that opinion has changed and is changing here, and that the churches at home, acted upon by the revived spirit of doctrinal study, are silent where our fathers would have spoken, or doubt where they would have unhesitatingly followed the doctrine of the dark ages, or boldly deny where they would have awfully anathematized opposition. No one seems moved by the argument that such good men as our fathers were must have been right in all their doctrines. We know, as a matter of fact, that they were wholly mistaken in many things which they firmly believed. The truth is that Nature, and Scripture, and human life, are better understood than they were seventy years ago, and the conviction is widely spread that the ancient notion of the consignment to everlasting torment of the countless multitudes of the heathen who have been born in error, bred up in superstition, and who were abandoned to die either in total ignorance of the true gospel, or in rejection of a gospel message only partly revealed to them, *cannot possibly be true* under the government of Infinite Justice, Boundless Wisdom, and Eternal Love.

The general result is, that the religious public feel that the unchanged missionary theology does not, in some important respects, represent their present thoughts, and thence follows a decline of interest in the propagation of ideas no longer believed. Few men of the first class in either honesty or ability, offer themselves for missionary work. It is understood that the studies of college life are not likely to lead always to the faith of our forefathers: hence, since open denial, or opposition, or avowed skepticism is forbidden, strong men shrink from a vocation in which integrity of thought and speech will become penal; and the missionary work is delivered over to persons of a more compliant and docile constitution—men also will continue to utter in the ears of the heathen the monstrous unrealized propositions of a former day, or worse, who will keep silence about Hell altogether.

I attribute, therefore, the decline of interest in missionary societies to an unconfessed partial destruction of the faith on which they were founded, and for the propagation of which they are maintained. Men feel coldly towards a system which sends out missionaries, whose training at home consists very much in persuading them *not to think* conclusively of the questions of human retribution and destiny; and which discourages the expression of belief, whether at home or abroad, in a sense accordant with the maturest thought of the English churches. The persuasion is universal that the missions of the gospel ought to represent the results of England's most earnest studies. It is felt that they do not represent them. It is felt that this state of things ought to be altered—that there ought to be more space allowed both at college, and in the mission field, certainly for doubt, for undecided opinion, and even for open variation from the ancient creed—that there ought to be liberty for missionaries to express abroad, especially in their dealings with the educated men of India and China, ideas which are gaining ascendency over the best minds at home. It is felt that the governing power of missions ought not to be exclusively in the hands of men who think on all subjects as our fathers did seventy years ago—or worse still, in the hands of men who only *pretend* to think as they did. It is felt that Jesuitism among Protestants is just as demoralizing as among Romanists; that what is needed in missionary work above all things, is, not concealment of opinion, not hidden doubt, not a weak compliance with the articles insisted on by ignorant multitudes, but earnest, overwhelming faith, a faith which believes, and therefore speaks, a faith which can blow beside the walls of Jericho a "dolorous and jarring blast," before which the defences of heathenism will crumble to the ground. And until the realities of the future world occupy a far larger space in the thoughts of missionary Secretaries and missionary Directors, the feeling of English churches toward them is not likely to improve. Meanwhile it may be noted as a symptom of the disorder complained of, that even Dr. Mullens' own book on missions, admirable man as he is, does not contain a single vigorous reference to Heaven or Hell; and that for aught that explicitly appears on his pages, replete with statistical information, the work of missions might almost be taken to refer to some movement for men's temporal salvation. A state of thought, which takes Heaven and Hell for granted, when treating on missions to the heathen, requires some reform.

2. Another reason for the decline of interest in missionary societies, will I think be found in *the failure of spiritual results.* This failure has sunk deeply into the heart of England. Public opinion has begun to form itself under other influences than missionary reports and missionary speeches. These tell but a portion of the truth. That which is favorable is generally published. That which is unfavorable is withheld. We are beginning to learn not only who are converted, but who are unconverted; not only what the missionaries think of the learned and able men of India and China, but what the learned men of China and India think of some things taught by the missionaries. We are learning to compare resources and results. We are learning to exercise imagination upon the missionary enterprise, and to understand how it must appear to the "natives" whose religions it assails.

For example, we now comprehend that the presence of our handful of European missionaries in the ports of China, bringing with them a "gospel," of which the fundamental doctrine is that all former inhabitants of China, who have been atheists or idolators, that is, the larger proportion of that stupendous population, during many ages, and who have died in an unregenerate condition, have gone to endless misery—strikes the educated men of China precisely as a similar message would strike the learned men of our Universities, if brought to England after ages of heathenism, by a handful of Chinese missionaries, landing in the ports of London and Liverpool. We can now understand that if it would be highly improbable that our literati would listen to so horrible a proclamation, or recognize in it the voice of a just and benevolent Deity, so it is equally improbable that it will appear Divine when taught by our missionaries at Pekin or Ningpo. And thus we come to comprehend at least some of the reasons, which, after seventy years of labor, the learned and educated classes of both India and China are as far as ever from embracing Christianity. Chinese clergymen, with a similar doctrine at London and Liverpool, could scarcely hope for greater success among ourselves.

Further, the public, after fully believing and appreciating the cheering declarations of our missionary writers as to the social revolution which is gradually advancing throughout the earth, the civilizing process which is supposed to augur a favourable future for Christianity—nevertheless have learned to study the reports of *known and actual conversion* with profound disquietude, and have settled into the opinion that there must be "some awful mistake somewhere," as Mrs. Stowe expresses it, in the ideas presented for acceptance to the multitudinous Orient. In India there are 180,000,000 of people. In China

there are 400,000,000 more. Now all the confessed living converts to Christianity in India, after seventy years of labor, by thirty-one missionary societies, are at this moment not much over 30,000, the far larger proportion of these being persons of the lowest rank in intelligence. Around these professed converts there is a *Christianized* population of a quarter of a million. We thank God for even such results. But it is impossible to forget what these figures mean. They mean that if you cause to pass before you all the inhabitants of India in ranks of thirty abreast, and marching a yard apart, you would have a column extending from the Land's End in Cornwall to the edge of the Caspian Sea, while the converts to Christianity would be represented by one thousand of these ranks of thirty. If the whole population passed in single file before the eye, and three seconds were allowed to gaze with awful interest as to his eternal destiny upon each dusky countenance, it would require thirty years, of days of twelve hours each, to survey the whole. But the living nominal converts to Christianity from over the whole of India would pass, at the same rate of movement, in twenty-five hours. In China the known results of missionary action are even more apallingly small. You may, indeed, hope that there are thousands of Nicodemuses in both India and China, a hope at once reasonable and encouraging, and thousands more of men saved by the Spirit in their own twilights, but surely there is some apparent deficiency in the power of modern Christianity. Where is the arm that smote Rahab? Where is the power of truth and grace that smote the philosophies and idolatries of the Mediterranean in the apostolic age, and shook the whole of Europe and Asia in a single generation? Let it not be said, it was the force of miracles that then availed. Miracles exerted an inconsiderable influence in comparison with a truth which commended itself to all consciences, a grace that commended itself to all affections, and a terror which struck like a thunderbolt from the uplifted hand of the Almighty.

It is not that we are propagating a Christianity which is half paralyzed in its two chief forces of hope and fear through the perversions of a corrupted theology? We fail in thoroughly presenting God's love to the nations, a love strong enough to melt even Chinese arrogance, and to develop the belief of a personal God even among Chinese atheists, because we have encumbered Christianity with a doctrine of hell, so unjust, so indiscriminate, so hardening in its frightful propositions, that men's consciences refuse to receive it. Missionary theology cannot "commend itself to every man's conscience," because every man's conscience, whether in Europe or Asia, in proportion as it is enlightened, rejects it with horror. This is doubtless one principal reason for the general rejection of the gospel by the Brahmins, Buddhists and Confucianists of the East, God's love is hidden from them, and they "turn away sorrowful" from so direful a Christianity. Sir John Bowring says, in his work on Siam, that he never yet met with a learned Buddhist who could speak with patience of the doctrine of the missionaries on the hell of England and America. Now whatever the better sort of thinking men of any nation generally reject, will not be widely received by the uneducated.

But the prevailing system of teaching among missionaries fails also in another department—fails through withholding the influence of a truth favorable to the production alike of hope and of fear. Not only does the hell preached by the missionaries fail by its unscriptural representations to awaken terror in the educated classes, since whatever you exaggerate you weaken, but it is nearly everywhere the custom with missionary societies to send out men opposed to the belief of Christ's advent to judge the nations at the destruction of the Apostacy. The plain doctrine of St. Paul, in the second letter to the Thessalonians, that the personal advent of Christ will occur for the purpose of destroying "the man of sin;" the plain doctrine of the prophets that the "Son of man comes in the clouds of heaven" for the destruction of the "fourth" empire, and of the "horn that has eyes, and a mouth speaking marvellous things;" the plain doctrine that Christ will come to punish "with flaming fire" a church that has perverted Christianity until men can no longer believe in it, and to judge nations that persist in idolatry after due summons to repentance—this doctrine of Christ's "premillennial" advent, under the influence and expectation of which the gospel was indisputably spread in the first century, is systematically exploded and denied by the missionary societies and the generality of missionaries. And here is a loss of power which may be readily appreciated. Let the gospel be preached in India and China as the message of life to the dead, as the promise of immortality in body and soul to a race sitting in darkness and death shade; let it be preached as the message of a God who is intelligibly loving, and intelligibly and justly severe; let it be preached that the "times of ignorance a gracious God winked at," *overlooked*, "but now commands all men everywhere to repent;" let the words of the angel of the everlasting gospel, in the Apocalypse, become the text of missionary preaching, "Fear God, and give glory to him, *for the hour of his judgment is come;*" and one cannot but believe that a new power will attend in the East the proclamation of Christianity. There is something so striking, so fitted to compel attention, in the warning of Christ's speedy advent to "judge the nations," to destroy obstinate worshippers of idols, to avenge the rejection of the truth, to raise the dead saints, and to establish "God's kingdom" on earth, that even languid India must lift its head to listen, and haughty philosophic China must listen awe-struck to the trumpet-blast. Christianity is a power which is designed to operate on man from before as well as from behind, through the expectation of events which shortly "shall come to pass," in the future, as well as through the study of facts accomplished in a remote past. It is emphatically a prophecy, as well as a history. But, under the prevalent system of missionary teaching, it is a gospel without that advent of Christ, the prospect of which filled and reddened like a dawn of glory at the beginning all the eastern sky. The whole body of prophecy is supposed now to prove only that "the Lord delayeth his coming," that wisdom consists in proclaiming the doctrine of the "evil servant," and in relegating all concern for the Lord's return in the clouds of heaven to a generation that shall live at the end of the Millennium. Vain, then, are all such warnings as, "Behold, he cometh in clouds, and every eye shall see him!" for it is well understood that such an expectation of the Lord is peculiar to the "weaker brethren," and to spirits in which fancy takes the place of faith. Thus it happens that Christ's advent is banished from the thoughts of nearly the whole body of missionaries. "*Far off his coming shines*" to them, indeed, as a remote, dim nebula in the firmament of the future. Who can wonder that a Christianity so destitute of forces to win, to convince, or to appal, maintains a doubtful fight with the stiff-necked pagans of Asia! What is wanted is a doctrine that commends itself to the reason and to the conscience of men—a love so real as to win all hearts capable of love, a terror so real, so near, and so appreciably equitable, as to shake, if it cannot vanquish, the stoutest resistance of the heathen. What is needed, is a hope of speedy victory to the church sufficient to restore the energies of the first century and a courage founded on conviction which would engage in close conflict with the wretched positivism of Confucius. That "throneless king," as the Chinese call him, would soon, I reckon, lose such of his remaining power, before a CHRIST preached as if he were the very Jesus of the gospels—"coming again," to be the "life" of the world.

With all reverence and affection therefore, but with an earnestness which neutralizes the remembrance of personal insignificance, I implore my fellow-Christians at home to reconsider in the light of Scripture the doctrinal basis and method of the missionary enterprise. I adjure, before Christ our Lord, the Secretaries and Directors of the Missionary Societies, not to continue the ban now disingenuously placed upon those who openly deny what so few in secret perfectly believe. I solemnly call upon all the Ministers of Christ who are persuaded of the untruth of the common doctrine on immortality and retribution, publicly to say so, and to confess their real convictions to the people. I earnestly invite all missionary students in the colleges to study these questions in earnest, and not to add to the number of those who carry out to the heathen a creed which they dare not proclaim to the cultured and intelligent people of India and China.

And finally, if my voice could, by a divine providence reach so far, I would call, with profound respect, but equal boldness, upon every honored Missionary of the Cross around the world, to cast aside the fear of brethren abroad, or churches or directors at home, and to apply his mind, if he have failed so to do up to this present hour, to the consideration of that doctrine of LIFE IN CHRIST which is the plain and natural reading of St. John's Gospel and St. Paul's Epistles; and next, to that doctrine of Christ's ADVENT TO JUDGMENT, which has won the conviction, in modern times, of a Bengel, a Stier, and an Alford, and a thousand more, and was unquestionably the belief of the apostles and their followers in the first age of the Christian revelation.

SINGULAR REASONING.

"As we read the word, the Divine plan is, that all that are in their graves shall come forth. It seems to us that the same course of reasoning which proves a portion of them will not come forth, will prove that *none* of them will rise."

WE extract this from the "Voice of the West," in a notice of our tract, "THE DIVINE PLAN," which we sent to the editor. The notice is moderate in tone, as we justly expected from so eminent a Christian.

But in reading this, it struck us as a singular piece of logic. It occurred to us, also, that his readers would have difficulty—as we have—in comprehending how an argument used to prove the re-living only of God's people could disprove the resurrection of any. We regret that the editor did not attempt to furnish a little Bible proof on this point; but we would not urge him to undertake what we consider an impossibility.

The principle which our respected brother sets forth appears to be that, if a portion of the human family fail to have a resurrection, then none will rise from the dead. Is this true either in reason or Scripture? *We* think not, and will give our reasons.

1. In the "Voice," of June 1st, the editor made this truthful declaration:

"We conclude that without Christ none of Adam's posterity would ever have seen life after dying."

Therefore, the resurrection of *any* of the human family is only through Christ. Upon this point we are agreed. The hope of a future life is based upon the revival of Christ from the dead.

2. If any are raised from the dead, it must be by a connection with Christ. This is clearly the sense of the masterly argument by Paul on the resurrection. He says: "For as in Adam all die, even so *in* Christ shall all be made alive." 1 Cor. xv., 22. By a parental relation to Adam we possess a dying nature, and the "*even so*" in this passage shows that all who shall be made alive will be by virtue of a parental or regenerating relation to Christ, who is the Second Adam. Do the wicked stand in this parental relation to Christ? If not, how can their resurrection from the dead be proved?

3. As the editor of the "Voice" maintains that "without Christ none of Adam's posterity would ever have seen life after dying," and as he believes in the resurrection of the wicked, we deduce as his position that they are "*in* Christ"—are connected with the Second Adam. If our conclusion is incorrect we hope the "Voice" will give us a little more light on its position on this great and important subject. But we earnestly inquire: (*a.*) How can the wicked dead in any sense be considered "in Christ," or claim a connection to the LIFE-GIVER, unless it be a parental relationship? (*b*). If the wicked do stand in this relationship to Christ, how can the editor of the "Voice" disprove their final salvation? Will he favor us with an explanation of this matter?

4. In Paul's day the important question was propounded: "How are the dead raised up? and with what body do they come?" (1 Cor. xv., 35.) He does not answer these questions on the premises of Universalism, nor does he take the other extreme and deny the resurrection of any. There were two questions which he endeavors to answer:

(*a.*) "*How* are the dead raised up?" In answer to this question his whole argument clearly shows that it is by the quickening power of the Second Adam—Christ—in the production of a *new* life, spiritual and eternal in its nature. It is by this means only that any deliverance is obtained from death which results from the life generated from Adam. There is no other way shown in revelation by which a revival from death can be obtained; but the result of this quickening power, exercised by the Second Adam, is the production of a spiritual and immortal life. No other conclusion can be fairly deduced.

(*b.*) "With *what body* do they come up?" was also a question, which, through the illuminating power of the Holy Spirit, he answers in detail. He says: "Thou sowest not that body which shall be,"—but some say it is sown a mortal body and shall come up a mortal body—what say you, Paul? "It is sown in corruption; it is RAISED IN INCORRUPTION; . . . it is sown a natural body, it is raised a *spiritual body*. There is a natural body and there is a spiritual body; and so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." In the face of such testimony as this it seems strange to me how any Bible student can frame a theory for the mortal resurrection of a portion of the human race, when divine language is so emphatic that "THE DEAD SHALL BE RAISED INCORRUPTIBLE."

5. In conclusion, we will briefly notice the bit of singular logic cited at the head of this article. The point which the editor in question wishes to make seems to be, as he looks at it, that the reasoning which proves that the wicked will not be raised from the dead proves that "none" will have a resurrection. This position involves too many absurdities for us to notice now. But I might propound a few questions which will show, in a degree, the inconsistency of the position. Does the fact that a portion of the human family, by complying with the conditions of the gospel, finally obtain salvation, prove that the whole race will be saved? The reader would condemn this at once as poor logic. We will suppose that a judge in our courts should, after an examination of a certain prisoner's case, declare him innocent in the sight of the law, and, by virtue of the power vested in him, deliver the prisoner from the gloomy dungeon in which he was confined. Would that act by the judge release every prisoner throughout the land, irrespective of qualifications? Such an idea is absurd. Of the wicked, Jesus says, "They will not come unto me that they may have life." To the wicked Jews he said, "Your fathers did eat manna in the wilderness and *are dead*."

Those who become the followers of Jesus receive the promise of deliverance from the prison house of death, for he says, "*I will raise him up at the last day.*"

WM. H. SPENCER.

ROCHESTER, N. Y., August, 1869.

"JUDGE NOT."

OUR Saviour once spake a parable to certain men that "trusted in themselves that they were righteous, and despised others." "Two men," said he, "went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood up and prayed thus with himself: God, I thank thee that I am not as other men are. . . or even as this publican; I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other."

Jesus did not often explain his parables so fully, but the lesson couched in this one was designed particularly for them, then and there, as well as to all others of the same character, and accordingly he added as follows: "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Human nature has not changed. Men still trust "in themselves that they are righteous," and get into their little heads the great idea of infallibility, and act upon the assumption that they *cannot be wrong* in their interpretation of God's word, and that consequently they who differ with them *cannot* be *right*. So, in the exuberance of self-exaltation, presuming to thank God that they are not like those others, they very pretentiously proceed to pass upon them judgment unto condemnation.

Some time ago application was made for admission of a certain gentleman into membership of the "Young Men's Christian Association," of Brooklyn, and was refused on the ground that he was an Adventist, and therefore not evangelical. They did not, it is true, take action in just this concise way, but as follows: When the question of admission was presented to the Association for decision, two facts were found to exist; a law of the association required that to be eligible to active membership a man must be a member of some evangelical church, and that it had never been decided what denominations are evangelical and what ones are not. This point, however, was in due time officially decided, and upon the books was placed a list of the names of denominations regarded as evangelical, that of Adventists, as well as some others, not appearing among them.

Lest some may think this decision was due simply to youth and inexperience, we remark that although "*Young Men's* Christian Association" is the title, it is, like others throughout the country, made up largely of men of experience. This action of the society was practically saying, "I am holier than thou." They, to considerable extent, paralleled the case of the Pharisee, and if they did not thank God, they, at least, boasted of themselves that they are "not as the men (professing Christians) are, or even as this" Adventist. But we venture the thought that "this man went down to his house justified rather than" they.

A Convention of Christian Young Men from various parts of the country recently assembled in Portland, Maine, and devoted considerable time to a discussion of the question. "Are Unitarians Christians?" After disposing of that little matter, whether to their entire satisfaction or not we cannot say, the convention appointed among the leading officers of the Association a Mr. F. W. Ballard, of New York. Mr. B. was at this time, and had quite long been a prominent officer in an Insurance Company in this city, and two days after his appointment in Portland it was publicly announced that he was a defaulter to the extent of over $60,000, that amount of the Company's funds, it was subsequently ascertained, having been stolen and lost by him in stock gambling operations in Wall street. Now all this, though so singularly inconsistent that it is well calculated to provoke humorous criticism, is really too serious and melancholy for anything like comedy. If the various Christian Associations and future Conventions are wise they will profit by this lesson. They may learn from it that it very ill becomes any class of Christian religionists to even call in question, much less ostentatiously pronounce upon the religious character of others so long as there is a chance for their being so *greatly* mistaken in that of their own members. Christian professors had much better employ their spare moments in determining whether they are themselves Christians in reality and truth, and leave that question respecting others to be settled by them, wherever any professing Christian publicly or otherwise proclaim that they are "not as other men are," they most likely assent what is true, but the difference will hardly be thought to stand in their favor.

L. C. T.

BLOOMFIELD, N. Y., Aug., 1869.

Letters and Extracts.

FROM MARTHA SISSONS.

LOGAN, N. Y., Aug. 4, 1869.

BR. STORRS: It is with a sad heart I write to inform you of the death of my dear husband, STEPHEN SISSONS. He was taken from me in a sudden and shocking manner. On the 24th of June he took his team and span of mules, to draw out manure into the field I saw him about eleven o'clock, A. M., loading his wagon, and I went to get his dinner by the time he should return from the field. Noon came—dinner was waiting, but he did not come. I went out to call him, having no one to send. I called several times, but received no answer. I went to the field, and O horror of horrors, my eyes beheld my dear husband crushed to death between the whiffletree of the wagon and a chesnut tree in about the centre of the field. Words would be but feeble to express my feelings at that moment. There I was, all alone, and a quarter of a mile from any neighbor. I cried aloud for help; at length a lady came, but only to leave me to go for help. I could not bear, in her absence, to remain idle watching my husband, for I still had hopes if he could be extricated he might possibly be restored to life. I went to work to release him from his position; he was upright on his knees. Then I laid him out straight and took his head in my lap, rubbed his temples and wrists; but there came no signs of life.

It was near an hour before help came, but, O, it seemed an age to me; it arose from anxiety to have some one come to see if life could not be restored. But, no; they said he was dead and had doubtless been killed instantly. The team had evidently run about six rods and striking the end of the wagon tongue against the tree, sliding by, had thrown him into the position where I found him.

He was born in Yorkshire, England, A. D. 1811. Just after he was 21 came to this country. We were married in 1836: we have had a large family of children; five only are now living, four married and gone to the West. I am left quite alone, only a little girl ten years old left to comfort me. But I do not mourn as those who have no hope. I believe Jesus died and rose again; and I believe that all who sleep in him will He raise up at the last day. I have reason to believe that my dear husband sleeps in Jesus. But he has been scoffed at, and called hard names, and turned out of the synagogue for daring to promulgate his faith of no immortality out of Christ; for he has been a firm believer and promulgator of this and kindred doctrines for the past thirty years. But not till last fall was he fully persuaded that the wicked dead would live no more. Br. A. Guthrie, of Trumansburg, induced him to take the HERALD OF LIFE, which he prized much. I felt sad that I could not obtain one of like faith to officiate at his funeral; but that was impossible; so I had a Wesleyan Minister, a very kind and obliging man, to give a discourse.

The community say they deeply sympathize with me. But none can miss him as I do. I wish the prayers of all God's people that I may be sustained through this my darkest hour of trial and loneliness. I miss my dear husband at the family altar and everywhere. Truly I am lonely. My health is poor and my nerves unstrung. Pray for me.

I mean to do all I can to spread the light before the people. Send me a dollar's worth of "Campaign Documents." Your sister, who believes there is "No life out of Christ."

FROM CLAMOR FRANKE.

CINCINNATI, August 12, 1869.

BR. STORRS: The time is near at hand when the lovers of Jesus, upon whose hearts and minds the noontide splendor, the meridian sunlight of the Gospel, "Life *only in* CHRIST," has shone, are to have their annual gathering. O what a feast of love is here in store for all who can attend. To meet this dear people whose faith and hopes and aims are *one*, on such an occasion, is a privilege my soul covets above all things else. But some of us will necessarily be detained at home; and while we cannot therefore be present in body and look upon the smiling faces and share in the communion and fellowship of our beloved in the Lord, we can be present in spirit and mingle our sympathies and our prayers with theirs before our Father's throne. And this we will not forget to do.

The main object of the meeting of course will be to gather fresh strength for the year that is upon us. To devise ways and means to continue our dear HERALD OF LIFE, and to still more further the cause that is so dear to us all, by providing funds for the publication of Tracts to a greater extent than heretofore, will be the principal business before the meeting, and I for one feel that if anything deserves my heartiest support and my best efforts, it is this God-given cause, of which our paper and tracts are such noble advocates.

The beautiful language of the Psalmist which he uttered as he remembered Zion, finds a ready response in my heart:

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

You will please book my name for two copies of Vol. VII. of the HERALD, at $10 each, and $10 as a pledge to the Tract fund; total thirty dollars, which I will remit at no distant day.

Yours in the hope of Life through Christ alone.

J. ROBERTS, Owenville, Cal., writes: I send $3: two for the HERALD OF LIFE and one for "Campaign Documents." I have been nearly a year in this section and have striven to hold up the Banner of my Master and have men believe that "God is love;" that through Christ alone we can gain a resurrection from the dead; but I have met with bitter opposition and sore trials in these endeavors; and have at times felt to despair: but when I dwell on the promises of our Saviour I feel my strength renewed, and am encouraged to battle on for the cause; knowing that He will in that day give unto me the crown of righteousness, if I prove faithful to the vows I have taken in His cause to spread the seed of life, that they who are dead may live. O that men might feel to look upon God as love, and of infinite mercy; and dwell more upon the promises He has given to those who are found faithful in well doing; and forsake the traditions of men, that lead to death and destruction. Thy kingdom come: Thy will be done on earth as it is in heaven, is my prayer. Yours in hope of life.

ELD. LIBERTY WETHERBEE, Bangor, Me., sends two new subscribers, and writes: Truth is gaining ground. Some of our strongest opposers have become satisfied that there is "No future life out of Christ." One of the most prominent believers in the re-living of the wicked dead was at Springfield camp-meeting last year and heard your discourse on "God is love;" he came home satisfied that the wicked dead would never live again. Much labor has been expended here to prove that God could not be just, and the gospel would be no benefit to the creature man, if the wicked did not come up and be tormented. But such teaching is a failure.

OUR ANNIVERSARY.

THURSDAY, September 2d, is the time for the annual meeting of the LIFE AND ADVENT UNION. The place will be in the "*Life and Advent Mission Tent*" in Springfield, Mass., at the hour of two o'clock in the afternoon. An informal meeting will be held at nine o'clock in the morning, in the same place, for the exchange of thoughts on various matters relating to the Union and its work.

To provide for the continuance of the HERALD OF LIFE will be the principal business of the Union. Next in importance will be the matter of issuing and circulating Tracts; that this work, which has accomplished so much, may be prosecuted with still more efficiency.

Both of the foregoing subjects call for our united and increased exertions. Let all the friends who can possibly be present not fail to do so. Those whose circumstances will not permit this, should communicate immediately with us, stating how much can be relied on from them for each of the above objects. You know the value of them to you and to the cause to which they are devoted. They are needed no less now than when first originated under the "*Chestnut Tree*" at Wilbraham, in 1863. A great work has been accomplished in the six years since that time. True, we have had our trials, but we have the consolation that amidst them all the Lord has sustained and prospered the work, so that the prospect of increased usefulness calls for increased efforts to push forward in promulgating the Gospel of "LIFE IN JESUS CHRIST *alone*."

Shall we not give thanks and take courage at our coming anniversary? Let us give all the praise of all the good accomplished to "God and the Lamb."

CAMP-MEETING IN MAINE.

THERE will be a camp-meeting in North Herman, Me., in James Emmerson's grove, east side of the Euenew road, to commence, Sept. 13, and hold over the Sabbath. We hope there will be one more general gathering of the brethren in Maine. Come with your tents, and bedding. Board and provisions can be obtained, for man or beast, on or near the ground at reasonable rates. Those coming from the west, by boat or railroad, should come to Bangor. The distance from Bangor to the camp-ground is five or six miles, and there will probably be conveyances. The preaching Brn., who may come by boat or railroad, should write Liberty Wetherbee, Bangor, who will see them forwarded to the camp-ground. This meeting is to be a free one, without regard to sect or party; there will be no dictating to brethren what they shall preach, or shall not preach; but it will be left with them and the Lord.

Now Brn. and Sisters, come in the Spirit and with the understanding, come to labor for God: come to greet one another again: and if we cannot all see "eye to eye" now, we will labor on till we all come into the unity of the Faith.

GEORGE W. BROWN, Orrington,
JOSHUA LIVERMORE, Bradley,
LIBERTY WETHERBEE, Bangor,
Committee of Arrangements.

THERE are two ways of drawing people, one is the way of a magnet, the other that of the cork-screw.

APPOINTMENTS.

SPRINGFIELD, Sunday, Aug. 22d.
W. N. PILE.

ELD. W. S. CAMPBELL will preach, by divine permission, at

KENNEBUNK PORT, ME., Aug. 22d and 27th, and Sept. 5th.

J. C. WHEELER will preach at WEST LEEDS, ME., Sunday, August 22d; WELLS, ME., Sunday, August 29th; then, to Springfield Camp-meeting.

W. H. HANDFORD will preach at SALTERSVILLE, N. J., next Lord's day, Aug. 22, the Lord willing.

BUSINESS MATTERS.

One Dollar each from—John Huntley (on volume vii.) Nathaniel Hatch, John H. Wave, John Hayes.

Two Dollars each from—Dennis D. Smith, A. Gibbs Campbell, John Combs, J. H. Pettit, Fred. Ingersoll, Rev. J. G. Schaff.

Various Sums—Richard Martin, $50 on pledge; N. O. Coates, $2 25; Mark E. Green, $2 50; Dr. Jos. Trevor, $5; L.D. Tanner, $3; James L. Boyd, $25 on pledge; Mrs. E. C. M. Boyd, $5 on pledge; Amos French, $3.

Pledges for Herald of Life, Vol. VII.

D. A. Baker, Kansas	$10
Thos. M. Redhead, Brooklyn, N. Y.	75
Jacob Grim, Philadelphia, Pa.	100
D. B. Salter, Saltersville, N. J.	150
C. Frank, Cincinnati (for 2 cop.)	20
Wm. Stark, Penn Yan, N. Y. (for 1 cop.)	10

Pledges to Tract Fund for 1869–'70.

Thos. M. Redhead	$25
Clamor Franke	10

Parcels sent since last Week.

Rev. E. D. Daniels	by mail
L. R. Long, Mo.	" "
M. C. Harriman	" "
James N. Leonard	" "
Eld. A. Guthrie	" "
Henry H. Tyson	" "
Sarah Tyson Bascom	" "
H. Young	" "
R. H. Waldo	" "
Dr. Jos. Trevor	" "
L. D. Tanner	" "
Eld. J. Lewis	" "
F. M. Kimmel	" "
H. E. Hoke	" "
Amos French	" "

Poetry.

THINGS HOPED FOR.

BRIGHTER and better days are on the dawn,
The time, the King long waited for, are near.
Shadows of a heavenly shape and beauty
Forecast themselves upon the world, and tell
Of substances that follow fast behind.
The years have pregnant grown with destinies,
And now are writhing in the pains of travail:
Events undreamt of struggle to the birth,
Which shall strike dumb with awe a slumbering world.
All things move toward a blessed goal,
Men rave—the eternal purpose ripens—
The Christ of God, the Mighty Prince of Life,
Who from the weltering womb of chaos,
Called forth this *Kosmos* as a home for man,
Shall breathe upon the nations, and impart
Life to the dead, strong purpose to the faint.
Infinite love and wisdom shall arrest
The work of ruin, and redeem the world
From sin's dire curse and man's oppressive rule.
No longer shall the stream of human life,
Flow down through darkness, hissing hot to death,
But upward shape its course to heaven and God,
Adorning earth with righteousness and peace.

—*The Rainbow.*

Children's Department.

RAGGED TOM AND HIS SURETY.

ONE Sabbath afternoon a big boy stood at the door of a Sabbath-school. He was so bad that he had been turned out of school the Sabbath before. His father and mother had brought him, and begged that he might be received again. The Superintendent said,

"We should be glad to do him good, but we are afraid he will ruin all the other children. It is very bad for a school when a big boy sets a wicked example."

"We know he is a bad boy at school, sir," said the parents, "but he is ten times worse at home; he will be lost if you do not take him back."

"We would take him back if we could secure his good behaviour. I will see," said the Superintendent.

So he stepped back into the school, and rang the bell for silence. All listened while he said, "That boy wants to come into the school again, but we cannot take him back without making sure of his good behaviour. Will any one be surety for him?"

A pause followed; the elder boys shook their heads. They said they knew him so well. The others did not care for him.

But one little boy pitied the big bad boy, and was very sorry that no one would be surety. The little boy went by the name of "Ragged Tom." It was not his fault that he was ragged, for his mother was very poor. The Superintendent soon heard his little voice saying, "If you please, sir, I will, sir."

"*You*, Tom! a little boy like you! Do you know what it means to be surety, Tom?"

"Yes, sir, if you please; it means that when he is a bad boy again I'm to be punished for him."

"And are you willing to be punished for that big boy?"

"Yes, sir, if he's bad again."

"Then come in," said the Superintendent, looking to the door; and the big boy, with downcast face, walked across the room. He was thinking as he walked, "I know I'm a bad boy, but I'm not so bad as that. I'll never let that little fellow be punished for me—never!" I think God had put that thought into the big boy's mind. He was graciously helping Tom's work as the surety.

As the children were leaving the school the Superintendent saw this big boy and little Tom walking and talking together. He said to himself, "I am afraid that boy will do Tom harm. I must go and look after them."

When he reached the cottage where Tom lived, he said to the mother, "Where is your son Tom?"

"O, he is just gone up stairs with a great boy that he brought with him. I don't know what they are doing."

"May I go up?"

"O yes, sir."

The Superintendent went slowly and gently up the stairs, and as he reached the top he could see through the door that Tom and the big boy were kneeling together. He soon heard Tom's voice saying, "O Lord, make this boy that has been the worst boy in the school, O Lord, make him the best boy."

The Superintendent kneeled by Tom's side, and they all prayed together.

God heard them. The big bad boy became one of the best boys in the school. God raised up friends for "Ragged Tom," who put him to school, and after that sent him to a missionary college. He is now a missionary, and is preaching to the Africans about Jesus, who became the surety for sinners.—*Church Union.*

ASKING GOD'S BLESSING.

CHARLIE was going home with his uncle. They were on the steamboat all night. A steamboat is furnished with little beds on each side of the cabin. These little beds are called berths. When it was time to go to bed Charlie undressed himself.

"Make haste and jump into your berth, boy," cried his uncle.

"Mayn't I first kneel down and ask God to take care of us?" Asked Charlie.

"We shall be taken care of fast enough," said his uncle.

"Yes, sir," said Charlie; "but mother always tell us not to take anything without first asking."

Uncle Tom had nothing to say to that, and Charlie knelt down, just as he did by his own little bed at home. God's bounty and goodness and grace you live on day by day, my children; but never take it without first asking.—*Child's Paper.*

IF YOU PLEASE, MAKE ME A CHRISTIAN.

I WELL recollect, in the course of my labors, a poor Hindoo youth, who followed me about the garden at the school, asking me to make him a Christian. I said, "It is impossible, my boy. If it is possible at all it is possible only through the Lord Jesus Christ to make you a Christian. Pray to him." How well I recollect the sweet voice of that boy when he soon after came to me, and said, "The Lord Jesus Christ has taken his place in my heart." I asked, "How is that?" He replied, "I prayed, and said, O Lord Jesus Christ, if you please, make me a Christian! and he was so kind that he came down from heaven, and has lived in my heart ever since." How simple and how touching! "Lord Jesus Christ, if you please, make me a Christian!" Can you say that you have made a similar appeal in your spirit as this poor Hindoo boy? And can you say, my young friends, that Jesus Christ has come down from heaven to live in your hearts?—*Rev. Dr. Boaz.*

THE APPROPRIATE THING.

LET me say, if not the best thing, the one most appropriate; *i. e.*, We live in a blessed time: a time blessed all over; and faith can realize it, but unbelief will keep saying, "All things continue as they were from the beginning;" and it "cannot see when good cometh." This time is more than a charmed one. Our Lord says, in this time, we must "Look up—lift up your heads." Malachi says, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name: and they shall be mine . . . and I will spare them, as a man spareth his own son that serveth him." Mal. iii., 16, 17. Spare their lives, and keep them in a good way until the day of glory and immortality. And the time for the following is due. "And it shall come to pass, that before they call I will answer; and while they are yet speaking I will hear." Isa. lxv., 27. The following text also, "The wise shall understand." Understand what? Anything that comes up. "Knowledge shall be increased." "Blessed is he that waiteth and cometh to" this time. Blessed how much? How much do you think? The least bit? Is that your mind? Who has made the promise? A very great King and a rich Father. Think He would be-little himself by giving small things, mere shadows of great and precious promises, to help you drag on a weary life? No: a fulness is what will flow out from His heart; Scripture measure, "pressed down, shaken together and running over." "Open your mouth wide; do not dribble out your askings. Tell your wants full and broad. Ask for much, all you need; perfect soundness, translation, immortality, the kingdom of God.

The litigating plaintiff puts in far more damage than he expects to get. Christians, in our degenerate times, ask for almost nothing; so little, that they appear mean and servile in court and make the Prince appear illiberal. King Ahasuerus said to his Queen, "What is thy petition? . . . it shall be given thee to half the kingdom:" so said the wicked Herod to the famous dancer. She chose revenge rather than the half of the kingdom. This bad choice, even, is suggestive. "We, who groan in this tabernacle," might "lump" our wants; put them in one big request; for we are not beheaded, though like John "shut up and cannot go forth;" are waiting our turn for execution. Let the church ask the Great King for vengeance—ask him to turn the tables on the adversary who has had his way in the world for a long time. He has laid low our friends and dearest loved ones, and is still abroad making desolations every where.

In France, in the time of the reign of terror, arrests and executions were in full tide up to the day of the execution of Robespierre; then, in an instant, the blood ceased to flow, and joy entered every cell and broke every chain; gratitude and gratulations ruled the hour. They were saved; then a respite was granted them. They have all died since.

Our Lord said (and that word is speaking now), "Ask that your joy may be full." Surely that will not be until it can be said, "There shall be no more death."

B. MATTHIAS.

LANESFIELD, KANSAS, August, 1869.

PAPAL ROME.

WE take the following from the "New York Herald" of the 8th inst.:

"THE ECUMENICAL COUNCIL—THE CATHOLIC FAITH UNCHANGEABLE."

To the Editor of the Herald:

Last Sunday's *Herald* contained an article, headed as above, in which a layman belonging to the Roman Catholic Church thinks it "strange that the intelligent editor should forget to ignore that the Roman Catholic Church cannot change its fixed faith to suit the ever-varying ideas of the world." Now, whether to suit the ever-varying ideas of the world, or for some other purpose, certain it is that the Romish Church has changed its fixed faith, and how an intelligent layman should think otherwise is a fact stranger still. It is almost superfluous for the writer, who is only an humble layman of the Protestant Church, to seek to remove any wrong impression which the article above referred to would be likely to make upon the intelligent reader. But fearful that the writer might feel confirmed in his assertions, though honest in his intentions, and from the fact that he has cast reflections on all non-Catholic creeds and charges their professors with ignorance and prejudice, it may be well to correct him in a few important points. The latter charge—viz., of ignorance and prejudice—comes with a bad grace from a Roman Catholic. It is a well-known fact that the great mass of Romanists are strictly forbidden by their priests to read the works of Protestant theologians, while, on the other hand, Protestants are enjoined to read the writings of Roman Catholics. I would ask, then, Mr. Editor, who has the best opportunity of judging fairly—Romanists or Protestants? And now I would ask the writer of the article to attend to the examination of the following table, which exhibits the dates when the principal Popish errors were made articles of faith by the sanction of a general council:

	Year.
Invocation of saints	760
Image worship	787
Infallibility	1076
Transubstantiation	1215
Supremacy	1215
Half communion	1415
Purgatory	1468
Seven Sacraments	1547
Sacrifice of the mass	1563
Apocryphal books	1547
Priestly inention	1547
Indulgence introduced in fifteenth century, but not sanctioned by a council till	1563
Venial sins	1563

Popery is, therefore, a new system; it is a piece of patchwork. One patch was added by one Pope or one council, and another by another. The work was finished at Trent in 1564, when a few additional patches were added. It bears something of the semblance of Christianity, just as the counterfeit coin resembles that which is genuine. There is not a single doctrine, with the exception of the Trinity, in which Romanists do not differ from the ancient Catholic Church. How, then, can it be said that Popery is the religion of Jesus Christ, when its principles are not to be found in any of our Lord's discourses or in the writings of his apostles?

NOTE BY EDITOR OF HERALD OF LIFE.—If the "Romanists differ from the ancient Catholic Church" in every "single doctrine, with the exception of the Trinity," then inherent immortality, or the immortality of the soul was not a doctrine of "the ancient Church," for Romanists agree with Protestants on that point. We hope that Protestants will no longer reproach us because we come out against this Popish corruption of God's word. The doctrine stands in no higher authority than that of a Pope who *decreed* "the soul is immortal."

FAITH ILLUSTRATED BY ELECTRICITY.

UNBELIEF intercepts the communication between us and the Redeemer; faith establishes it. Faith may seem a slight thing to some; and they may wonder how salvation can flow from believing. Hence they try to magnify it, to adorn it, to add to it, in order that it may appear some great thing; something worthy of having salvation as its reward. In so doing they are actually transforming faith into a work, and introducing salvation by works under the name of faith. It saves simply by handing us over to the Saviour. It saves, not on account of the good works that may flow from it; not on account of the love which kindles it; not on account of the repentance which it produces: but solely because it connects us with the saving One. Its saving efficacy does not lie in its connection with righteousness and holiness, but entirely on its connection with the Righteous and holy One. Thus it is that unbelief ruins, because it cuts off all communication with the Source of life; and thus faith blesses, because it establishes that communication.

See these electric wires that are shooting their mysterious threads throughout our land, communicating between city and city; between man and man, however distant; dead, yet instinct with life; silent, yet vocal with hidden sound; carrying as with a lightning burst the tidings of good or evil from shore to shore. Separate their terminating points by one hair's breadth from the index, or interpose some non-conducting substance, in a moment intercourse is broken. No tidings come and go. The stoppage is as entire if you had cut every wire in pieces, and cast their pieces to the winds. But refasten the several points, or link them to the index with some conducting material, and instantaneously the intercourse is renewed. Joy and sorrow flow again along the line. Men's thoughts, men's feelings, men's deed's, rumors of war or assurance of peace, news of victory or defeat, the sound of falling thrones, the shouts of frantic nations—all hurrying on after each other, to convey to ten thousand throbbing hearts the evil or the good which they contain.

That non-conductor is unbelief. It interposes between us and all heavenly blessings, all divine intercourse. It may seem a thing too slight to effect so great a result; yet it does so inevitably. It shuts off the communication with the source of all glad tidings. It isolates the man, and forbids the approach of blessing.

That conductor is faith. In itself it is nothing; but in its connection everything. It restores in a moment the broken communication: and this not from any virtue in itself, but simply as the conducting link between the man and the fountain of all blessing above.

The blood of the cross is that which has made peace; and to share this peace God freely calls us. This blood of the cross is that by which we are justified; and to this justification we are invited. This blood of the cross is that by which we are brought nigh unto God; to this blessed nearness we are invited. This blood is that by which we have forgiveness of sins according to the riches of His grace in Christ Jesus; and this redemption, the forgiveness, is freely set before us. It is by this blood that we have liberty to enter in to the holiest; and God's voice to each sinner is, "Enter." It is by this blood that we are cleansed and washed: and this fountain is free; free as any of earth's flowing streams, free as the mighty ocean itself in which all may wash and be clean. This is good news concerning the blood—news which should make every sinner feel that it is just what he stands in need of; nothing less than this, yet nothing more.—*Selected from the Writings of Horatius Bonar, by* J. C. DAY, *Ashburnham, Mass.*

THE VATICINATIONS OF THE VATICAN.

THE Ecumenical Council is a serious fact. With the few Protestant sneers which have saluted it in advance we have no sympathy. A representative body summoned from the entire Roman Catholic Church throughout the world is a spectacle not to be mocked at, but pondered. Fifty cardinals and eight hundred bishops form a congress of great specific gravity. No matter how much these prelates are given to mummeries or their Church to superstitions, all religions have an equal right to exist, and Rome is entitled to fair play among the other ecclesiastical powers of the earth. Any serious human soul that prefers to stake its salvation on the Catholic rather than the Protestant faith shall have from us, not a rebuff or reviling, but amen and God-speed. Whoever wishes to indulge in so harmless a homage as kissing the Pope's toe ought to have the general permission of Christendom to perform the act unwhipped by any other scourge of criticism than the gentle satire which the absurdity of the ceremony suggests. Accordingly, we look forward in no cynical mood to the majestic unimportance of a great body which (if report be true) does not know why it is assembled, or even whether it is to be assembled at all.

Eighteen Ecumenical Councils have been held since the opening of the Christian era—an average of one to each century. Their records form picturesque chapters of Church history. Each gathering has been marked by a great array of cardinals, archbishops, bishops, mitred abbots, kings, princes, ambassadors and legates. And yet, looking retrospectively at the successive deliverances of these great parliaments of the Church, one is reminded anew of the laboring mountain that brought forth a mouse. The first Ecumenical Council—that over which Constantine presided at Nicæa A. D. 325—is still remembered because it promulgated the Nicene Creed. The Council of Trent, which was called in the last days of Luther's life and which with various adjournments and reassemblings, covered a period of eighteen years, is memorable for the vigorous but ineffectual attempts to stifle the growing cause of Protestantism. With these two exceptions, the Ecumenical Councils seem to a student to have been devoted mainly to learned trifles—theological niceties—matters of doubtful disputation—mint, anise and cumin. What beetter is to be expected of the nineteenth?

Bishop Dupanloup—one of the most able, sensible and liberal of the Romish prelates of France—fears that the approaching council will be guilty of decreeing the infallibility of the Pope. The good bishop knows well enough that such a decree, put forth in the light of the nineteenth century, would turn the laugh of all the world against a Church which can better bear persecution than ridicule. After such a *faux pas* the enemy's guns would pour against St. Peter's a bombarding broadside of raillery, mockery and scorn. The maxim that "the king can do no wrong" was put to death on the scaffold by Oliver Cromwell, when he cut off the head of a king who had done nothing but wrong. An Ecumenical council that makes the Church assert a doctrine which two centuries ago was exploded by the State—a doctrine which can take no abiding root in an enlightened age or among reasonable men—cannot claim to represent the nineteenth, but only the seventeenth century. A Church that declares a mortal man to be infallible thereby opens a Don Quixote warfare against human nature; and we may expect the windmills of God to grind it exceeding small.

One smiles at reading in a leading Romish organ these moonstruck words: "Either human society must perish outright, or it will be saved by this council." What stuff. Human society will never, from any cause, perish outright. Human society will never, in any contingency, be saved by an Ecumenical Council. Human society will, in all probability, be as little affected by the nineteenth as it was by the least important of the previous eighteen Ecumenical Councils.

It is undeniable that great good could be done in Rome in mid-August if only the potentates who expect then and there to assemble would set their faces forward, instead of backward. Progress, not stagnation, is the watchword of this day and generation. All Churches and all States must either give heed to it, or else die the death. If the Ecumenical Council, recognizing the signs of the times, would solemnly declare itself in favor of free thought and speech, instead of the *Index Expurgatorius;* in favor of popular education, instead of an enforced ignorance of the masses; in favor of the right of private judgment, instead of the *ex cathedra* dictum of a supposed infallible pontiff; in favor of religious toleration and liberality, instead of the unchristian exclusiveness of the Romish (and of most other) Churches; in favor of marriage and the family, instead of the crime-fostering celibacy of the clergy—if the Ecumenical Council should, like St. Paul, behold at noon a great light, above the brightness of the sun, and should straightway honestly attempt to enlighten a Church whose chief boast is that it keeps half the world in darkness, the forthcoming festival would send a pulse of benefit through all the human race.

There is a party of progress in the Romish communion. Now is its day—now its hour. Let its voice be heard a fortnight hence, unless, indeed, the great convocation is to be indefinitely postponed. A ray of the Morning Star has always slanted down the naves and aisles of the Church of Rome. That temple has never been, and is not now, and never can be a total gloom, and yet it is a very "dim religious light." For the last twenty years Pio Nono—the soul of conservatism—has been alarmed by nothing in the outer world so much as by certain signs of progress within his diocese. Neither he nor his misadvising cardinals can quell the spirit of liberty which begins to stir that great ecclesiastical body. The Council has an illustrious opportunity to put itself in harmony with the present age. Since it is to speak with great authority we hope it will speak with great wisdom. But, whatever be its ecclesiastical power, its true influence will consist only in its "words of truth and soberness." Cotton Mather spoke profoundly when he said, "The decree of a council hath no more force than there is force in the reason of it." Let the Ecumenical doctors who are to speak in the Vatican and to be heard round the world take heed lest they utter such nonsense as to turn the Papacy into a laughing stock for the human race. It must be a very poor Protestant who would like to see a Roman Catholic council play the fool.—*The Independent.*

A SEVERE TEST.

TOWARDS the close of the revolutionary war, an officer in the army had occasion to transact some business with General Washington, and repaired to Philadelphia for that purpose. Before leaving, he received an invitation to dine with the General, which was accepted, and upon entering the room he found himself in the company of a large number of ladies and gentlemen. As they were mostly strangers to him, and he was of a naturally modest and unassuming disposition, he took a seat near the foot of the table, and refrained from taking an active part in the conversation. Just before the dinner was concluded, General Washington called him by name and requested him to drink a glass of wine with him.

"You will have the goodness to excuse me, General," was the reply, "as I have made it a rule not to drink wine."

All eyes were instantly turned upon the young officer, and a murmur of surprise and horror ran around the room. That a person should be so unsocial and so mean as to never drink wine, was really too bad; but that he should abstain from it on an occasion like that, and even when offered to him by Washington himself, was perfectly intolerable! Washington saw at once the feelings of his guests, and promptly addressed them:—"Gentlemen," said he, "Mr. —— is right. I do not wish any of my guests to partake of anything against their inclinations, and I certainly do not wish them to violate any established *principle* in their social intercourse with me. I honor Mr. —— for his frankness, for his consistency in thus adhering to an established rule which can never do him harm, and for the adoption of which, I have no doubt he has good and sufficient reasons."—*Selected by* L. C. T.

WILLARD PARKER, M. D., has contributed a valuable article to the *Observer* on Poison and its Effects, in which he of course includes tobacco. That it acts as a poison he proves by its effects. They are: 1. Pallor. 2. Tremulousness of the hands. 3. Palpitation of the heart. 4. Disturbance of the stomach—dyspepsia. 5. Phosphatic urine, indicating waste of nerve power. Tobacco users can make comparisons at their leisure. He mentions that a French physician, Dr. De Cuisne, investigated the cases of 38 boys from 9 to 15 years of age, who had the habit of smoking. He found distinct symptoms in 27; 22 had various disorders of circulation, palpitation, disturbed digestion, slowness of intellect, and a taste for strong drink; 3 had intermitting pulse; 8 loss of red corpuscles in the blood; 12 had nose bleed; 10 disturbed sleep; 4 ulcerations of the mucous membrane of the mouth. They were treated for exhaustion, but while the habit continued, medicine did no good.

IT is said that Dr. Chalmers once entertained at his table a distinguished guest from Switzerland, whom he asked if he would be helped to "kippered salmon." The foreign divine asked the meaning of the uncouth word "kippered," and was told that it meant preserved. The poor man in a public prayer soon after offered a petition that the distinguished divine might long be "kippered to the Free Church of Scotland."

O HOW blessed is the thought that I am going to live with God where sorrow never comes; where heaven's own sun always shines with benignant beams, and where love, pure and perfect, flows on in one everlasting stream!

THE poor pittance of seventy years is not worth being a villain for. What matters it if your neighbor lies in a splendid tomb? Sleep you in innocence.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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NEW YORK.

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ONE BAPTISM.

THE marvel of the divine work of the Spirit is that He produces the same unmistakable results upon all ages, all conditions in life, all temperaments, without destroying the individual character, or in any degree disturbing the natural laws under which we live. When the Holy Spirit renews the heart of a man or woman or child, of one well educated or unlearned, of any nation, of any disposition, impulsive or prudent, the result will be, the production of Christian "love, joy, peace, long-*suffering*, gentleness, goodness, faith, meekness," and "temperance." This blessing does not unsex a person, but renders a man more manly and a woman more gentle. It does not make a child precociously mature, or an unlearned man wise in every respect; it does not make an Englishman of a German, nor a calm man of one of a sanguine temperament; yet when the Holy Spirit moves over the disturbed surface of the soul, and pours light over its darkness, and brings order out of chaos, there is no mistaking the fact; and there is also a marvellous harmony in the result. In every instance, while the child remains a child, and the individual character preserves its marked peculiarities, we are forced to take knowledge of the person that he has been with Jesus, and that his whole nature has been harmonized by this contact.

The whole work of grace, from the first gift of peace, following trust in our Lord Jesus Christ, until we "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," is characterized by the same divine harmony exhibited in infinite varieties of expression and disposition. Wisdom is always "justified of her children." Wherever the Holy Spirit is permitted to prosecute his renewing work, enthroning and purifying conscience, subordinating appetite and passion, and suffusing the whole soul with heavenly light and love, although still leaving the man as God made him with his distinguishing traits of character, this work not only reveals itself to the consciousness of the individual himself, but certain unchangeable outward "signs" follow, and disclose to others, to the glory of the divine Worker, the extent and power of the change that has been wrought. Peter was always Peter until he crowned an apostolic life with martyrdom; but how signally was his impetuous zeal sanctified, and made to become a minister of grace to others, when he was "filled with the Holy Ghost!" His infirmities of disposition were sometimes so apparent as to occasion the serious rebuke of a fellow-apostle; yet Paul did not doubt the consecration of Peter, nor Peter suffer any abatement of love for his "beloved brother Paul," although there were some things which Paul had written, *according to the wisdom given unto him*, hard for Peter to understand. But although he might not be able fully to comprehend all the processes of Divine discipline and sanctification as set forth in Paul's epistles, still it did not prevent his growing in grace, and seeking to be "found of [Christ] in peace, without spot, and blameless."

The only process of sanctification is to yield the heart fully and obediently to the work of the Spirit. There is no patent or peculiar measure to hasten or effect this supreme mission of life. In the use of appropriate means, especially in the close and devout study of the Holy Scriptures, which contain the very directions and counsels of the Holy Ghost, in earnest and persistent prayer and in fasting, and in inseparable trust upon the complete sacrifice and righteousness of the Lord Jesus Christ, the full establishment of the Master's kingdom over the subdued but exulting affections of the heart is to be sought. The Spirit, who knoweth what is in man, and understandeth all the individual traits of character and personal weaknesses, leads a man often "by a way that he knew not," and appoints to him just the discipline and nurture that he requires. If with a teachable spirit a man yields himself to the Scriptures of truth, embracing "the exceeding great and precious promises," and "follows on to know the Lord," not resisting the Holy Ghost, nor grieving him by disobedience, he will guide the heart into all truth. He understands how to carry on and complete the work until the soul becomes "meet to be partaker of the inheritance of the saints in light." In some proper sense it may be said that every soul is sanctified by a different process, but all by one Spirit, and all, with individual varieties of character, under the power of the Holy Ghost, will exhibit the same ripe fruits of gentleness, love, spiritual life, and consecrated service.

It may not be unprofitable to avail ourselves of the experience of others while thus seeking to welcome and to work with the Holy Spirit: but we should never forget that it is an individual work, and that, by a process varied by our peculiar moral condition, the Divine Guest brings us into entire harmony with himself. Everything besides is secondary—the measures, the agencies, the emotions—while the primary thing is, to submit the soul unto God; to receive the hallowed Presence into the temple voluntarily consecrated to his service, and cleansed by his own divine grace; and to be inspired with the constraining love of Christ, which makes all labor and even suffering for him a delight, and enthrones Christ himself in the heart as the supreme passion of the soul. Whatever may be the protestations, or exultant shouts, or overjoyous emotions, if Christ has not become the true life of the soul—if the spirit is not ruled by him into gentleness, unworldliness, purity, and truthfulness, and is not inspired by him with unselfish benevolence, and with self-sacrificing charity and service for the good of others—such persons have not had Christ "formed within them;" their souls and bodies have not been yielded to him as a *living* sacrifice, nor have they been "strengthened with might by his Spirit in the inner man, that Christ *should* dwell in *their* hearts by faith; that, being rooted and grounded in love, *they should* be able to comprehend with all saints what is the breadth and length, and depth and height, and know the love of Christ which passeth knowledge, that they might be filled with all the fulness of God."

The great unanswerable testimony that one can give of the power of Christ fully to redeem the soul is a *holy life*. It can neither be hushed nor questioned. It speaks above all the noise and confusion of the present hour with eloquent and convincing tones, and says, "I have found him of whom Moses and the prophets did write:" while the jargon of an irregular life and temper drowns the most persistent declarations of a sanctified experience, and awakens distrust in simply verbal professions of godliness.

This holy heart and life, born of the Divine Spirit—a joyful, living, productive experience—is the inheritance purchased for all, by the interposition of the Son of God. It is not the birthright of the elders, the elect few, the princes and nobles of the Church; for we are all brethren, and all one in Christ Jesus. To this grace, from the first act of faith, every young Christian is to be pressed forward. The maturer and more experienced must not draw away by themselves to pray for a richer baptism than that which may fall upon others. There is but *one baptism*, and every member of the Church needs it. Every meeting should be a means for growth in holiness. There is but one highway to Mount Sion, and that is the highway of holiness. The babe in Christ presses its threshold the moment he trusts. If any lag on the way, those that "are spiritual" should restore such "in the spirit of meekness" and, angel like, bear them up upon their wings lest they dash their feet against a stone of stumbling. Above all we should never withdraw from Christ's body however low its spiritual state. He knoweth that we are but dust, and often find it difficult to "watch with him one hour;" but still he is our "Advocate with the Father" and ever liveth to intercede for us. There should be no service in the Church that does not conduce to holiness: and there should be no better or higher holiness to pray for on one occasion than another. Whenever saints meet together their hearts' desire and pray er to God should be that all Israel may be saved.—*Ch. Advocate.*

THE TREE OF LIFE.

"WE have no direct information as to the immediate cause of the great longevity of the earliest generations of men. But it seems likely it may have been produced by the influence of 'the Tree of Life;' a vestige of an earlier tradition respecting which appears in Homer, representing his gods as supporting perpetual life and vigor by drinking nectar, and eating *Ambrosia* (that is, immortality).

"That the produce of this tree (whether its fruits or its leaves), was endued by the Creator with some property of warding off death, we are plainly taught, both by its name and by the exclusion of Adam from the Garden of Eden, 'lest he should eat of the tree of life, and live forever.'

"It is likely that it had the medicinal virtue, when applied from time to time, of preventing, or curing, the decay of old age; just as our ordinary food preserves men from dying of exhaustion or famine; and as several well-known medicines prevent, or cure, certain diseases. We know, indeed, that there does not exist now any medicine that has the virtue of keeping up, or renewing, youthful health or vigor. But such a medicine would not be, in itself, at all more strange than many things which we are familiar with, but whose effects we cannot explain, and could never have conjectured.

"For example, that opium and some other drugs should produce sleep, and strong liquors, a kind of temporary madness, is what no one would ever have thought of, if he had never heard of it, nor seen the experiment tried of swallowing those substances. Nor, even if he were a skilful chemist, would he be able, by analyzing them, to conjecture what their effects would be. If, then, the Tree of Life were such a medicine as we have supposed, a person who always continued the use of it, from time to time, would continue exempt from decay and death.

"But supposing some persons, who had been in the habit of using it (as our first parents doubtless had, since there was nothing to prevent them), should afterward *cease* to use it, their constitution would, probably, have been so far fortified, that though they would at length die, yet they would live much longer than man's natural term. And they would even be likely to transmit to their descendants such a constitution as would confer on those, also, a great degree of longevity, which would only wear out gradually, in many successive generations.

"Now, it is remarkable, that this exactly agrees with what we do find recorded. If we look into those parts of the Bible history which relate to this subject, we shall find man's life, in the earliest generations, extending to eight or nine centuries, and upward. And we shall find longevity gradually diminishing in each generation, down to the times of Abraham, Isaac and Jacob, who lived rather less than two hundred years; and again, down to the time of Moses, who began his mission apparently in the full vigor of life at four-score, and lived to one hundred and twenty. Joshua, who succeeded him, lived one hundred and ten years. And from thence forward, human life appears to have been brought down to about its present limit.

"The above seems to be the most clear, easy and natural interpretation of those parts of Scripture we have been examining. There is not, however, any such distinct revelation on the subject as to authorize our pronouncing confidently that such must be the right interpretation, and making this an article of faith."—*Selected by* F. H. BURBANK.

PHILADELPHIA, PENN.

THE VALLEY OF JEHOSHAPHAT.

"Let the heathen be awakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about."—Joel iii., 13.

AT Siloam we are in the renowned Valley of Jehoshaphat, meaning, "Jehovah judgeth." The origin of this name is found in a passage of the prophet Joel, in which he speaks of the "Valley of Jehoshaphat," where God will judge the oppressors of his people. It is singular that this valley, in three of the great religious systems of the world, should be designated as the scene of the last great judgment. The Jew here looks for the appearance of Messiah and destruction upon his enemies. On yonder terrace wall of Mount Moriah, that overhangs this valley, the Mohammedan will tell you his Prophet will sit to judge the world; while from yonder summit of Olivet the Saviour ascended to heaven, and many believe that on this spot He will descend, and that before him the nations will be gathered. Well is this wild ravine called the "Valley of Decision." Jews, Mohammedans and Christians all agree in the propriety of the present name. Jerusalem, what a place thou hast in the religious faith and affections of the world!

The head of the valley is on the north side of Jerusalem, and at first very shallow. As you descend the valley to the southward, and come opposite to St. Stephen's Gate, the depth is about one hundred feet, and the breadth about four hundred. Here, a little to the northward as you cross the valley, nestling under the shadows of the deep declivities of Olivet, is one of the sacred spots embalmed in the memory of every Christian, and to which we are yet to pay a formal visit—Gethsemane. As you continue down the valley, along the Temple area, it rapidly deepens and the hills rise in steep precipices on both sides. Passing the Fountain of Siloam, the valley again widens, the pleasant gardens and cultivated terraces make their appearance; and near by, in strange contrast, "Tophet and black Gehenna."

The length of the valley, from its head to En Rogal, or its junction with Hinnom, is two and three-fourths miles. It then cuts its way through the wild, hilly country of the wilderness of Judea, past the convent of St. Saba, where it is called the "Monk's Valley;" below the convent it takes the name of the "Valley of Fire," until it terminates at the Dead Sea, fourteen miles from Jerusalem. Such is the valley that now has an undying name in the records of our holy religion. "A valley," says one, "which has witnessed on its banks the greatest scene in the evangelical drama—the tears, the agonies and the death of the Saviour! A valley through which the prophets have passed, in their turn, uttering a cry of woe and terror which seems still to echo! And we may say, a valley from the banks of which the Saviour ascended to be again with his Father; and a valley which, in the estimation of many, is destined to hear the stupendous noise of the torrent of men rolling before God, and coming to their fatal judgment."

Jehoshaphat, like Hinnom, is a great sepulchral valley. Just under the east wall of the city, the Mohammedans have a cemetery, and a large extent of ground is thickly covered with their singular-looking tombs. Here, under the shadow of the great Mosque of Omar, the Mussulman covets a tomb. On the opposite side of the valley is the great silent city of the Jewish dead. Here, since the days of David and Solomon, generation after generation have been gathered unto their fathers. For thousands of years bones have been piled upon bones, and the dust of the children has been mingled with the ashes of their forefathers. The whole of the east bank, all along up the side of Olivet, is covered with the tombs of the countless descendants of Abraham. It is still said to be one of the greatest priveleges craved by the dying Jew, to have his bones laid in the sepulchral home of his fathers in the Valley of Jehoshaphat. Here they expect their coming Messiah to stand in the resurrection. Those buried in this valley, they say, will rise at once from their tombs; while those who have been buried in other lands will have a long and weary underground pilgrimage to make to reach this place.

The good and the brave, the mitred priest and the sceptred king, may here have sought a secure and quiet resting-place; but their secret chambers have been laid open, their costly sarcophagi dashed in pieces, and their dust scattered to the winds of Heaven. There is no secure hiding-place but in Him who says, "I am the resurrection and the life."—*Selected.*

ON THE NEW TESTAMENT.

"THE credibility of the New Testament Scriptures is established not alone by external evidence, but by internal marks of truth—by those peculiarities which distinguish the Christian revelation, alike from natural religion and all pretended revelations. Some few of these internal evidences, derived from the characteristics of the Scriptures themselves, may be thus summed up:

"I. Not one of the books of the New Testament is ascribed to Jesus himself; had there been any forgery, the forged books, or at least the principal of them, would naturally have been put forth as written by the very founder of the new religion, laying down the principles and precepts of that religion, and answering to the books of the law written by Moses.

"II. The omission of the title of Christians, as applied by the earliest Christians to themselves, proving the antiquity of the books. The term, which was manifestly of Roman origin, occurs but three times in the New Testament; and in each case, manifestly, as employed by those who were not Christians. This fact, (however it may be accounted for, or whether we can account for it at all or not), is one that would alone be a sufficient disapproval of the notion of some daring speculators, that the New Testament writings were composed in the second, third, or fourth century, from some vague floating traditions, and then, fathered upon the apostles and evangelists by fraud, carelessness, and ignorance. Had this been the case, the title of 'Christians,' which was then in as common use as it is now, would undoubtedly have been found in the books of the New Testament, in its present application by Christians to each other. This omission then alone, furnishes, even to a plain unlearned reader, a complete proof of their antiquity. And the anxiety of of infidels to disprove that antiquity, shows plainly how they despair of contending in any other way against their truth. Such books could never possibly, if false, have been circulated without detection, at the very time when the wonderful events related in them are described as occurring.

"III. The character of Jesus himself, as drawn by the Evangelists. It is quite unlike all that had ever before appeared, or been described or imagined; and the picture is evidently an unstudied one. There is nothing in it of the nature of eulogium and panegyric.

"IV. The brief, calm, unadorned style, in which the miracles and sufferings of Jesus and his apostles are narrated; and the candid and frank simplicity with which the weakness and faults of the disciples are described.

"V. The clear revelation of a future state, and the promise of eternal life through the resurrection of the body.

"VI. The different nature of that kingdom of heaven, proclaimed by our Lord and his apostles, from that glorious worldly empire which the Jews expected; and the total absence of all attempt to accommodate the doctrines to the prejudices, or to flatter the pride of the Jews, by holding out hopes of national or spiritual supremacy.

"VII. The absolute requisition of a morality stricter and superior in kind to any hitherto practised, or even approved; and by this opposition, not merely to men's natural inclinations, but also in some points to their ideas of what is praiseworthy, proving the utter incredibility of mere ordinary human beings contriving a religion which condemns not only men's conduct but their principles.

"VIII. The mode by which that morality is inculcated, so peculiar, 1st, in the motives supplied; 2d, in the examples proposed; 3d, in the precepts delivered.

"IX. The omission, not merely, but the exclusion, of any sacrifice save that offered up by the founder of the religion in his own person; of any sacrificing priest (Hiereus or Sacerdos) except Him, the great and true High Priest, and consequently the exclusion of any priest, in that sense, on earth; except so far as every one of the worshippers was required to present himself as a living sacrifice holy, acceptable unto God; and the exclusion of any temple except the collected congregation of the worshippers themselves. When it is remembered that the gospel religion was introduced by men among men, whether Jews or Pagans, that had never heard of, or conceived such a thing as a religion without priest, sacrifice, altar, or temple, is it credible that Christianity should have been without them, if it had been invented by men?

"X. The practical character of the revelation, and the careful avoidance of all that could serve to mere speculative knowledge or the gratification of curiosity, however natural or excusable, the ministering to which is a marked characteristic of all other religious systems.

"These characteristics, and many others that might be pointed out, would be very remarkable if met with in any *one* book; but it is still more so when it is considered that they run through all the books of the New Testament, which are no less than twenty-seven distinct compositions, of several different kinds, written apparently at considerable intervals of time from each other, and which have come down to us as the works of no less than eight different authors. Infidels may reasonably be called upon to explain how, if Christianity be the invention of man, the Christian Scriptures the production of uninspired men, it comes to pass that they *differ* so materially from all other religions invented by man, and all pretended revelations put forward by man. And when they ask, is it likely that Christianity came from God? they may be fairly met with the question, is it likely that Christianity came from man? And the latter is much the fairer and more rational kind of inquiry, because we are much better able to judge what might reasonably be expected from man, than to argue that it did not come from God because it seems to us not such in all respects as the Deity would be likely to deliver us." (ARCHBISHOP WHATELY.)

—*Selected by* F. H. BURBANK.

LOANING TO THE LORD.

"How is it, Betty," said an elder of the church to a very poor woman who was always observed to contribute something whenever a collection was taken; "how is it that I always see you drop something in the plate? Where do you get it?" "Oh, sir, I do not know," she replied; "the Lord knows my heart, and my good-will to his cause; and somehow or other, when a collection is to be made, I am sure to have my penny before me, and when it comes, I put it in the plate." "Well," said he, "you have been faithful in a little, take this sovereign, and do what you will with it." "A sovereign, sir," said she, "I never had so much money in my life as a sovereign; what shall I do with it?" "I dare say you will find means of spending it," said he, "if your heart is devoted to the Lord's cause." Soon after this, a man came round to solicit subscriptions for some benevolent object; he went to one of the elders, who gave him half a sovereign, and another gave him five shillings; both of which were regarded as very liberal donations. Not liking to pass by any member of the church, he asked this poor woman what she would do. "Put my name down for a sovereign." "A sovereign!" said he, "why, where did you get a sovereign?" "Oh, sir, I got it honestly; put my name down for a sovereign." She gave him the sovereign, and in about two weeks from that time she received a letter from a friend saying that one hundred pounds had been deposited with him for her.—*Selected by* L. C. T.

THE RICHNESS OF THE BIBLE.

REV. T. DEWITT TALMAGE, late of Philadelphia, now of Brooklyn, N. Y., is reported to have spoken as follows of the Bible:

It seems as if to the feet of the sacred writers the mountains had brought all their gems, and the sea all its pearls, and the gardens all their frankincense, and the spring all its blossoms, and the harvests all their wealth, and heaven all its glory, and eternity all its stupendous realities; and that since then, poets and orators and painters had been drinking from an exhausted fountain, and searching for diamonds amid realms utterly rifled and ransacked. Oh! this book is the hive of all sweetness: the armory of all well-tempered weapons; the tower containing the crown-jewels of the universe; the lamp that kindles all other lights; the home of all majesties and splendors; the stepping stone on which Heaven stoops to kiss the earth with its glories; the marriage-ring that unites the celestial and the terrestrial, while all the clustering white-robed multitudes of the sky, stand round to rejoice at the nuptials. This book is the wreath into which are twisted all garlands, the song into which hath struck all harmonies, the river of light, into which hath poured all the great tides of hallelujah, the firmament in which all suns, and moons, and stars, and constellations, and galaxies, and immensities, and universes, and eternities, wheel and blaze and triumph. Where is the young man with any music in his soul who is not stirred by Jacob's lament, or Nahum's dirge, or Habakkuk's dithyrambic, or Paul's march of the resurrection, or St. John's anthem of the ten thousand times ten thousand doxology of elders on their faces, answering to the trumpet blast of archangel with one foot on the sea and the other on the land swearing that time shall be no longer. In the latter part of the Psalms, we see David gathering together a great choir, standing in galleries above each other; beasts and men on the first gallery; above them hills, and mountains; above them fire, and hail, and tempest; above them sun, and moon, and stars of light; until, on the highest round, he arrays the host of angels. And then standing before this vast multitude, reaching from the depths of earth to the heights of heaven, like the leader of a great orchestra he lifts his hands crying, "Praise ye the Lord, let everything that hath breath praise the Lord." And all earthly creatures in their song, and mountains with their waving cedars, and tempests in their thunder and rattling hail, and stars on all their trembling harps of light, and angels on their thrones, respond in magnificent acclaim, "Praise ye the Lord, let everything that hath breath praise the Lord."

Behold in this book faultless rhythm, and bold imagery, and starting antithesis, and rapturous lyric, and sad elegy, and sweet pastoral, and instructive ballad, and devotional psalm; thoughts expressed in style more solemn than that of Montgomery, more bold than that of Milton, more dreadful than that of Dante, more natural than that of Wordsworth, more impassioned than that of Pollock, more tender than that of Cowper, more weird than that of Spenser.

Within the last few weeks I carried to my home one of the riches trophies. It was the family Bible that my father and mother used to read. Dear old book! I feel like kissing it every time I look upon it. It is very old; no gilt edges or ridged cover. It is worn and faded, but it is one of the handsomest books I ever owned. Just after the marriage hour, that book was laid on the stand, and they consecrated their alliance by a chapter from its pages. That book they read, and studied and caressed. I see it now lying on my mother's lap as she leaned over in her old age and studied the promises. Every morning of every day the sunlight gilded that page as father opened it. They read it when the children died, and there is where a tear fell at the story of the resurrection. That chapter of the Psalms is worn by oft perusal, and this verse which says, "Cast thy burden on the Lord, and He will sustain thee." Ah! this was the staff they leaned on for more than three-score years. This was the tree that oozed a balm for all their heart-aches. This was the light that shone when the world grew dark. Handle it gently, for every page of that book has a tender history. I will yet wrap it up in purple and damask. In my dying hour I want it close by where I can see it. I will charge my children to let everything else go, rather than that Bible. Dear old book! I leafed you when on my mother's knee I looked at the pictures, while she looked into the mysteries of salvation! May all joy fly my heart, and my sight go out into darkness, and my every cup of gladness turn into wormwood and gall, and to me life become a plague, and all sweet sounds jar into discord, and my head be pillowless, and my name accursed, if ever I forget to honor, venerate, and love my mother's Bible.

JOHN W. STOKES, Little River, Me., writes: I have been an Advent believer for some years, and have held the idea of the re-living of the wicked dead, and cannot fully give it up yet; but if their non-revival into life is a Bible doctrine, how glorious. Send me a set of the "Campaign Documents." I wish for all the light I can get. If "No life out of Christ" be the truth, it makes God look like a God of love, and not such a Being as theologians make Him. Praise the Lord for the truth. May it go far and near. I am longing and thirsting for Bible truth. May the good Lord send it this way, is my prayer.

THE Christian will look back, throughout eternity, with interest and delight, on the steps and means of conversion. My father told me this! my mother told me that! Such an event was sanctified to me! In such a place you visited my soul. These recollections will never grow dull and wearisome. —*Cecil.*

Rome as a Show.

Perhaps there has been no picture of Rome more sad, or more truthful, than this which is given by J. G. Holland, in the "Springfield Republican."

If I had found a prosperous, free, contented people associated with all these objects of interest—a people well educated, intelligent and enterprising—with a respectable present and a hopeful future—my stay in Rome would have been one of great delight; but I did not find such a people. In the midst of the grand memorials of a grand age, and with all the stimulus of a great history at its back; touched at every point by the influences which come from the finest creations of art; brought into contact every year with the refined and the learned of all Christendom; living at the very centre of those tremendous influences which have done so much to shape the destiny of the world—living indeed in what I heard Archbishop Manning call "the city of The Incarnation," with wealth enough in their churches to make all Italy rich, I found this people poor, discontented, ignorant, and hopeless. Rome is nothing but a show. Its antiquities are a show. The Pope and the various pageantries in which he takes a part are a show. The public museums do not assume to be anything but a show. The churches are a show, and are visited ten times as much in consequence of their character as show-places as they are for the purposes of worship. The private palaces and villas are a show. Almost the entire income of Rome is drawn from the pockets of those who come to Rome to see its shows. The Rome of today is indeed, nothing but a great museum of curiosities, papal and pagan, living and dead. The lovers of light and liberty are pining in her political prisons; her multitudinous beggars are licensed like porters, and go around the streets with brass tickets hung to their necks. The Jews are still confined mainly to their dirty quarters, by him who assumes to represent the love of God in the Jew Jesus. There is no such thing as liberty in Rome—civil or religious. The people groan under a despotism more intensely hated than those who are unacquainted with its spirit and operations can possibly conceive. There, where, if anywhere on the face of the earth, the Lord's vicegerent should be loved and revered, he is bitterly hated and despised—despised because he is not so liberal as he would like to be. When he dies—and he is an old man—look out for the deluge!

There are thousands of my countrymen and countrywomen who think that Rome is the most delightful place in the world—who would even like to live and die there. It is true that there is much there to amuse and interest all idlers; and Americans constitute by themselves an exceedingly pleasant society. But these people, pretending to be Protestant, patronize all the papal shows, and some of them are deeply impressed by them. The eyes of these people are necessarily shut to the fact that this rich and magnificent church establishment is maintained only at the expense of the people whom it sucks dry of comfort, competence and intelligence; that there have been brought into the churches of the city, and then expended in marbles, mosaics, pictures, gold and precious stones, millions of treasure which ought still to remain in the hands of the people, and that in the name of religion, these people are the subject of constant wrong. I did not enjoy Rome because the whole life of Rome was in direct contravention of every Christian principle that has a place in my convictions. Christianity was made for the people, and not the people for Christianity,—much less for a church. He who was rich and for our sakes became poor; He who came into the world to serve and not to be served; He who went about doing good, having not where to lay His head; He who declared that his kingdom was not of this world, would hardly feel at home with a bodyguard of Roman nobles, in gilded caskets and white tights, followed by a string of cardinals in scarlet petticoats. The genius of Christianity is to elevate the million through the service of the few, not to elevate the few through the slavery of the million. The kingdom of Christ is in the hearts of His people, not in the will of a pontiff.

Camp-Meeting in Maine.

There will be a camp-meeting in North Herman, Me., in James Emmerson's grove, east side of the Euenew road, to commence, Sept. 13, and hold over the Sabbath. We hope there will be one more general gathering of the brethren in Maine. Come with your tents, and bedding. Board and provisions can be obtained, for man or beast, on or near the ground at reasonable rates. Those coming from the west, by boat or railroad, should come to Bangor. The distance from Bangor to the camp-ground is five or six miles, and there will probably be conveyances. The preaching Brn., who may come by boat or railroad, should write Liberty Wetherbee, Bangor, who will see them forwarded to the camp-ground. This meeting is to be a free one, without regard to sect or party; there will be no dictating to brethren what they shall preach, or shall not preach; but it will be left with them and the Lord.

Now Brn. and Sisters, come in the Spirit and with the understanding, come to labor for God: come to greet one another again: and if we cannot all see "eye to eye" now, we will labor on till we all come into the unity of the Faith.

George W. Brown, Orrington,
Joshua Livermore, Bradley,
Liberty Wetherbee, Bangor,
Committee of Arrangements.

THE HERALD OF LIFE.

NEW YORK, AUGUST 25, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote there or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Life and Advent Mission Tent.

This tent will be pitched on the same spot occupied by it last year in Springfield, Mass., on the camp-ground near the north-east corner thereof. Br. E. Wolcott, of Keyport, N. J., who is the sole owner of this tent, will send a man with it in charge, and Br. W. H. Hanford, of this city, will accompany it to assist in its erection and care. It will be put up next Saturday, the 28th inst., and be continued on the ground till Sept. 6th. Br. Hanford and others will commence meetings in it next Sunday, and Br. W. S. Campbell is expected to be present on Monday, to lead in the meetings till Thursday morning, Sept. 2, when, at 9 o'clock our preliminary meeting of the "Life and Advent Union" will commence: and at 2 o'clock that day the regular business meeting will be held, when we hope to see the faces of many friends. Let us all go to this assembly in the spirit of love and good-will, praying our heavenly Father to shed on us his Holy Spirit through his beloved Son, our Life-Giver and Lord; and may heavenly grace and peace be upon us and abide with us to the close of this meeting, and continue with us evermore.

A Cheering Assurance.

It gives us great pleasure to lay before our readers the following note from Br. Weaver, one of the principal men in the church at Springfield. It lifts a burden off our heart to know that Christian kindness is to rule at the camp-meeting, and not a proscriptive spirit. We know all our brethren will feel as we do, that it is of the Lord, and is a token for good.

Springfield, Mass., Aug. 23, 1869.

Dear Br. Storrs: I have been on the Camp-ground this afternoon, and Dr. Mathewson, one of the Camp-meeting committee, wished me to inform you, that the "Life Brethren" would have the same privileges at the meeting this year as they did last; and furthermore, the Committee had not taken any action to debar the rights of said Brethren, in the least.

He referred to the article in the "Crisis," by H. Munger, as unkind and improper. As far as I have been able to learn the rest of the Committee disapprove and very much regret that H. Munger should have taken such a course. I can assure you, the best of feeling prevails on the part of the Committee, and I think they will do all in their power for the comfort and happiness of all who may come, irrespective of their "doctrinal" views.

Your brother in hope of life when the Life-giver comes. T. R. Weaver.

To Subscribers.

Four numbers more will complete this volume. We trust none will desire to discontinue their subscriptions; yet there are some who have received the paper for more than three months without making a remittance; a few even longer than that. Others have received it on our offer, some four months since, to give them the remainder of the volume for fifty cents; each of these classes we would be glad to have renew at an early day; but if they do not, we shall be, unwillingly, obliged to deprive them of the paper. We send out no Bills. Our subscribers "freely give and freely receive:" and when *we* can give no longer, we are obliged to withhold. Please let us hear from you all as soon as possible, as we must revise our mail books immediately and do not wish to insert names in our new ones to be erased. Just take the matter in hand at once, and oblige.

A Question.

"As man dies, because of his animal nature, as the infant dies, how does he receive the wages of sin? or, how is he punished for his transgression?" J. T.

Dying is not *the* punishment to any child of Adam. The punishment of sinners "is *death*;" to be held in that state past recovery. Or, in other words, to "*remain* in the congregation of the dead" eternally; Prov. xxi, 16; that is "Eternal damnation;" the condemnation is never removed, and they are "holden with the cords of their sins," which are "the *sting* of death," or its killing power. It is thus they are "punished for their transgressions," and the punishment is eternal.

A Correction.—In our issue of Aug. 11, in the letter of N. S. Wilbur, Richmond, R. I., speaking of Eld. A. Durfee, it reads, "He does not sympathize at all with us," the words should have been added, "on the non-revival of the wicked dead." Without this addition injustice is done him, which was not intended.

England: Acknowledgments.

We have received from Mr. Andrew Jukes, England, his book on "The Second Death and the Restitution of all things," etc., together with a private note: for which he will accept our sincere thanks. We shall endeavor to read his work with candor, and express our views upon the matter of it in a frank manner, if we say anything. A crowd of other business, arising from closing up this volume of the Herald, attending the anniversary of the "Union," etc., will prevent an immediate notice of the book.

We have, at the same time, to acknowledge the receipt of a note from Dr. Frederic R. Lees, of Leeds, England, who is now in this country on a Temperance expedition. He was our first English Correspondent on the Life theme, which commenced in 1848, six years after the issue of our first edition of the "Six Sermons" on the Immortality question.

Some years later he became mainly occupied in the Temperance Reform, and we lost sight of him for many years, so far as the Life question was concerned; and at the same time all our English correspondents seemed to go into silence; and we have known but little, really, of what was going on there, and feared that silence had come over the Life friends in that quarter. But we felt it our duty to go forward with the work, which we believed God had called us to do in this country, without too anxiously inquiring, like Peter about his fellow disciple, "Lord, what shall this man do?" God had English minds in his own hands; and He seemed to say to us, "What is that to thee; follow thou me." By His grace we have endeavored to do so, "seeking not our own, but the things which are Jesus Christ's," the Life-giver. We have sought to put the crowning glory on His head, by showing that not only is a future life and immortality His to bestow, but that He will give such life only to those who have accepted Him as its author, according to the light afforded them under whatever dispensation they have been placed.

Dr. Lees has been in the United States several months; but unfortunately we have failed to have an interview with him, as he is flying in all directions. A few days since we received a note from him, mailed in Michigan, and dated Aug. 13, 1869, in which he says:

"I leave to-morrow for California, whence I expect to return in October. At Cincinnati, I received the "Examiner," [He doubtless intended to say the Herald of Life.—Ed.], and am obliged. You will be glad to hear that our views are far and deep spread in England now, amongst all sects. I know many Episcopal, Congregational, Wesleyan, and Baptist Ministers who have embraced them. Many years ago, I paid my contributions to this branch of truth, and left the seed to germinate, which it has done. The books on the subject are more than I can keep up with, and for some years I have ceased collecting them. I supposed you would see them through the usual religious channels or I would have advised you. My own professional duties have prevented my attending to the question lately. Yours, truly, "F. R. Lees."

We are glad of thus much information from our old friend, who is now, if we reckon right, 54 years old, as he was 33 when we received his first letter in 1848.

If this paper should reach his eye, we hope he will give us a call on his return from California in Oct., as we desire much to see him before his return to England.

Judging from what we now learn, we are inclined to think it is well that we were shut out from the knowledge of the controversy as it has progressed in England. We may be mistaken, but we fear it has there leaned strongly to restorationism, by retaining, in some form, the element of inherent immortality, or an immortality communicated in this life, instead of being wholly a gift of God at and by the resurrection "at the last day." But we wait for more light as to the real state of the controversy there, at the present time; and trust the way is now opening for us to understand how the subject stands in the English mind. We intend, by the favor of our Lord, to get light and truth wherever it is to be found, and to follow it when convinced it is truth.

The Resurrection: Romans viii.

Some one will say, "Does not Rom. viii., 11, make our resurrection to life in the future depend upon our possession of the Holy Spirit here?" I have yet to learn that Rom. viii, 11, refers at all to a future resurrection of the dead, or that we have any right so to apply it. Was Paul discussing the resurrection, or any question connected therewith? Was he attempting in any way to tell us who might, or who might not hope for a future life? By no means. The theme which he is treating, and treating with admirable skill and clearness, is the way of *rescue from the power of sin*, which is in our members. . . The subject therefore that Paul is treating in Rom. viii. is not at all who shall be raised from the dead, but *how* and *by whom* we may be rescued now from the dominion of sin.

We have clipped the forgoing items from an article in the "World's Crisis" of Aug. 11, wherein the writer labors hard to do away the idea that Paul had any design to teach therein the necessity of the indwelling Spisit in order to a resurrection of the dead. The writer doubtless felt the importance of taking this text from our hands to sustain his position of a "Mortal Quickening;" for that was his topic.

We give him full credit for honest intentions; but the method pursued to displace this text from its connection with "*a future* resurrection of the dead" would have been more in place in the hands of an orthodox mystic, than in the reasoning of one who believes in the personal advent of Christ and the literal resurrection of his saints.

Has our Br. "yet to learn that Rom. viii." does teach "a future resurrection of the dead," and that in most positive terms? Will he tell us if Paul does not make that "future resurrection of the dead" prominent when he says, "If so be that we suffer with Him that we may be also *glorified* together?" Is that not in "a future resurrection?"

Again Paul says, "Ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body:" verse 23. That looks as if Paul "refers to a future resurrection;" and he had told us distinctly, at verse 11, *how* "the redemption of our body" should be accomplished, viz., "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Thus it is evident that Paul "was attempting to tell us who might" and "who might not hope for a future life," and "who shall be raised from the dead;" and that in order to a "quickening" into life, when the "groaning" of "creation" should cease, men must now cease to "live after the flesh;" for if they continued so to live, they "shall die," and die without hope of a future life; while those who "have the first-fruits of the Spirit" were *now* "waiting for the adoption, to with, the redemption of our body:" not a mere "rescue now from the power of sin;" though that is essential for "the Spirit of him that raised up Jesus from the dead," to "dwell in them," as the pledge of "the redemption of our body."

Our friend in the "Crisis" committed an act of mutilation, amounting to a homicide, if not actual murder, on Paul and his words in Rom. viii. The points we have presented in that chapter, were not so much as noticed by him; and they show that the attempt to do away the force of verse 11, in proof of the resurrection from the dead being dependent on the "indwelling" of the Spirit of God, is a total failure. One would have thought the writer himself could not fail to see that Paul's eye was, throughout the chapter, on the "adoption"—"the redemption of our body:" which he clearly states to be a matter of "hope," and not a present possession; thus: "For we are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Verses 24, 25.

Thus we see how greatly our friend of the "Crisis" errs in the statement that Paul was not "discussing the resurrection, or any question connected therewith."

The truth is, Rom. viii., is to the church at Rome of the same import as 1 Corth., xv. is to the church at Corinth: and both teach, in Paul's most masterly manner, that a man must be "*in* Christ"—be possessed of the Spirit that raised Him from the dead, if ever quickened into life after this present animal life is extinct, and corruption has taken place; and no amount of special pleading can set aside this fact. There is no future life only by a union with Christ by means of that Spirit which raised up Jesus from the dead; and the sooner men see this, the sooner they will see the perfection of the Gospel scheme, in its glory; and thereby give honor to God and the Lamb.

Death.

Death is a foe. It is a *dreaded* foe. Every living thing fears it, and shrinks from it. Adorn it as we may, it is a ghastly, horrid thing, a robber, a tyrant, a cruel monster. Put roses around its brow, and spotless robes upon its form, still it remains a cold, relentless foe. Widows, orphans, rich or poor, many shed bitter tears as they behold their dear ones fastened in his cruel grasp; but what of tears? Has he not seen a continual dropping of these for thousands of years? What of sighs, and groans, and entreaties, has he not caused them ever since his entrance into the world?

Ah! it was a sad calamity that brought this enemy into our world. Poor woman, poor man, because of thy transgression *sin* entered into Eden, and "*Death by sin.*" And ever since, Death has reigned and borne away our loved ones, regardless of our grief. We have seen them fading day by day; weakening hour by hour; and at length heard their *last* words, seen their last smile, received their last caress, listened to their last "Farewell," and then seen them go down into the deepest waves of the river of death where they were lost to us forever.

Did I say "forever?" Blessed be God, it may not be forever if our friends have died "*in the Lord.*" To them is promised a glorious awakening. For them awaits a blessed morning. *Their* eyes shall again behold the light. Ah! there's *help* for *them*, from one that is "mighty to save." Jesus, who "led captivity captive," will unlock their prison houses and rescue his people. What though they are bound with icy fetters: He can burst them asunder. Hear him say to his beloved, "Though he were dead *yet shall he live.*"

Here, then, light breaks over the tomb. We can "*comfort* one another with these words." It isn't death we glorify, but He that hath power to *destroy* death. Our hope is not in the grave, but *beyond* it. Faith sees the victory, through Christ, which believers shall have over death and the grave. And till that resurrection day we must endure the evil results of this mortal state. Christ is our only hope of a better life. Christ is the only way out of death into life. Men may flatter themselves that they have in-born ability to escape the sleep of death, and that death is *not* death; but the word of God stands sure: "The soul that sinneth it shall die." And "The man that wandereth out of the way of understanding *shall remain* in the congregations of the dead."

Reader, *would you live?* After this present short period of existence is past, would you "enter into life" by a connection with "Him that is alive forevermore?" You can if you will. O be wise, I beseech you. Go not down into death to be its captive forever. Be among those that shall "hear the voice of the Son of God and come forth to life everlasting."

By-and-by this life will end. It is but a brief hour at best. Even "three-score years and ten" do not satisfy mankind. To the bowed old man life is sweet; especially if his days have been spent in the service of God. But old and young are continually dying. Some go prepared to come back into existance among the sinless ones that shall hereafter inhabit earth; and some do not. Let me mention my poor father, who passed from life July 15, 1869. For 76 years he had enjoyed the blessing of life, but in a moment, while at the breakfast table, fell to the floor, and never spoke again. It is not *for me* to say, "shall he live again?" God knows. Whether prepared or unprepared he was called and taken. A life of upright dealing and good principles is all that comforts his mourning *ten* children. His cheerful face and rich, clear voice, which from infancy we have heard singing and reading, are remembered by us. But as to the *hereafter*, that is in God's keeping; we do not know all its mysteries.

So one by one our jewels are lost; and one by one our hearts are made to mourn.

"Let thy kingdom, blessed Saviour,
Come and bid our mourning cease."

Maria Mathews Weaver.
Westfield, Mass., Aug. 15, 1869.

Christian Watchfulness.

Perhaps there is no more touching example of watchfulness on record than of Christ when he took Peter and the two sons of Zebedee, "and began to be sorrowful and very heavy; and he said unto them,' My soul is exceeding sorrowful even unto death." How heedless they seemed to be of his commands; for when he had "fallen on his face and prayed, he cometh to his disciples and findeth them asleep." Christ passed through the long hours of sorrowful watchfulness in Gethsemane, and now, as then, His professed followers seem so overcome with sleep that they cannot watch one hour. The warning, "Behold I come as a thief," falls unheeded upon the ears of a careless, indifferent world. I sometimes think as I look out on the backslidden churches of to-day, that Christ has uttered those words to them "Sleep on, now, and take your rest; behold the hour is at hand."

There was never perhaps a more thrilling time in the history of the world than the present. The most unmistakable evidence from prophecy—the present state of the world and the nominal church—shows conclusively, to all candid minds, that we stand on the very eve of the Messiah's triumphant appearing—an event awful in its nature to a wicked world but most glorious to His waiting flock. We would not take the position of an alarmist. There is no occasion for alarm to those who are watching and are ready. The subject should be weighed with calm, sober reflection. Oh, may sinners behold their danger, and flee to the extended arms of a merciful Saviour, who alone can be their refuge till the fearful indignation be over-past.

The magnificent panorama of prophecy has passed before us, and we now stand at the end of our journey, tired, and groaning for deliverance. The rays of that morning already begin to shed their pellucid glory upon our pathway, and the scenes which now surround us will soon pass away like the visions of the night. Says the absent Bridegroom, "Behold I come quickly; hold that fast which thou hast that no man take thy crown."

Again the *suddenness* of his coming may be considered as another motive for "watchfulness." "As the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." How painfully this shows the necessity of constant watchfulness; for coming thus suddenly "one shall be taken and the other left."

Wm. H. Spencer.
Rochester, N. Y., August 18, 1869.

Camp-Meeting.

There has been enough said upon the subject of our meeting at Springfield, Mass., Sept. 2d. The friends who love the truth as it is in Jesus, will be edified and made strong by being there, especially if they come to make an effort to build up the cause of the Lord.

But I would speak in respect to the *Camp-Meeting* itself. We are not going there to spend our time in contention; nor yet to sit down and do nothing. We are neither expecting to contend about our rights, nor to remain idle.

Let us come to worship God, and speak and spread the truth.

I am, for one, disposed to bear and forbear; and in the improvement of the blessing which is given us to be temperate and "let our moderation be known to all men." If we wait patiently we shall reap in due time. A great change is already obtained, and a still further one will come. Let us be patient and wait that we may "be exalted in due time." We go there to worship and for instruction and edification: not for "strife about words" and victory over opponents. I presume none of our brethren of the Advent faith or our own particular views will go to that meeting for recreation. I am sure I should not.

To some, it might seem considerable to speak to a vast concourse at the Great Camp. To me it would be a "small thing, indeed, to be judged of man's judgment" in that respect. There is a more excellent way.

Let me suggest to those who come expecting to lodge in the large tent, that they should well supply themselves with covering; and if cooking, for still greater comfort, with sacks for straw. It will be later this year than it was last; and, if I remember rightly, there was a deficiency last year. Come prepared for the cold and the wet. Will Br. C. Hastings, of Springfield, see about that other tent? W. S. Campbell.

How Have the Mighty Fallen?

The invincibleness of our opponents, and the Christian courtesy with which they meet a subject they are wholly unable to cope with in a fair field, may be seen by the course which has been taken in regard to the annexed document. As yet it has been met *by utter silence.* Has their strength departed though disdaining the advocates of Life only in Christ: Will he yet come over to the conflict? Are there no mighty men among these opposers that will come to his aid? We shall see .The following document, addressed to Eld. P. A. Smith, of this place, explains itself.

Rochester, N. Y., July 29, 1869.

Dear Br. P. A. Smith: In consideration of the arbitrary position you have taken against the doctrine of the non-living of the wicked dead, I feel it a duty eminently due to an intelligent Christian community, to offer you an opportunity, in a public oral discussion in this city, to demonstrate that said doctrine is unscriptural. Therefore, I respectfully extend an invitation to you to discuss the following question, viz. "*Do the Scriptures teach the re-living of the wicked dead?*"—Br. Rufus Wendell, of Salem, Mass., to take the *negative.* Should this invitation be favorably entertained we can readily arrange the preliminaries; and perhaps it would be best to have the discussion come off at an early date in September next.

If this doctrine be "*infidelity*," as you have asserted, a favorable opportunity is herewith offered you to furnish the *proof* from the Scriptures. I sincerely wish nothing but TRUTH: and being desirous to obtain all the light that can be brought forward on *both* sides of the question, permit me to express the hope that this invitation may meet your favorable consideration. An early reply by mail is solicited. Yours in Christian love,

Wm. H. Spencer.

Men Wanted.

The great want of this age is men. Men who are not for sale. Men who are honest, sound from centre to circumference, true to the heart's core. Men who will condemn wrong in friend or foe, in themselves as well as others. Men whose consciences are as steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reels. Men who can tell the truth and look the world and the devil right in the eye. Men that neither brag nor run. Men that neither flag nor flinch. Men who can have courage without shouting to it. Men in whom the courage of everlasting life runs still, deep and strong. Men too large for sectarian bonds. Men who do not cry or cause their voices to be heard on the streets, but who will not fail nor be discouraged till judgments be set in the earth. Men who know their message and tell it. Men who know their places and fill them. Men who mind their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have earned, and wear what they have paid for.—*Selected.*

It is not hasty reading but seriously meditating upon holy and heavenly truths that makes them prove sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them, and drawing out the sweet. It is not he that reads most, but he that meditates most on divine truth that will prove the choicest, wisest, strongest Christian.—*Bishop Hall.*

Letters and Extracts.

FROM WM. R. WARNER.

NORTH CAMBRIDGE, MASS., Aug. 9, 1869.

BR. STORRS: Yesterday was a beautiful bright, calm Sabbath, and we bore another of our dear children to the grave; little LAURA, one year and 4 months old. Disease was to much for her: 'twas the whooping cough, scarlet fever, and cutting teeth, all at once, and in the month of August. We loved these dear children as our life; 'twas hard parting. But God knows what is best. We trust his sovereign will. We will not mourn for those who are with Jesus. "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the *first fruits* unto God and to the Lamb. And in their mouth was found no guile, for they *are without fault* before the throne of God."

Four in one grave in Cambridge Cemetery; but we cannot mourn; we will *not* put on black; we do not believe that "ONE of these little ones has perished." But they have part "where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Yours, watching, waiting, hoping.

FROM THOMAS CHURCHILL.

CINCINNATI, August 11, 1869.

GEO. STORRS: I am just now engaged in reading your book [LIFE ONLY IN CHRIST] on evenings, in which I find great pleasure and also edification, although I have been settled in the views you advocate for some time. Still it gives me pleasure to meet with views on this momentous subject with which I can fully sympathize. I know, however, that such views are very unwelcome to the "Orthodox" so-called; but with good Brother Paul, I say, "Let God be true and every man a liar." I am happy to find you coming out so boldly in defence of this important doctrine, as I am satisfied that the contrary doctrine is a gross and foul libel on the character of Jehovah—and also *robs* our Beloved Lord of His glorious prerogative of being the only LIFE-GIVER to His people.

As to unbelieving men being raised to life from the dead, I say it is a most egregious mistake, and not taught anywhere in the word; in fact, they have no principle in them by which they can be raised. If God's people can be raised *only* by the Spirit of God which dwells in them, how can those be raised who have not this Spirit? I know that a great writer has written a book which says that believers and unbelievers will all be formed again from the dust as Adam was; but if it is all new men that will be made, what use in talking about raising *dead* men? and I do not believe that Jehovah or His Christ, or His Elohim, will ever take that trouble with wicked men, merely for the purpose of causing them to die again. Yours in the faith.

FROM POLLY G. PITTS.

UNION, WIS., Aug. 16, 1869.

BRO. STORRS: I will say of our approaching anniversary, May God be with you; be the grand Marshal of your host; give you a Banner that it may be displayed because of the truth. May He arm you with all needed and spiritual weapons, and mighty to the pulling down the strongholds of evil. May your loins be girt about with truth, your lights burning, and you all be like unto men that look for their Lord. O how glad I should be to meet you all when you are gathered together in Christ's name; it would be next to meeting you in the kingdom of God. May your peace be like a river, and your deliberations crowned with the blessings of God. May you all take the whole armor of God, that you may be enabled to stand *in this* evil day; for a mighty conflict is ahead; truth and error, light and darkness are coming to close battle; but blessed be the Lord, truth will triumph; for God and all holy beings are on its side. O brethren and sisters, may God enable you all to send forth your angel, your messenger, the HERALD OF LIFE, laden with the message of life; life, eternal life through Jesus Christ our Lord, and that by a resurrection from among the dead. Let the living truth of "All *in* Christ shall be made alive," run; ran through the land, and God be glorified, and the world be benefited. And "he that hath not the Son shall *not see life*, but the wrath of God abideth on him." I am poor and old, but I will do what I can to keep the HERALD OF LIFE battering the wall that is daubed with untempered mortar; and carrying the Gospel of the kingdom to those that are dying for the lack of knowledge.

May the great Shepherd of the sheep keep us all in his fold, till He shall come; and may that be quickly, amen. Your Sister, waiting for Jesus.

FROM MRS. C. M. HOPKINS.

PRATTSBURG, N. Y., Aug. 16, 1869.

BR. STORRS: I inclose $5: two for the paper, and three for tracts. I would like to rejoice your heart by reporting progress in the Life and Advent views here, if I could in truth. I seem alone as to our views of God's word. I had hopes that our minister would candidly look at the subject; but after meeting the Presbytery he told me, if such doctrine should be proclaimed, it would be here as it was in the reign of terror in France. I asked if he had searched and was sure it was not God's truth, or whether he would set up man's wisdom above that of God's? I said, I believed it was the truth of God; and that duty is ours, and consequences the Lord's.

O sir, such things stagger my faith in the honesty of ministers. They do not reason so on any other subject. I tried to reason with him upon the evils growing out of such doctrines as inherent immortality, etc; such as Universalism, Spiritism, etc. I inquired of him, if he did not think that all the cruelties of Romanism grew out of such a representation of a perfect God? a God perfectly holy, full of love and mercy, tormenting eternally the greater part of mankind, the workmanship of his almighty power?

And why, if a good and merciful God could do this, would it be wrong for His converted good children to follow the example of their perfect God, and show their hatred of sin by torturing them on a rack, putting splinters in their flesh and setting them on fire so that they should die as slow as possible, etc.? They only imitated, or tried to, as far as in their power, the God held up to their view as perfect.

I believe all these, and many others evils, grow out of teaching for doctrine the commandments of men. Ought not the sin of wresting the Scriptures to be dwelt on more? Believe me ever yours in the Lord.

FROM H. YOUNG.

PITTSFIELD, N. H., August 10, 1869.

BR. STORRS: Please send me a few of the Campaign Documents. We have spent quite a sum for books, tracts and papers which contain the glorious truth of "Life only in Christ." But they are nearly all lent and given away, so that we have very few on hand; and though all we get for our pains is scorn and ridicule, still we feel that such truths should be widespread; for "wisdom is justified of *all* her children." She does not expect to be justified of any others. Her children alone know that "her revenue is better than silver, and her gain than fine gold;" that "she is a tree of life to them that lay hold on her; and happy is every one that retaineth her."

We know that such, wherever they are found, will gladly receive such truths. Yes, and we know, too, that there are germs of life in these words of truth, these words of God, which when received into the mind and heart will be a conception from which shall come at length a new birth, a new being, working silently this mighty change; "transforming," and so "translating from the kingdom of darkness," or error, "into the kingdom of God's dear Son."

In our present condition we can only pledge one dollar for the paper beside the regular subscription for next vol., and $1 for tracts. Your brother in affliction.

FROM JAMES W. SMITH.

CHESTER, PA., August, 1869.

BR. STORRS: I beg leave respectfully to make a report of what is going on in this part of the Lord's vineyard. Some time ago a stranger came among us in the capacity of a missionary, and who has had some eight years' experience in that sort of work among the "lowly" in New York. Well, since he came among us we have got a Bible Class, "open to all, and entirely unsectarian." But, there are nothing but Orthodox doctrines taught, nor in fact allowable; so it is not unsectarian, after all.

Our missionary is taking lessons in a Theological Seminary near by, and as students there get their education for nothing, I thought surely he will let us have a little for nothing: also, "Freely ye have received, freely give." But it is not so.

Our last lesson was, "Our Lord's Temptation in the Wilderness." In the course of it, in the simplicity of my heart, I asked the teacher to explain to us the meaning of the word "tempter." I am so ready myself to give an answer to any one who may ask me a question, that I never dreamed that I would be denied, especially by one who hails from an institution where every thing is taught without money and without price. But I was doomed to disappointment; for no sooner was the question asked, than our teacher lost his Theological centre of gravity, and got nearly lost in a blaze of evangelical glory. This zeal for the traditions of his fathers was greater than his knowledge of the truth; or, why not explain the meaning of the word "tempter?" It could do no one any harm unless there is a design to keep the "common people" in the dark.

No doubt he thought I was going to make an attack on the devil; but he was mistaken; for I had no such intention; and, indeed, I did not even mention the devil at all; but, he got frightened almost to death, and said he would have no "infidel doctrines" preached here. I felt pained that I was under the necessity of calling him to order, and telling him he might feel ashamed of himself.

He said the devil had got into the room, and they would sing him out, as the devil hated singing. Then he prayed him out for fear the singing would not do; as it is said the devil hates praying. But I do not see how the devil may be afraid of praying, so long as men pray for things to be done that God never intended to be done, and never promised would be done.

During the lesson we received the following instruction. It was affirmed that "the devil tempted our first parents by their appetites." This was a great mistake, for it was God that tried Adam by his "appetite;" and not the devil. "The Serpent" of the Garden of Eden—fame was a literal serpent, and was not, and could not be, by any means, the spirit-devil of our day. The serpent of the Garden of Eden was a visible, tangible creature. The devil, so much in vogue in our day, is invisible, intangible, and consequently has no relationship to the serpent of Eden whatever. The serpent is called a "beast of the field." And God cursed the serpent "above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

Is this the devil of theology? If so, nobody need be afraid of him. Some supposed the devil was omnipresent, and in every place at the same time. The teacher did not know whether the devil was omnipresent or not, but if he was not, he must travel very quick from place to place. So then you see the devil is not the serpent; for the serpent could only be in one place at a time. And as he is doomed to "go" on his "belly" and lick "dust" as he goes, his rate of travel would not be like the lightning's flash, as fancy and fiction would have us believe.

Three of God's attributes are omnipotence, omnipresence, and omniscience. Is it not rather strange to see good people stripping their God of two of his attributes and bestowing them on the devil?

Omniscience belongs to God, and to him only. If it can be proved that any other being besides God is omniscient, then it can be proved that there are more Gods than one. All wisdom belongs to the Most High God alone. God only can read the heart of man. "Thus saith the Lord," 1 Sam. xvi., 7, "The Lord seeth not as man seeth; for man looketh on the outward appearance; but the Lord looketh on the heart."

1 Kings viii., 39, Solomon says, "Whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men.)" David says, 1 Chron. xxviii., 9, "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts." Jeremiah xvii., 8, 9, "For the heart is deceitful above all things and desperately wicked, who can know it? I, the Lord, search the heart and try the reins." And Matthew, Mark, Luke and John all affirm that Jesus knew all that was in man, even his very thoughts. And Paul, when speaking of the Spirit and Power of God, says, Heb. iv., 12, 13, "And is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." And Paul says again, Rom. viii., 27, "And he that searcheth the hearts." Therefore, God only knoweth the thoughts of the heart. It is a strange idea that some people have got into their heads, that the government of the world is a sort of joint stock company. The royal partners of the firm being the God of all good, and the devil, the god of all evil. And it is believed by a great many that the partners of the world government are not only equal, but that the wicked partner is in some respects the greatest; for they say he destroys thousands for one that the good saves. At all events, according to the opinions of theologians, God and the devil are equals; for it is said, that neither party can annihilate the other; and consequently the conflict between good and evil will continue throughout all eternity.

The ancient Greeks used to amuse themselves with the following puzzle: "If a moving body that cannot be stopped, meets with an immovable body that cannot be moved, what will be the result?" It is evident that there is not much common sense in the proposition, as both bodies are only almighty in name. The moving body will not be stopped, and the immovable body will not be moved, and the result is nothing. The idea that the world was governed by two spirits, the one very good, and the other very evil, originated with the heathen; of whom Paul says, "They were without God, and without hope in the world." Surely such wisdom is not from God. Can God say, with any degree of consistency, "I am the Almighty God." "I, the Lord, search the heart," if so be the devil knows as much as he? The devil knows no more of the thoughts of a man's heart, than a doctor of divinity knows about the thoughts of the man in the moon. "Thus saith the Lord, I, the Lord, search the heart." Amen. O Lord, so let it be, "For thou, even thou only, knowest the hearts of all the children of men."

LAFAYETTE NORRIS, Campton, Iowa, writes: After due reflection on the advice you gave me to hold meetings in my own house, I have concluded to try, and have given some notice of it, and shall give more. But I hope you will not consider me of little faith when I tell you that I have but small expectation that any will come. I have appointed 3 o'lock each Sabbath; and so far have taken up the time in teaching my children. The Adventists in Manchester have hired a hall for preaching and other meetings, and say it is free for any Advent preacher who comes that way. I think they have shown a noble spirit. Yours, striving for the mastery over sin.

REMARKS BY THE EDITOR.—Where no other place can be had, by all means, let Life believers hold forth in their own house, even if none but their "own children" do attend. Take courage, Br. Norris, you have made a good beginning. Let the people know you mean what you say; and let your life be a commentary on your faith, and you will not always be alone. The apostle Paul once "dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence." Acts xxviii., 39, 40. If he was at one time in so close quarters that he could preach only in his own house, and a "hired" one at that, do not be discouraged, Br. N., but teach "all that come unto" *you*. Better do that than to seem to join hands with such as refuse to let the truth be spoken in their meetings. When the man seeking goodly pearls found a treasure hid in a field, he went and he sold all that he had and bought it. The truth of Life in Christ alone, and an inheritance in the kingdom by that means, is a treasure worth more than all the honors that come from men. Let us not hide it, but set it up, that it may give light to all who will come into our houses.

FROM ELD. J. LEWIS.

GRAFTON, ILL., August 12, 1869.

BR. STORRS: I want to express my sincere thanks through our medium, the HERALD OF LIFE, for the five dollars from our beloved Br. "E. W.," of New Jersey. May the Lord reward him fourfold in this age, and in the ages to come life unending. Praise the Lord that he put it in the heart of this Br. to help the poor old one-armed man, and I do assure him and all others that whatever they donate shall be spent in the cause of our common Lord and Master. We are making every possible effort to get out once more in our great western field of labor; and we pray God to help us right soon. I feel deeply anxious, and am resolved to spend and be spent in promulgating the glorious truth of No life future or eternal except in Christ and at his second coming. No immortality to the first Adam's race; consequently no resurrection to those who die out of Christ, the second Adam. May the time soon come when all believers in inherent immortality, endless suffering, together with mortal resurrectionists, etc., shall acknowledge the truth of Life only in Him who is "the resurrection and the life." We are in want of more tracts, as we have repeated calls for them. Hope soon to be able to send some money for a full supply.

PETER KEMP, New York, writes. Please find inclosed ten dollars, being the balance of my pledge to the "HERALD OF LIFE." You may count on me for the next volume twenty dollars, if my life and health are continued. The paper is to me a weekly "feast of fat things:" for which no moneyed value can be fixed; and I have no doubt of its being fully sustained for another volume. May your life be spared and your hand held up as heretofore in this great work, is the prayer of one who has long enjoyed the fruits of your labors.

JOHN HAYES, Epping, N. H., writes: I have read the HERALD OF LIFE with interest, since subscribing for it, and I trust with profit. It is a comfort to hear from those who love the truth, from week to week, and to find them looking for their coming King. It is a hard place here; little sympathy for Life believers. I would be glad for some able advocate of these truths to visit us and preach the word. I would like to be at the meeting in Springfield, Mass.; but fear my health will not allow it. I have scattered some tracts and made other efforts for the truth. The result remains to be seen.

S. E. HOFFMAN, Minneapolis, Minn., writes: Please send me the HERALD OF LIFE of Aug. 4, if you have it. Mine, of that date, when it came to hand, looked as if it had been read at all the offices from New York here. If so, I do not regret its wear, for the review of Br. Haven, on soul entity, is worthy of being read by all. When I received the tract on the "Devil, Satan and Demons," a Methodist Br., who brought them from the Post-office, and who had read in one about the fallen angels, said, "That is just the way Eld.—— explained it." I asked, "Did I not hear Eld. —— preach an hour and a half to prove a spirit devil," "Well, I believe *he* does, but Eld. C believes just that way." I gave a copy of that tract to a man to take to Canada. It is going the rounds. I am good to give away books and tracts, but a poor hand to sell them. To an interested inquirer the last copy always goes.

D. SHERBURNE, Waterville, Me., writes: I am still striving for the kingdom: it is but a little way ahead; in a few days or months at most, the faithful ones will take possession of it. It is worth striving for. May God bless the HERALD OF LIFE and all who write for it. I cannot do without it: it is all the preaching I have; only once in a great while. How long will men continue to misrepresent the word of the Lord, and thus blaspheme His name? Fight on, brother: a crown awaits those who fight "lawfully." Yours, in hope of eternal life.

S. MORGAN, North Lawrence, Kan., writes: It gives me pleasure to communicate with the HERALD OF LIFE and its friends. Though I have not written for a long time, I have not forgotten or forsaken our paper. In looking over its contents my heart is made to rejoice that so many are taking God's word for the man of their counsel instead of following the traditions of men. I feel to rest on the words of promise given by the Son of God, "Blessed are ye when men shall revile you, and say all manner of evil against you falsely, for my sake." Let such words encourage us to hold fast to the truth, and overcome evil with good. We must expect to be tried and tempted; but we must follow in His steps who said, "I am the resurrection and the life." In His day the great and the mighty sought to overthrow Him and the truth. Thus it is now; but let us not fear; for, saith Christ, "Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets before you." Christ was a prophet, and He has prophesied of events still future. There is to be distress of nations, men's hearts failing them for fear and for looking after those things which are coming on the earth. Our Lord taught us to pray, "Thy Kingdom come." I believe the time is not distant when this prayer will be answered and God's will be done on earth as it is in heaven. Let us then have our robes washed and made white in the blood of the Lamb, that we may be found blameless at His appearing and kingdom. Pray for me; for there is much opposition here in regard to the Life views. A few will read the paper and the tracts on the subject. Some think the view is good, and I know it is. Yours in hope of eternal life.

M. C. HARRIMAN, Salisbury, N. H., writes: I want a few more "Campaign Documents." I find a few in this vicinity that love the truth and take a deep interest in our views. They, like all others under similar circumstances, say the Bible seems like a new book, so plain, so clear; and they wonder why they did not see the truth before. May the Lord help them to come forth to the liberty of the gospel as it is in Jesus Christ.

OBITUARY.

FELL asleep in Jesus, at Southington, Conn., Jan. 16, 1869, Br. ROSWELL HART, aged 63 years.

Until Jesus our great Redeemer and LIFE-GIVER returns, and death is swallowed up in victory, it must ever and anon fall to our lot to record events like the above; and until then, hearts will sadden and bleed, tears will flow and the voice of mourning be heard within our borders.

In these days when so few really good men and true are to be found,—men who love the truth of God more than self and the world,—it does not seem right that such an one should go from our midst, out of life, and be laid away to sleep with his fathers, without a passing notice.

"The memory of the just is blessed;" and as such, I may truly say, was our Br. regarded by all who knew him. A man of sound mind, an independent thinker and logical reasoner, together with piety and much integrity of character,—what wonder that when the church and world were aroused by the proclamation of the "kingdom of God at hand," that Br. Hart should be ready to embrace the glorious doctrine of a soon-coming Saviour to redeem His people. Gradually drawing away and cutting loose from the influence of sects and creeds and the bondage of tradition, he was prepared to receive light and truth as presented to him, firmly adhering to and advocating the same.

When Br. Storrs' Six Sermons were first published, a copy was sent to him. Fearful of treading on forbidden ground, and doubtful of the influence upon their children, Br. Hart and his wife, who fully sympathized with him in his faith, pursued their investigation of truth in private for a time. Often while their family were wrapped in slumber, did they, with the "Sermons" and Bible in hand, study, search and compare with Scripture, until the treasure was found and they were prepared to defend the truth of immortality through Christ alone.

Br. H. was also the first one in Southington to embrace the view of the non-living of the wicked dead; and his sympathies were most fully enlisted in the work of spreading the truth among the people. He has ever done what he could to sustain the *Bible Examiner* and HERALD OF LIFE, where his name has sometimes appeared. For sometime before his death he seemed to have an impression that his work was nearly done. From the first of his sickness, which was lung fever, he expressed his conviction that he should not recover, and with much earnestness spoke to his family of his faith and prospects for the future,—of the resurrection and the glory yet to be revealed,—for which glory he now waits, and rests in hope.

There was much of sadness connected with the death of Br. H. His devoted wife, who had ever been his nurse and comfort in sickness, was herself stricken down by the same disease soon after her husband. Sarah, one of their eldest children, just returned from watching by the sick bed of a loved twin sister, with this new accession of care and anxiety, soon fell a victim to the disease, and on the 21st of Jan., five days after the death of her father, she too fell asleep and rested from her labors.

The circumstances being such it was impossible to send for one entertaining the same views to attend the funeral of Br. H., which was held in the Congregational church. The pastor, Mr. Jones, spoke in the highest terms of the Christian character and consistent life so well known to them all, and made no allusion whatever to his being in any other condition than that of death.

Sr. Hart, after a long illness, has partially recovered; but she, with her surviving children have sustained an irreparable loss in the death of their loved ones. May He who is the "God of all comfort," comfort them under this great affliction, and may the entire family, while cherishing the views entertained by their lamented husband and father, be sharers together also in the great redemption promised to all who are in Christ Jesus, and be reunited in the land of life and endless rest.

LOUISA J. BEACH.

REMARKS BY THE EDITOR.—We have long looked for some one to furnish a notice of Br. Hart's life and death. He was one of our most true and loved friends. Sister Beach has said none too much of his excellence. We sorrow that we shall "see his face no more" this side the resurrection. But we rejoice in the blessed hope that we shall see him then among our Lord's redeemed ones. May the Lord sustain the surviving members of his family and bring them all into the glory th be revealed.

THE diplomatic relations between the Austrian Ambassador at Berlin and Count Bismarck having been virtually suspended for the last eight months, and the controversy between Beust and Bismarck increasing in acrimony and mutual recriminations, it remains now to be seen how much time will elapse before this latent warfare culminates in open rapture and actual hostilities. The proposed interviews of the King of Prussia with the Emperor of Russia, and of the King of Italy with the Emperor of the French, as well as the refusal of Austria to reduce her military establishments, and the activity displayed by Italy, France, Russia, and Prussia in strengthening theirs, are hardly suggestive of smooth times. England does all in her power to allay the storm, and to preserve the peace of Europe by hook or by crook; but so long as the relations between Vienna and Berlin remain in their present threatening position, there is not much prospect for the prevention of war. The shaken prestige of Napoleon, too, at home and abroad, may, *nolens volens*, impel him to seek to retrieve it in a general clash of arms, as his only hope of retaining his throne, or of dying at last in a blaze of factitious glory.—*N. Y. Sun.*

AN English *savant* has been experimenting in temperature in an abandoned artesian well. He found that at a depth of 1,100 feet the temperature was 20 degrees higher than above ground. At this rate of increase, the boiling point would be reached about a mile and a half down. In our experience in wells we find it grows colder as we go down, indicating a freezing point at less than a mile and and half. Aren't our conclusions as good as his?

CONSTITUTION OF "THE LIFE AND ADVENT UNION."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice-President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

APPOINTMENTS.

ELD. W. S. CAMPBELL will preach, by divine permission, at

KENNEBUNK PORT, ME., Aug. 27th, and Sept. 5th.

J. C. WHEELER will preach at WELLS, ME., Sunday, August 29th; then, to Springfield Camp-meeting.

BUSINESS MATTERS.

Two Dollars each from—Lafayette Norris, K. S. Pettibone, Polly G. Pitts, A. B. Sage.

Various Sums—Mrs. C. M. Hopkins, $5; E. D. Adams, $5; Jane Anderson, $5; Thomas Apthorp, $5; Peter Kemp, $10 on pledge; Thomas Wilkins, $10 on pledge and $2 for paper; James W. Smith, $1.

Pledges for Herald of Life, Vol. VII.

Peter Kemp, New York City	$20
D. A. Baker, Kansas	10
Thos. M. Redhead, Brooklyn, N. Y.	75
Jacob Grim, Philadelphia, Pa.	100
D. B. Salter, Saltersville, N. J.	150
C. Frank, Cincinnati (for 2 cop.)	20
Wm. Stark, Penn Yan, N. Y. (for 1 cop.)	10

Parcels sent since last Week.

John Walker	by mail
James W. Smith	" "
E. Tyson Brewster	" "
Joseph Laciar	" "
William Steele	" "
Mrs. C. M. Hopkins (2 parcels)	" "
Mrs. Polly G. Pitts	" "
S. E. Hoffman	" "
Robert Fowler (4 parcels)	" "
R. H. Waldo	" "
E. D. Adams	" "
Jane Anderson	" "
Thomas Apthorp	" "
Thomas Wilkins	" "
Fredk. A. Sawtell	" "
G. H. Bundy	" "

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Poetry.

Dash Down That Bowl.

Dash down that bowl!
Though the sparkling wine,
Like a jewel fair
May brightly shine:
Though the brow it illumine,
The sad heart cheer,
'Tis followed by grief,
And the sigh and tear.

Touch not one drop!
Be no more a slave
To the cup that is friend
Of the worm and the grave;
Break off the yoke
That enslaves thee now;
Bear no more the brand
That's stamped on the brow.

Gaze on thy hearth!
See want and despair!
The starving, the ragged,
The wretched are there;
What hath despoiled thee,
And made all so drear,
Look on the wine cup,
The answer is there.

Break not her fond heart,
That bitterness feels,
As alone with God
In sadness she kneels;
While the heart-broken prayer,
Rises up to the throne,
From the groaning, the wretched,
For thee, erring one.

Dash down that bowl!
No longer drain
That cup of woe,
Of death and pain;
Drink the crystal stream,
'Twill life impart,
And true joy give
To thee, sad of heart.

John Fondey, M. D.

Chicago, Ill., April, 1869.

Children's Department.

Allan's Little Sermon.

It was a rainy Sabbath, too wet for Johnny to go to church, and so father and mother left Allan home to take care of him. The playthings were all put away, except Kitty: so Johnny played with Kitty until he made her angry by trying to take her up by the ears, as Allan took his rabbits. Then she jumped out of the window, and Johnny saw her no more that morning.

"Allan," he said, "I wish I could just go and look into my box of playthings. I won't take out one. I just want to look at them; that wouldn't be breaking the Sabbath, would it?"

"It would be going into temptation," said Allan; and you know you prayed this morning, 'Lead us not into temptation.'"

"O dear," sighed Johnny; "then I wish I was at church."

"Come," said Allan, "I will preach you a little sermon."

"Well," said Johnny, "I will listen."

So Allan took the great Bible, and found this text, which was so easy that Johnny could read it himself: "I am the door."

"Here is a text for a little boy who is four years old," said Allan, "for it has just four words in it, one for every year. The first word is 'I.' That has only one letter in it. This means the Lord Jesus, the good Saviour who loves little children. The second word is 'am.' That has two letters in it. When Jesus says 'I am the door,' of course he doesn't mean that he is the door like that you shut just now; but this little sermon is to show you how he is like a door. The third word is 'the,' which has three letters. Jesus says *the door*, because there is only one door into the kingdom of heaven. The fourth word is 'door,' which has four letters in it. A door lets people into the house; and if there was no door they could not get in. So the Lord Jesus lets his people into the kingdom of heaven; and if it was not for him they could not get in at all.

"A door keeps out the rain and the dogs and thieves; and so Jesus keeps all evil and hurtful things out of his beautiful heaven. Now, when you want to go into a house, you go straight to the door; and so if we want to go into the kingdom of heaven, we must go to Jesus and ask him to let us in."

So Allan knelt down, and little Johnny by him, and they prayed to the dear Lord to make them his own good children, so that they might go into his beautiful city when he comes.—*Child's Delight.*

A Little Mission Girl.

A little mission girl knelt down by her bed to pray. She was thinking of her Sunday-school teacher, and of what she had heard of Jesus, and she began to hear a soft voice saying, "Sarah, Sarah, I died for you on the cross. I love you. Sarah, won't you love me?"

This soft voice she heard in her heart, not in her ear; so she began to feel her heart getting warmer, and it whispered to her, "O how he did love me! Yes, I must love him. I am going to begin now." So she said to Jesus, for she knew that it was his voice she heard in her heart, "Jesus, I am only a poor little girl, but I want to love you. It is hard do right, but I want to do it, and I want to come to you."

She got up the next morning, and the next, and the next; and pretty soon the lady she was living with began to say, "Why, what is the matter with Sarah? What has come over her? How nice she keeps everything! and how careful she is! When she takes the baby to nurse she does not drop it, and she does not tell any more lies. What has come over her?"

Ah! she has something in her heart. What is it? Jesus! Jesus! Yes. Who was helping her every day? Jesus. And by-and-by the mistress said, "Sarah has something in her heart that she did not use to have." It was Jesus.

Do not you want to have Jesus in your heart? Do not you want to take him home to your house? He will come if you want him to. Does he not love little children? O yes, dearly.

The Praying Children.

Melancthon, one of the early Reformers, was once very much distressed and cast down about the cause of God; but one day, when taking a walk, he heard some children's voices, and listening, found they were engaged in prayer for the great work of God. He at once returned to his brethren, and entering the room exclaimed, "Brethren, take courage, for the children are praying for us."

Let prayer be the key to the morning and the bolt of the evening.—*Matthew Henry.*

From W. H. Whitman.

Galesbury, Ill., August, 1869.

Br. Storrs: In the Christian hymn book, on pages 8 and 9, we find the following remarks by Alexr. Campbell, "No exercise of social worship is more delightful, solemn, or sublime, than singing the praises of the Lord. And when we address him in sacred song, care should be taken that the substance and form, or the matter and manner of song, be such as will be acceptable to him." . . . "Our Christian psaltersare are in general a collection of every thing preached in the range of the system of the people who adopt them. In other words, they are our creed in metre, while it appears in the prose form in our confessions."

The above we believe to be true. Now let us look at a hymn found on page 471 of the new Christian hymn book. The third and fourth verses read as follows:

"Shall aught beguile us on the road,
While we are walking back to God?
For strangers into life we come,
And dying is but going home.

"Welcome, sweet hour of full discharge,
That sets our longing souls at large,
Unbinds our chains, breaks up our cell,
And gives us with our God to dwell."

The above is very fine poetry, and is sung to a very fine tune; but the theology would not be pleasing to God, our maker. Look at it. We all come into life strangers, (and this is God's work, for no one would claim that the devil made us) and dying is but going home to dwell with God. Now who performed the best deed in the beginning, according, to the above theology, God or the devil? God put man here a stranger; then the devil brings death along and sends him back home to dwell with God! David says, in His presence is fulness of joy, and at his right hand are pleasures forevermore. Now the devil is the cause of our going to this good place, according to the hymn book.

But look at it from another stand point. Whatever death is, the reversal of it would be a resurrection. The devil brought sin into the world, sin brought death, and death sends the Christian home to dwell with God. Now Jesus will reverse this if there is to be a resurrection. "He binds up our chains, builds up our cell, and takes us from our God to dwell." If this is not dishonoring God, robbing Christ, and exalting the works of the devil, we would like for some learned divine to tell us what it is.

Again, on page 618 we find the following.

"Death is the gate of endless joy,
And yet we dread to enter there."

Here is more of their creed in metre. Now if death is the gate of endless joy, we ask in all candor who made it (see Rom. v., 12), God or the devil? How learned men can become so blinded in theology, and then continue to blind others, is a curiosity to us. May God help to see their error, and turn from it and learn and teach the truth as it is in Jesus, is our desire and prayer.

From S. E. Hoffman.

Minneapolis, Minn., Aug., 1869.

Br. Storrs: Happening one evening to enter the house of one of my Br. M. E.'s, who had that day been visited by a travelling Eld. and his lady, who were about to take their departure, and of course had to have prayer before leaving; and as I was invited to tarry, I took a seat. The chapter read and expounded was Heb. vi., and I will give you his explanation of the first verse. "Therefore, leaving the *principles* of the doctrine of Christ, let us go on unto perfection." This needed a lengthy explanation. He said; some had a great difficulty in understanding this passage of Scripture; to leave the principles of Christ, and then go on unto perfection, they could not understand how that could be. But said he, it's easy understood if we just understand the apostle's meaning. (Of course, not what he said, but something else.) Well, to go on. He laid down his Basis, that the apostles adopted the synagogue form of government; and so this was what the apostle meant, in leaving the principles of Christ, to leave that old Judaism that they had adopted and go on to perfection.

I talked some to myself; but as it was a new and difficult passage to me, that had not come to my notice, I thought silence, without questions, would be the best policy. But said I to myself—Is not this putting words into Paul's mouth that he did not say? If Paul had meant for them to leave the synagogue form of government, why did he not say so in plain terms, instead of saying, to leave the principles of Christ? But again; rolling the thing over in my own mind, what is the meaning of the word principles? Why, fundamental truths. Well then, that must be the most important truth. What, did Paul advise the Hebrew congregation to leave the fundamental, most important truths behind, and then, of course, take the less important ones and go on to perfection! There must be a mistake here. Paul had better sense than that. True enough, Eld., it needs patching and daubing and explanations, too; but I can't receive your explanation as my M. E. brethren do.

After prayer I hastened home, took up the Emphatic Diaglott and there read, "Therefore leaving. . . the beginning of the anointed word, towards the perfection we should progress;" etc. This throws light on the passage; this does not need patching, daubing or explanations; it is simple and plain; the beginning of the word of Christ that was preached by Paul.

Now, see what the apostle tells us is or was the beginning of the anointed word. "Not again a foundation laying down for reformation from dead work, (or, works causing death) and of faith in God, of dippings, teaching of laying on of hands, of a resurrection of dead ones, and of a judgment age-lasting."

Here is what the beginning of the anointed word was. Now then, as much as to say, you have examined all these points of the word, you have investigated them to your satisfaction, you are now settled and confirmed in them; now, then, for the present, go on for practical holiness, loving God with all the heart, mind and substance, and thy neighbor as thyself; see that you love one another fervently with a pure heart. I believe this to be near the truth; for without practical holiness the teaching of doctrines are but as sounding brass or a tinkling cymbal. But the sound "orthodox" can't afford to dispense with the old translation; though there are difficulties in it that puzzle the mind to find some way to solve, and then it may be as unsatisfactory as to say the moon is the sun.

Why is it that the whole orthodox family seems intent on contending for inspiration for that old English version, every word of it? Is is not because they suppose on that they can better build up the inherent immortality than on any other translation? Are they aware "they have made a covenant with death, and with sheol they are at agreement?" Isa. xxviii., 15. In this place you cannot get one of them to listen a moment, or hardly look inside of any new translation; except what they call the "low class," who will attentively listen; and I hope that e'er long will bring forth fruit to the glory of God. O, how I thank God that I have been brought to see that there is no Life out of Christ. Let this doctrine sound from the rivers to the end of the earth; and I believe it eventually will right all errors, and whatever is opposed to Christ, and lay them all down for Life only in him.

Four Lessons from a House Top.

By Mrs. Julia P. Ballard.

"Had you noticed the top of that large new building from your room?" said a friend who stood at my window a few days ago.

"No," said I, looking out at once; when the new dome and finished turrets of a public edifice appeared in the distance against the sky.

"How delightful it would be," said one, after looking at it a moment, "if we could get, now and then, even that much of a glimpse of the Celestial City. How it would strengthen our faith!"

"By faith John saw more than such a glimpse," was the reply: "even the whole city. The 'New Jerusalem coming down from God out of heaven.' If we look less earnestly at the things which are seen and temporal, we shall see more vividly with the eye of faith those which are unseen and eternal."

The words fell pleasantly upon my ear, and the little glimpse of that beautiful dome becomes very precious to me day after day; always reminding me of "the city without foundations whose builder and maker is God." And as I should probably not have noticed this building's top above the crowded mass of houses between, had it not been pointed out to me by a friend, so, I thought, may many fail of getting a glimpse of the heavenly mansion, unless some one used to "looking beyond" point them out with a word of interest and love.

"I wish I could see more of it," I said to myself, looking upon the very little portion of my favorite dome, one day; but contented myself with the wish, with no thought of its being possible without the long walk which should bring me to the building itself. When, lo! a day or two after, having taken my work to a chamber above my own, I chanced to look out of the window, and there against the sky stood out the whole finished top, with every pointed turret and carved ornament perfect, to the very roof itself.

"I wished to see more of it," I exclaimed with delight, "and I can from a higher point of view! The higher we rise from the plane of earth, the further glimpses shall we get of the glories beyond."

A few days later a beautiful sunset was reflecting a soft carmine flush over the sky. I looked from my window and the favorite turrets were bathed in the sunset glory. It was beautiful beyond the power of words to paint; and a voice whispered, "If you would see the brightest, richest glories of the world beyond, look at it in the true light shed over it by the sun of Righteousness—that has no parting beams."

So my four lessons were:

Look and *See.*
See and point out to others;
Rise higher, and see more clearly;
Look in the light of the true sun, and see the highest beauty and glory.—*The Advance.*

Interesting Testimony.

"The mission of the ancient prophets, of Moses and of Jesus, has been confirmed by many splendid prodigies; and Mahomet was repeatedly urged by the inhabitants of Mecca and Medina to produce a similar evidence of his divine legation; to call down from heaven the angel or the volume of his revelation, to create a garden in the desert, or to kindle a conflagration in the unbelieving city. As often as he is pressed by the demands of the Koreish, he involves himself in the obscure boast of vision and prophecy, appeals to the internal proof of his doctrine, and shields himself behind the Providence of God, who refuses those signs and wonders that would depreciate the merit of faith, and aggravate the guilt of infidelity. But the modest or angry tone of his apologies betrays his weakness and vexation; and these passages of scandal establish beyond suspicion the integrity of the Koran. The votaries of Mahomet are more assured than himself of his miraculous gifts, and their confidence and credulity increase as they are further removed from the time and place of his spiritual exploits."—(*Gibbon's Decline and Fall*).

Ockley, a very unprejudiced writer, observes that "when the impostor was called upon, as he often was, to work miracles in proof of his divine mission, he excused himself by various pretences, and appealed to the Koran as a standing miracle. . . . There was no proof of his visions or intercourse with angels beyond his own assertions; and on the occasion of the pretended night-journey to heaven, Ayesha testified that he did not leave his bed."—*Selected by* F. H. Burbank.

Philadelphia, Penn.

The Imprisoned Austrian Nun.

While passing in the neighborhood of Cracow on Friday last, I heard that the whole town was in a ferment, owing to the following shocking story that was just coming to light, and to which further particulars are now added. The papers have since been full of it:

A few days ago an anonymous letter, apparently written by a woman's hand, reached the Court of Correction, stating that in the Carmelite Convent a nun, named Barbara Abryk, had been kept for years walled up in a dark cell. Accordingly, the Vice-President of the Court placed the information in the hands of an officer, who went to the bishop and requested an admission to the convent. The bishop represented that it was sure to be all an invention, but that since the Court pressed it he would allow it, and thereupon handed the officer to a priest.

The nunnery of the Carmelites stands prettily situated in a suburb of the town, and close by are the botanical gardens and the promenade of the observatory—a favorite resort of the inhabitants of Cracow; and often and often on fine summer evenings have they passed beneath these gloomy walls without ever dreaming of the sad and terrible tragedy that has been silently passing there for the last twenty-one years.

The officer came to the door with the commission, knocked, and was answered by a portress, to whom he said he had come there to see and to speak to the nun Barbara. The portress drew her breath with astonishment, fell back a step or two, and said it was impossible; but while she was turning herself about to go away, the officer put his hand on her and forbade her, in the name of the law, to stir from the spot. The party then entered and was shown through a long corridor to the room of Sister Barbara. It was a cell eight by six feet in size, next the sink; the window had been walled up, and a narrow chink furnished the only aperture through which, now and then, a ray of light fell upon the gloomy prison. I go on in the words of a Vienna paper.

In a dark, stinking hole, on a heap of straw, sat, or rather cowered, a naked, wild-grown, half-witted woman, who, at the unusual appearance of light and human beings, dropped her hands and implored piteously, "I am hungry; pity me, give me meat; I will be obedient." This dungeon, with its little straw and much filth, and a dish of mouldy potatoes, without fire, bed, table or even chair, which no sunstreak cheered or fire blaze ever warmed, had the inhuman "Sisters" chosen as the dwelling-place for their should-be companion; there had they imprisoned her year after year since 1848. For twenty-one years did those dreadful Sisters pass that cell, and to none of them had it ever entered to take compassion on their poor victim. And now, half human, half beast, with her body covered with dirt, with her legs shrunk and withered, with her head squalid, diseased, year upon year long unwashed, a terrible being revealed herself, such as Dante himself, with all his powers, could not have depicted or imagined. So kneeled there that woful victim in the Convent of the Carmelites.

The officer immediately ordered a chemise to be given the wretched creature, and himself went to fetch the Bishop. At the sight of the poor sufferer the Bishop was deeply moved, called the nuns together, and, reproaching them violently for their inhuman treatment, said, "Is this your sisterly love? Is this the way you think to come to heaven, furies, not women?" And when they would have excused themselves, "Silence, miserable ones! you who disgrace religion, away from my sight!"

He suspended them, and then the Confessor and the Lady Superior talked of breaking up the nunnery, and sent Barbara to be clothed and fed. While she was being led away, she asked, anxiously, "Won't they take me back again to my grave?" and inquired why she was shut up there. "I have broken my vows, but these, these," darting wildly round, and glaring furiously on the Sisters, "are no angels." Then, springing at the Confessor, she shrieked, "You beast!"

On examination the Lady Superior said she had shut up Barbara on the doctor's recommendation, in 1848. The present doctor, who has held the position seven years, stated that he had never even seen Barbara once.

In the evening the poor creature became wilder, and it was settled to move her next day to the madhouse. On Friday, therefore, the 23d, the commission came again to take her away. On seeing the sunlight and green grass of the convent garden she convulsed with extreme joy, and when one of the Sisters who accompanied her to the gate ran out, when the others turned back, embraced and kissed her, she was so touched with the strange sympathy that she implored the author of it to come away with her, and incessantly called for her afterward on the road. The fresh air was too much for her, and during the journey she fainted.

In her new home Sister Barbara was provided with everything comfortable, but at first she kept frequently rising from her bed to lie on the bare floor, as she had been used. Since being properly washed and dressed, the wildness has quieted down, and the doctors have hopes of eventually restoring her to her senses.

In the meantime, from the time of the first visit of the officer, the knowledge of this awful revelation began to spread abroad and create a sensation of indignant horror throughout the whole town. On Friday morning hundreds of people had assembled before the convent, smashed all the windows, and crying, "Away with the nuns," had already broken into the interior, when a body of soldiers arrived in time to protect them. On Saturday the same thing was repeated, in spite of adjurations of the papers to the people to wait calmly. By the evening two detachments of soldiers had been called out, for the mob, which had swelled to 4,000 people, after doing what more mischief it could to the Carmelite Convent, went off to attack that of the Jesuits and that of the Franciscans. It was a critical hour for the whole monastic orders of Cracow.

The Jesuit rector was insulted, many Jesuits wounded with stones, and every pane of glass in the monastic house was broken to pieces. For these manifestations of their indignation an immense number of people have been arrested, but a large petition has been sent up to the Town Council to remove the Jesuits and Carmelites out of Cracow.

Far into Sunday morning the disturbances were still going on; later in the day the Lady Superior and her assistant were taken under a military escort to be kept in ward, in order to appease the people. Solders, however, still patrol the town.—*Vienna* (*July* 28) *Correspondence of the London Times.*

Freezing the Brain.

The great discovery that the brain of a living animal could be frozen, and afterwards could recover, was made by Dr. James Arnott, who solidified the brain of a pigeon by exposing it to a freezing mixture. Here research stopped, because with an ordinary freezing mixture it was not possible to act on individual parts of the organ; but the importance of the discovery is not the less on that account. It was a marvellous revealing. Think what it was? Here was a living organ of mind, a centre of power, of all guiding power, of all volition. It took in every motion of the universe to which it was exposed. It took in light and form and color by the eye; it took in sound by the ear; sensation and substance by the touch; odor by the nostril; and taste by the mouth; it gave out, in return or response, animal motion, expression—all else that demonstrates a living animal. With it the animal was an animal; without it the animal was turned into a mere vegetable. And this organ, the very centre and soul of the organism, was, by mere physical experiment, for a time made dead—all its powers ice-bound. And this organ, again set free, received its functions back again, and, as we know now by further observation, its functions unimpaired. Surely this was the discovery of a new world.—*Dr. Richardson, F. R. S.*

Freddy, a fair-haired youngster of four summers, the other day, after being for some time lost in thought, broke out thus: "Pa, can God do anything?" "Yes, dear." "Can he make a two-year colt in two minutes?" "Why, he would not wish to do that, Freddy." "But if he did wish to could he?" "Yes, certainly, if he wished to." "What! in two minutes?" "Yes, in two minutes." "Well, then, he wouldn't be two years old, would he?"

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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INTERPRETATION.

MUCH is said about it; many are the charges made against it; but still each one seems to think that he has a perfect right to his own way, and perhaps if questioned about it will think he is very much abused. While talking with some men in a friendly way upon scriptural questions we find that they are very easy to get along with until a difference of opinion occurs; then look out. We were very much amused, a short time ago, with a conversation which took place between two *parties* who differed somewhat in opinion, and soon discovered the "Knock down" argument brought in; upon which one party began to "back out" by making blind statements, or in other words, statements with no sense at all in them, in order to discover whether his opponent really understood his own premises, or whether, in the highest sense of the word, he was *prejudiced*, and was completely surprised to find that even one of the wise ones only had a kind of a patched up theory, made up of extremely "old cloth," which nothing could protect from the mighty pull made upon it except such arguments as are fully calculated to "brow beat." Hear them: "You don't know *nothing*." (I wonder what, Br. Phelps would think of that?) "What makes you talk like that?" "There, don't twist the Scriptures like that." "Wouldn't snap my finger for all the religion you've got," etc.

But again: another charge is this, "Ah! when every thing is not according to their idea then the interpretation is wrong." It is said, that "People who live in glass houses must not throw stones." Suppose we look among the Advent preachers as a class. I am very much afraid that this failing would be found to apply to every one of them. It is but a little while ago that we heard one finding fault with "that comma" in Luke xxiii., 43, and then the "Rich man and Lazarus;" next a contention about "*Rauch*"—"*Pneuma*," etc., until we came to the conclnsion that we had better set some one to work to prepare a new translation especially for us, (for it is very evident that King James did not get the right men together when he ordered the translation of the Scriptures into the English language to suit the varied wants of all people,) or else stop the continual battle of charges made against each other of unfairness in interpretation.

Said one, "We have a plain positive declaration in John that the dead must all be raised to life." But wait a moment, friend; did you say *life?* "Yes?" But I thought Adventists said that damnation, meant "Eternal death." "O! what is the use of talking like that? you have to twist the Scripture."

So it goes. I do not intend this article as proof of anything, but only to show how things work. Again. Rom. viii., 11 reads, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall ALSO quicken your mortal bodies." Now what does it teach? First that Christ was raised from the dead, (physical death), i. e., from the grave, *hades*. Secondly, that if the Spirit of God dwell in you, he, or it shall ALSO, (now this little adverb is worth everything right here), quicken (make alive) your mortal bodies. We are told, by a recent writer, that the above text, all of it, relates to a quickening in this life from a state of deadness in sin. What! monstrous! can it be possible after all that we are mistaken? Says the Scripture, in so many words, Christ was raised from the dead. We have always supposed this meant what it says. But, says one, you are mistaken; you have been twisting the Scripture; it means that Christ was raised from a state of being dead in trespasses and sin. *Like* as he was raised, *also*—in like manner—ye shall be.

A Baptist minister told us, some time ago, that Christ died, "dead in trespasses and sin." We denied the charge, and do now repeat the denial; and we have no inclination whatever to turn back to orthodoxy at present.

Now, to our mind the 10th and 13th verses settle the whole matter. Let us see. "And if Christ be in you, the body is dead *because* of sin." Not *in* sin: but, because "Death passed upon all men, for all have sinned." Consequently we must die. No escaping that, unless we are changed. "But the Spirit is life because of righteousness." "Then shall the spirit return to God who gave it;" not immortal, but "Hid with Christ in God; when Christ, who is our LIFE, shall appear, there shall ye also appear with him in glory." Now says the apostle, "But if the Spirit of him who raised up Jesus from the dead, (not spiritual death, but physical) dwell in you, he . . . shall ALSO," (ah, here we have it; i. e., in like manner, or likewise) "quicken"—or make alive—"your mortal bodies"—which are dead because of sin, not in sin. Some render "mortal bodies" "dead bodies." "Therefore"—here we have a conclusion drawn by the apostle—"Therefore, brethren, we are debtors not to the flesh to live after the flesh." Why? "For if ye do, ye shall die." How? morally or physically? "But if you, through the Spirit, do mortify the deeds of the bod ye shall live." How? spiritually or really? The answer to the above questions will be given at once: really, or physically. Very well; but how do we so understand the Scripture? for here is a *positive* declaration that if ye do so and so "*Ye shall live*." What does this mean? Does it mean that we shall live and not die? No: for the apostle said we must die; we could not escape that. Well, then, something is lacking; let it be the translators or the interpreter that is at fault. As the sentence stands, it does positively declare that "*Ye shall live*." Now, if we had immortal souls we should have no trouble; for we could just say that the "Death that never dies" is meant; or, "Dead in trespasses and sins." But as we lay no claim to orthodoxy, we cannot take shelter under its wings, and are obliged to shift for ourselves; and says one of our Advent preachers, the text means that, "Ye shall live—again." O, that is it! Ah, I see! Ye shall live *again* after you are dead, if you do so and so. Granted: but let us see: "For if ye live after the flesh ye shall die." But there was an addition made to the last clause of the verse by our friend. Please give us the same privilege. Nay more, we claim it, and put your addition together with our own and read—"For if ye live after the flesh ye shall die"—and not live *again*; "but if ye through the Spirit do mortify the deeds of the body ye shall live"—*again*. Here we have the thesis and antithesis; both are plain; but we leave it.

Again. They are asked to produce one Scripture that will prove that a wicked man will live again. Says the opponent, "When you say challenge me, you challenge Christ." Very well; produce the text. "What did Christ mean when he said to Caiaphas, 'Ye shall see the Son of man . . . coming in the clouds of heaven?'" Why, I understand that Christ was being examined before the High Priest, and the high priest spoke for all; for, said he, "What need have WE (plural) of further witnesses?" But, says the opponent, "He means the high priest alone." (Lord deliver us from unreasonable men). Well, let it stand so; and please tell me, in turn, what does Christ mean when he says to his disciples, "When YE shall see these things come to pass." "O," says the opponent, "that's nothing: Jesus meant those that lived eighteen hundred years afterward." Wonderful! Why, I want to know? Well, I will give up. Indeed I supposed *ye* meant *ye*; but let it go for the present.

These men who charge others with inconsistency perhaps are guilty themselves. A volume might be written on the inconsistencies of men, all claiming the right of interpretation for themselves; but generally very unwilling to allow that right to others. We entreat all to give us the same privilege which they claim and so freely take; and remember, after all, we are but fallible men.

L. F. MOORE.

SOMERSVILLE, CONN., Aug., 1869.

THE GOSPEL.

"In thy seed shall all the nations of the earth be blessed." Gen. xxii., 18.

HAVING shown in a previous article, "On the Scope of God's Purpose in the Gospel of the Kingdom," that the gospel means good news, and *always* pertains to the kingdom which was prepared when the world was made, and which is now in rebellion, and which is to be restored to loyalty in the time of Restitution of all things, spoken by the mouth of all the holy prophets since the world began; and having shown also, in another article, "On the Nature of that Kingdom," that it was prepared by Him whose work is perfect, and whose purposes change not; that in that preparation, the elements of the kingdom were distinctly brought out, and their objects definitely stated; that the earth was to be the *place*, and earthly men the subjects, and the law given to Adam was to be the *law* of the kingdom, and God who prepared it was to be the supreme Ruler; that this preparation was made for a *perpetual* kingdom, and that the reason why the preparation for this kingdom was made as it was made, will continue to be the reason why that arrangement will continue forever unchanged, I now propose to explain the gospel of this kingdom.

To understand the gospel, it is necessary to understand, not only the nature, but the condition of the kingdom to which it is applied. In considering my present subject I will notice: 1. That the kingdom is now in rebellion, and subject to the curse.

The punishment for transgressing the law of the kingdom was death, "Thou shalt surely die." Adam sinned. God explained his punishment, "Saying unto the woman, I will greatly multiply thy sorrow and thy conception. In sorrow shalt thou bring forth children. And unto Adam he said, Because thou hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

To secure the execution of this penalty, the Lord excluded him from the tree of life, lest he should eat of it and live forever. When sin is finished it bringeth forth death. The end of sin is death. All the days that Adam lived were nine hundred and thirty years, and he died. He died so as not to live.

Paul applies this death to all men. "As by one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned." Rom. v., 12.

Thus it is that Adam introduced rebellion into the world, and subjected himself and his posterity to the curse of the law. This is the present condition of the kingdom; and it is to this condition of the kingdom that the gospel pertains.

There *must* be a kingdom before there could be a rebellion. The rebellion must occur before the gospel could be needed. The gospel then, must have reference to the kingdom in its rebellious condition, and provide for its restitution to loyalty. The good news can be only in the direction of removing the curse. There can be no other good news possible. 2. My text comprehends the whole gospel.

This is shown by both the Old and New Testaments. It does not specify all the promises made to Abraham, but it comprehends them all. God made promise to Abraham, saying, "I will bless thee; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." Gen. xii., 3. This promise was confirmed by an oath to Abraham. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, that in blessing I will bless thee, and in multiplying I will multiply thy seed; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed." Gen. xxii., 18.

This same promise was repeated and confirmed to Isaac: Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and in thy seed shall all the nations of the earth be blessed," Gen. xxvi., 3, 4.

And to Jacob the Lord said, "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and in thee, and in thy seed shall all the families of the earth be blessed." Gen. xxviii., 13, 14.

This promise reveals God's purpose in the gospel, and is the foundation of the hopes of the prophets, Jesus Christ, and the apostles. It is on account of this promise, made to Abraham, and confirmed to Isaac and Jacob, that God is called the God of Abraham, and the God of Isaac, and the God of Jacob.

The seed of this promise was to be blessed, and inherit the land promised to Abraham, and possess the gates of his enemies, and bless all the nations of the earth.

Concerning this seed the Lord swore unto David, saying, "I have made a covenant with my chosen. I have sworn unto David my servant. Thy *seed* will I establish forever, and build up thy throne to all generations. His seed shall endure forever, and his throne as the sun before me." Psa. lxxxix., 3, 4, 36. The seed of Abraham and the seed of David are the same. "The book of the generation of Jesus Christ, the *Son* of David the *son* of Abraham." Matth. i., 1. He who is the Son of David is also the the son of Abraham. Before Jesus was born, the angel said to Mary, "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David." This will be done in remembrance of his mercy, as he promised to Abraham and to his seed forever—to fulfil his holy covenant, the oath which he sware to our father Abraham. Luke i., 32, 55, 73. Christ was raised from the dead to fulfil the same promise. Acts xiii., 32; and he will sit upon the throne of David to fulfil the oath which God sware unto David. Acts ii., 30. "Now to Abraham and his seed was the promise made, which seed is Christ." Gal. iii., 16. Then all things pertaining to the life of Christ, and to the resurrection of Christ, were to fulfil the promise made to Abraham.

Paul preached the promise made to the fathers as the hope of God's people, saying, "When God made promise to Abraham, because he could swear by no greater, he swear by himself. . . . Wherein God, willing swore abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things," (the promise and the oath) "in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold of the hope set before us," in this promise and oath.

Paul says again, that this promise, which was confirmed by an oath, is the gospel. "And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, In thee shall all nations be blessed." Gal. iii., 8. Our text then, is the gospel. It comprehends all of God's purpose in relation to the kingdom. It is what Paul preached, and he says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. i., 8. Thus we are referred to the promise contained in our text as the gospel, by the authority of the whole of the New Testament. All that pertains to Christ is for the fufilment of this promise; and all that is comprehended in the hope of God's people, is derived from this promise.

We come to our text, then, with all assurance from the word of God, that it is the gospel; that it comprehends all of God's purpose relative to this world, or his kingdom, which is now in rebellion. We stand upon this rock, as the immutable purpose of God according to the whole record. Let us brush away all the sand, that we may stand upon the naked rock. We are safe here, and here *only* are we safe.

The promise: What does it mean? Let us analyze it.

1. What are the elements of this promise? The *seed*, the *nations*, the *earth*, and the *blessing*. Each of these elements is essential to the promise. Without the seed the promise could not exist. Take away the nations, and no promise is left. Remove the earth and the foundation of the promise is gone. And leave out the blessing, and the object of the promise is gone. Hence the premise cannot exist without all of these elements. They make the promise. They must all stand or fall together. Then we are sure that the gospel comprehends the *seed*, the *nations*, the *earth*, and the blessing. We have not gone away from the promise. It must be so. The *Seed* represents that class who are to become the heavenly by a resurrection from the dead, The *Nations* represent all the inhabitants of the earth who are earthy, and who will always remain earthy beyond the resurrection of the seed. The *Earth* is the place where the nations live, and the Blessing is the *work* of the seed, or what they are to do.

The history of these four elements of the promise made to Abraham, is all that the Bible contains. There is nothing outside of it or beyond it. They must all continue as long as the promise is of force. The promise must be of force as long as the *seed*, the *nations* and the *earth* exist.

2. What relation do the elements of the promise sustain to each other?

The seed shall bless the nations of the earth. The relation of the elements to each other cannot be changed without destroying the promise. The seed must always bless the nations. The nations must always be blessed of the seed. The earth must always be the place where the nations live, and the blessing must always be the work of the seed in behalf of the nations.

3. What is the final end of this promise? What does God design to accomplish by it? What will be the condition of the world, or the kingdom, when its final end shall be reached?

1.) All the nations of the earth shall be blessed. This is what shall be done. This is the very *object* for which the promise was made. Is there nothing better than this contemplated in the promise? Nothing better. This will be the final condition of the nations, or inhabitants of the earth. They will always be the inhabitants of the *earth*, or *earthy* inhabitants. They will be blessed in the highest sense of blessing. The *wrongs*, the *suffering*, the *death*, and the *curse*, which now afflict them, will afflict them no more. Every possible annoyance will be removed. Instead of being cursed as now they will be blessed with all the prosperity spoken of by the mouth of the prophets, as long as God's purpose in the gospel endures. This is the final thing promised in the gospel. 2.) This end will be accomplished by the seed of Abraham.

It is the seed that is to bless the nations. The seed will fulfil the promise made to Abraham, and the oath which he sware unto David. It is the *seed* that will effect the restitution of all things spoken by the mouth of all the holy prophets. Thus, we have found in our analysis of the text.

(1.) That the promise contains fonr elements, which are essential to the existence or validity of the promise; that they can neither be increased nor diminished without destroying the promise; that all the elements must stand or fall together; that the elements must exist as long as the promise is of force, and that the promise must be of force as long as the seed, the nations, the earth and the blessing exist.

(2.) That these elements must always sustain the same relation to each other that they do in the promise, and that they cannot be changed without destroying the promise.

(3.) That the final thing in the promise is, that all the nations of the earth shall be blessed. These nations being composed of earthy inhabitants.

(4.) That the means of blessing the nations, will be the seed of Abraham. The seed will be made "the heavenly" before they will commence to do this great work.

4. Will this promise ever be changed?

Never. It is one of the immutable things, in which it is impossible for God to lie. His purpose as expressed in the promise will stand. He will not lie unto Abraham or unto David.

5. Does this Gospel meet the necessity of the kingdom, which is now in rebellion, and under the curse?

It does. The time was when there was no rebellion in the kingdom. This promise assures us that the time will come when all nations shall be restored to loyalty, and be blessed, and serve him. The time was when there was no curse in the kingdom. This promise assures us that the time will come when there will be no more curse in it, but blessing. Then this promise is truly the glad tidings of the kingdom of God.

Is there any better thing described in the Bible than that *all* the *nations* of the earth shall be *blessed?*

Is there any other way provided to bless the nations, than by the seed of Abraham?

JOEL A. SIMONDS.

GRAND RAPIDS, Mich., Aug., 1869.

THE FATE OF PAPAL ROME.

BUT how foully has she fallen! Well might St. John, as he beheld, be confounded with a great amazement! "A city of blood" is she in very deed. Drunken with blood, with the blood of the saints, the martyrs of Jesus. We have read the sad details of the persecutions of Pagan Rome, of the cruelties of Nero, Domitian, Diocletian, Julian, and others of infamous renown. But where Pagan Rome hath slain her thousands, she of the Papacy hath slain her tens of thousands. Bear witness ye martyrs of Piedmont; ye Vaudois, ye Albigenses, illustrious heroes in the annals of the human race. Attest, ye scathing flames, ye tormenting racks of most refined cruelty. Ye murderers of the Inquisition, Jehovah is about to make inquisition for the blood of his slain!

Torquemada, who held the office of Inquisitor-General for fourteen years, used to make his boast that he had burned alive with august and solemn pomp, no fewer than six thousand heretics. The execrable Duke of Alva glorified himself in having butchered thirty-six thousand in the Netherlands, who had committed no other crime than protesting faith in Jesus. By the *auto-da-fé* of the Spanish Inquisition there perished by deaths of untold horrors, one hundred and fifty thousand of the noble confessors of Jesus. How shall we recount the horrors of St. Bartholomew's Eve, or of the Irish massacre in 1641. One million bled in France, a million more in Spain! and in other nations thousands, myriads more. These are thy noble witnesses, thou King of kings. They shall not be forgotten of thee! The city of blood is about to come into remembrance before thee, and receive at thy holy hand double for all her sin.

Where is Popery in this last drama? Behold the harlot in her shame! For twelve hundred and sixty years has she played her part, decked out in meretricious tawdriness, alluring the world to ruin, death, hell. Behold her sad career during the last twelve hundred and sixty days!

Her end is very nigh; widespread is the impression that Pio Nono is to be the very last of the Popes. We are told that, of the numerous niches in the walls of St. Peter's at Rome, made for the reception of the statues of the Popes, only one remains to be filled up. Filled up also is the cup of her iniquities, even to overflowing, and her time is short, very short. All agree that she hath well-nigh filled up the measure of her days; her twelve hundred and sixty years of crime. This merciless murderess, foremost among persecutors, is about to be repaid with full requital, with Jehovah's "double," for all her sins. Soon shall the shrill trumpet utter forth its clarion call. The monster dragon, by whose power she hath asserted her universal *catholic* pre-eminence, shall cast off the queenly rider, and plunge her headlong into ruin and woe. Volcanic fires shall do Jehovah's bidding. Vesuvius is very nigh; Ætna is not far away; volcanic agency is at work in the doomed land around the last great metropolis. Subterranean fires even now are sapping and mining the foundations. There shall be earthquakes in divers places premonitory of woe. There shall be most strange commotions of the sea. At length the pent-up fires of earth, stored up for this, the day of Jehovah's anger, shall burst forth, and what was but yesterday, the sumptuous, luxurious mart of commerce, the giant metropolis of the world, filled with life, with wealth, with crime, shall be a huge blazing mass of ruin, vomited forth as a most loathsome thing from the crater of a strange volcano; and cities far away shall totter at her fall. The waters of the Mediterranean Sea, but lately cerulean, clear, to a third of its breadth, are strewn with wreck, with gory carcasses, "even as the blood of a dead man." Its harbors, but yesterday filled with the iron fleets of remote lands, freighted with supplies—those harbors are now surging with boiling billows "incarnadined" with death. Alas! alas! for that great city! She shall indeed come into the remembrance of an avenging God. Her golden cup shall become a cup of trembling, a vial of unmixed wrath. Instead of wine, this cup is filled with blood. Instead of mirth and revelries, are confusion and trembling; and then, in one hour, a crash of irretrievable ruin. Alas! for the panic-stricken world! Dreadful shall be the consternation; loud shall be the wail. But louder still shall be the shout of victory, the prolonged acclaim of the Lord's redeemed. The crimsoned waves shall roll into the deep the carcasses of the many slain, stricken down by the arrows of the Lord; a sea of death shall settle over that great city, that has been guilty as Sodom, and abandoned as Gomorrah. Thus terribly shall Babel fall. In *an hour* her plagues come; in *one hour* shall her magnificence be despoiled, her marvellous riches be brought to nought; in *one hour* shall the populous, the luxurious city become an utter desolation. She shall expiate her witchcrafts by being burned alive on the pyre of her magnificence, and none shall deliver her. Then shall be chanted forth this strain from an ancient lay:

"In a moment, in one day,
Come upon thee these two things—
Childlessness and widowhood;
According to their perfection,
They have come unto thee.
In the multitude of thy sorceries,
In the exceeding might of thy charms,
Come on thee doth evil;
Thou knowest not its rising:
Desolation cometh on thee suddenly;
Thou knowest not."

Loud and widespread shall be the lamentation upon earth during the brief remnant of the time of the end. "Weeping and wailing they shall cry, Alas! alas! for that great city. Wherein were made rich all that had ships in the sea by reason of costliness, for in one hour shall she be made desolate."

"Rejoice over her, thou heaven;
Ye prophets and holy apostles;
Your blood hath Jehovah avenged."

Direful have been the alarm notes of these trumpets of warning. Terrific have been the outpourings of these apocalyptic vials of woe. Say not that any such can ever have been poured out upon this world of ours during the past dispensation of mercy and salvation. Nay, rather, they are the skirmishers of Jehovah's fierce army of sore judgments; the prelude of the world's catastrophe; the inauguration of the great and terrible day of the wrath of the Lamb.—*The Rainbow.*

LIVING EXISTENCE.

WE take the following extract from the work of Rev. Edward White on "LIFE IN CHRIST," of which we spoke last week in our remarks on the movement of the English mind on the Life question. Mr. White says:

It would be endless to enumerate the passages of Scripture in which the bestowment of *Life* is declared to be the grand object of the constitution of Christ's mysterious person; and of his death and resurrection. "God so loved the world as to give his only-begotten Son, that whosoever believeth in him should not perish, but should have everlasting life." "I give unto my sheep eternal life, and they shall never perish; neither shall any man pluck them out of my hand." "He that hath the Son hath life, and he that hath not the Son hath not life."

Now we trust it will not be thought too much to observe, that this great distinguishing title of THE LIFE-GIVER harmonizes, in a very remarkable manner, with the doctrine, that in Adam the world lost its prospects of immortality. The result of being driven out from the Tree of *life* to Adam, was not merely unhappiness, but physical dissolution; and therefore it seems to be only carrying out the analogy, if we suppose that the *life* which the Redeemer bestows is the opposite of the physical *death* which trangression brought in. If mankind already possessed, through the Divine constitution, the attribute of everlasting life, if every man were by nature immortal, it cannot be admitted in the *proper* sense of the term, that the Messiah was the Prince of life and the author of immortality. His title, as the Life of Men, must be understood as being applicable to him only in a metaphorical sense, as the giver of happiness, without any reference whatever to eternal life properly so called. But when we recollect that the gospel itself is ever represented not merely as an instrument for operating on mind, but for regenerating, recovering, and redeeming the entire dissolved human nature (see Rom. viii., 23), we seem obliged to refer this appellation of Christ to his character as the restorer of that eternal life to the world which consists in the everlasting existence and conjunction of body and soul.

That this, the plain and natural signification of the term, was really intended by the Spirit of God, appears further from the connection in which it first occurs. The Apostle John fixes the meaning of life to its literal sense, when he introduces the statement—"in him was life"—by declaring that "all things were made by him," clearly with the view of intimating, not that he was the fountain of happiness merely, or of holiness—but of *existence;* that with him was the fountain of life. The terms likewise repeatedly used in contrast with the life-giving grace of Christ Jesus, add fresh force to the conviction that literal life, vital being, is intended. "The thief cometh not, but for to steal, and to *kill*, and to destroy; I am come that they might have *life*, and that they might have it more abundantly." (John x., 10.) And again,—"That he that believeth in him should *not perish*, but should have everlasting life."

From John C. Bailey.

Lynn, Mass., Aug., 1869.

Br. Storrs: I have for some time contemplated stating what I will do to help publish the Herald of Life another year, if time continues. I have to say, "if time continues," because I believe we are living in a time when we may expect the immediate return of our Lord and Saviour, he that is to ransom the sleeping saints from the power of the grave, and change the living ones from mortal to immortality. Oh what a glorious thought seems to fill my whole being when I contemplate being for ever with Jesus and all the apostles and prophets. And here passes through my mind, while writing and thinking of that glorious state of things, the question, Shall I be there? have I that Spirit dwelling in me that raised up Jesus from the dead, without which there is no promise of a future life, or of a resurrection? But, thank God, I have that Spirit witnessing with mine that I am his and he is mine; and when he who is our Life shall appear I shall appear with him in glory. Thank God for this hope; and I feel I can with all my heart adopt the language of the Poet—

"Fly, lingering moments, fly, oh fly,
Dear Saviour quickly come."

I am deeply interested in this, to me, important doctrine of "No Life out of Christ." For it sets the character of God forth so gloriously that one cannot help exclaiming, in the language of the Bible, "God is Love." I am also in favor of publishing the Herald of Life, for which I will do all in my power. I purpose, by God's help, to send you $5 in three months, and another $5 three months after, and more if I possibly can. I feel that it must be sustained, as it is the only source through which we, as believers in the Life views, can communicate and exchange thoughts with one another. We do not really appreciate the value of such a paper as we should if its weekly visits were to cease, and it pass away. I say to all who are interested, take hold: send the needful funds, that truth may be scattered, some good done, and God's name be glorified.

Your Br. in Christ, expecting deliverance soon.

Camp-Meeting in Maine.

There will be a camp-meeting in north Herman, Me., in James Emmerson's grove, east side of the Euenew road, to commence Sept. 13, and hold over the Sabbath. We hope there will be one more general gathering of the brethren in Maine. Come with your tents and bedding. Board and provisions can be obtained, for man or beast, on or near the ground at reasonable rates. Those coming from the west, by boat or railroad, should come to Bangor. The distance from Bangor to the camp-ground is five or six miles, and there will probably be conveyance. The preaching Brn., who may come by boat or railroad, should write Liberty Waterbee, Bangor, who will see them fowarded to the camp-ground. This meeting is to be a free one, without regard to sect or party; there will be no dictating to Brethren what they shall preach, or shall not preach; but it will be left with them and the Lord.

Now Brn. and Sisters, come in the Spirit and with the understanding, come to labor for God: come to greet one another again: and if we cannot all see "eye to eye" now, we will labor on till we all come into the unity of the Faith.

George W. Brown, Orrington,
Joshua Livermore, Bradley,
Liberty Wetherbee, Bangor,
Committee of Arrangements.

Liberty Wetherbee's residence in Bangor, Me., is Centre Street, above Railroad Bridge; or, inquire Humphry's wool store.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice-President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

THE HERALD OF LIFE.

NEW YORK, SEPTEMBER 1, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear nnder what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote there or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

A Few Words to our Patrons.

By the time this paper reaches our subscribers, we shall be on our way to, or be at the sixth anniversary of the "Life and Advent Union;" possibly, on our return before it reaches some of our distant ones. We know many will be anxious to hear the result of our meeting; but we shall be obliged to delay spreading it before them till week after next; so they will not look for the Herald of Life again till then. If a delay of one week is painful to you, how would you feel if discontinued altogether? It cannot be carried on unless its friends use their efforts to extend its circulation by procuring subscribers and the funds essential to that end.

How soon the years roll around; to think, six have passed away since under the "Chestnut Tree," in an open field, a few of the friends of "Life only in Christ" resolved in reliance on God to have a weekly paper in which their views could find a channel to other minds, and to cheer their own hearts; this grand enterprise was entered on, with both hopes and fears. Notwithstanding the trials we have passed through, from some causes, yet through the abounding goodness and mercy of God the paper has been kept right on its way. A few, who were prominent at the outset, have retired for some reason; but their retirement has not retarded, perceptibly, the onward course of the enterprise set on foot six years since; and we have to say, "Thus far, the Lord hath helped us." To Him be all the honor and praise.

The experience of the past has taught the friends of the Herald of Life to rely more fully on God for aid and direction than on any human agency, however desirable such agency may be. The Lord has given help and strength even in the most trying hours of the Herald's life; nor has it seemed to falter for the want of needful help, pecuniary or otherwise. The time however has come when additional help and energy should be employed in the department of the Tract enterprise, connected with the issue of the Herald. The labor in this department has greatly increased in the last eighteen months; and the call for tracts imposes a labor on the Editor from which he ought to be relieved, that he may devote his time and strength exclusively to his proper editorial duties.

For this purpose a tract fund should be raised sufficient to enable the "Board of Managers" to employ a suitable person in that work; who could also keep the books and attend to the mailing department in general.

The Editor thanks his friends for the generous manner in which they have borne with his faults and sustained him in his work. Years are multiplying on him; and you will be the judges whether he shall continue to labor in the position he has occupied, or in some less responsible one. May the Lord direct both him and the "Union" to that course which shall best promote the "Life and Advent" cause.

Many thousands of Tracts have gone from our office the year past, sold or given away; and all done at a trifling cost to the "Union;" none, in fact, of its funds have been used for that purpose excepting about $200 paid Br. Burbank; and nearly half of this sum was for aiding in the mailing department of the Herald.

The reports from such as have bought tracts, or who have received them gratuitously, are such as to inspire us with courage in our work. But even if this were not so, we should be animated by the love of the truth, which has so comforted and supported us, to press on the work with greater earnestness and zeal, that our heavenly Father's name may be "hallowed"—reverenced, honored, adored, and loved: that the reproach, which has for centuries been heaped on His blessed name by the "traditions of men," may be rolled off, and glory be ascribed to God and the Lamb for the wondrous love and kindness that have so long borne with our ignorance and past false notions of man's nature and his Maker's designs concerning him.

Temptations.—Temptations, when we meet them, at first, are, as the lion that roared upon Sampson; but, if we overcome them, the next time we meet them, we shall find a nest of honey in them.—*Bunyan.*

The Theology of the Age.

Cedar Falls, Iowa, August, 1869.

Br. Storrs: Inclosed please find a sample of the theology that is most popular. It is from "Cedar Falls Gazette."

I have been a constant reader of your paper, the Herald of Life, for nearly two years, and feel that I have been greatly benefited and instructed, and am firmly convinced that you have the truth on your side. Yours, in hope of eternal life. C. Bozarth.

THE LIVING SOUL.

Geo. H. Grindon, in one of his masterly efforts, says of the death and burial of man: "As the soul is the man, and the material body only his house while upon the earth, a man is never really buried! No human being since the beginning of the world has ever yet been buried, no, not even for a few minutes. Buried! How can a living soul be buried? Man is where his conscious being is—his memory, his love, his imagination; and since that cannot be put in the grave, the man is never put there. So far from being our last home, the grave is not a home at all, for we are never laid in it or go near it. Happy the day when all shall learn that corpses of the departed are no more than relinquished garments of living men and women—temples of God, in which divine service is over and finished, the chanting hushed, the aisles deserted, and to be contemplated with as little terror and revolting as we gaze at the silent walls of some ruined cathedral."

It is about time orthodoxy had its eyes open to the blasphemy of its theory about souls. If such statements as the above are not the rankest infidelity, we beg to how what is. Saith Paul, "I delivered unto you *first of all* that which I also received, how that Christ died for our sins according to the Scriptures; and that *he* was *buried*, and that He rose again the third day according to the Scriptures; and was seen," etc. 1 Corth. xv., 3–5.

Saith the above blasphemer, "No human being since the beginning of the world has ever yet been *buried;* no, not even for a few minutes." There gentlemen, immortal-soulists, do you see who the "Infidels" are now? Behold the legitimate fruits of your theory! It directly gives Paul the lie. "The soul is *the man*... a man is never really buried," saith this blasphemer.

Such is the legitimate conclusion from the doctrine of the inherent immortality of the human soul. It tears down the whole Christian fabric; the "first" principles of the religion of Jesus Christ are set at naught by it; for if "the man Christ Jesus" was not buried, then He was not dead, and the scripture is false which saith, "Thou shalt make his *soul* an offering for sin," and "He hath poured out his *soul* unto death;" yea, "He made his *grave* with the wicked," etc. Isa. liii., 9–12.

This is not all which such blasphemy does; for Christ himself is convicted of deception—not to say lying—for He saith, "I am he that was dead:" Rev. i., 18. Now, He never was dead, according to this immortal-soul theory: He never was "buried"—He never came up out of "the grave," for, saith this blasphemy, "the man is never put there." Thus Christ practised deception on his disciples and the "five hundred" witnesses who saw Him "at once," after His resurrection; and they all, by being deceived themselves, have been deceiving the world and practising a system of lying, by which multitudes have been led to believe that Christ did really die, and that "*He was buried;*" when in fact it was no such thing! It was only a grand deception palmed off on the world by some knave to deceive the people! And all this is done, or practised, to keep on its legs the father of all deceptions, viz., inherent immortality; or, an immortal soul in man: a doctrine unknown to the Bible, and without a solitary text in support of it.

But we are not yet done with this blasphemy. If Christ was not buried, neither did He die; and not only are the apostles "found false witnesses of God," but there is no deliverance from the consequences of sin; and the whole race of Adam are doomed to "eternal damnation;" and if damnation is "eternal torture," all, yes all the souls of men are doomed to experience it.

Thus immortal-soulism lands us all in eternal torments, and there is no escape. "The man Christ Jesus" did not die, is the legitimate teaching of the theory; for that was impossible; and He could not have been "buried," of course, if He did not die; and as the Scriptures represent, in the Old Testament by its types and other testimony, and in the New Testament by facts, pretended to be such, and various testimony, that our deliverance from the curse of the law all depends on the death and resurrection of the Christ; and as immortal-soulism maintains that He did not really die, and was not really buried, and therefore had no real resurrection, all men must be damned eternally; and as that damnation is eternal torments, according to the immortal-soul theory, there is nothing remains to the human family but to make the best they can of this life; to "eat and drink and be merry," for there is no escape from eternal torture hereafter, if inherent immortality is the truth! Thus we are brought into universal damnation by the theory of Mr. Grindon and his colaborers, who attempt to prove that a man's soul, or *the man* himself, cannot die—never does die—never can be buried, and of course never can have a resurrection! and all hope excited for the future by the Bible, is a delusion, a deception, a mere mockery of the poor children of Adam!

These teachers of inherent immortality have rung the changes about our "infidelity," who believe all future life and immortality is the purchase of Christ's death and resurrection; and now the time has come to turn the batteries of eternal truth on their stronghold and charge home on them that they are the *real infidels;* and these preachers of "another gospel," which Paul did not preach, come under the malediction of the apostle when he says, "If any man preach any other gospel unto you than that we have preached unto you, let him be accursed." Gal. i., 8, 9.

Immortal Soul a Pagan Notion.

"The Independent" of this city has opened a column under the head of "Current Religious Views," stating that it does not hold itself "responsible for the soundness of the opinions."

Among the items in this column we find the following.

The [German] *Reformed Church Monthly* contains an article on "The Middle State," from which we make the following extract:

"I read the funeral discourse on Mr. Buchanan, by Dr. Nevin, with much interest, and feel strongly impressed to make a few remarks about it; and, in doing so, I shall commence at the top of the tree and come down.

"In the last part of the discourse, Dr. Nevin declares that 'Christianity' knows nothing of the immortality of the soul,' and that 'it is a pagan view—Platonism at best.' This agrees precisely with the views which I have held, for some time, as the true doctrine of the Bible; yet for this I was branded as a heretic by some, and an infidel by others.

"Dr. Nevin's treatise on the Apostle's Creed contains the following sentence: 'The immortality of the soul, as it is called, in the common sense of the doctrine, is not taught in the Bible; on the contrary, it is heathenish, and tends to subvert the fundamental idea of Christianity.' [See Nevin on the Creed, page 66.]

"This one thing then appears plain to Dr. Nevin, and I agree with him on this point, viz., That no immortality is taught in the Bible until the resurrection of the dead takes place. But then according to the second division of the funeral discourse, he says: 'Between death and the resurrection all is awful and mysterious; even with the light of revelation we are bewildered and confounded, when we attempt to picture to ourselves the condition of our departed friends.' 'Where they are,' he continues, 'the Bible does not say, and we cannot tell.'"

Dr. Bomberger, the editor of the magazine from which the above is quoted, says:

"Our readers need not be told, of course, that these views of the state of departed saints until the resurrection are entirely at variance with the doctrine of the Catechism and the established faith of the church. Dr. Nevin does not claim for them any ecclesiastical authority. They are offered simply as private speculations. How he and his disciples will reconcile the indulgence of such private opinions with their very exalted theory of the church is hard to guess."

Remarks by the Editor of the Herald of Life.—The above shows that the question of inherent immortality is being somewhat agitated among the "orthodox" community. What mind, that calmly and without prejudice examines the question, can come to any other conclusion than that arrived at by Dr. Nevins we cannot see, viz., that "Christianity knows nothing of the immortality of the soul," and that "it is a pagan view—Platonism at best." It is paganism, baptised and tacked on to Christianity by some of the Roman Popes with the aid of their councils, and forced on Protestantism (though Martin Luther fought against it for a time) through fear that the Popish church would load Protestantism with the reproach of "no-soulism."

Thus Protestants submitted to be loaded down with that Roman and Pagan incubus which has shorn them of their strength, and brought in the scourge of Christendom, "Spiritism," which goes on in the strength of this corruption of Christianity; a corruption which was essential to the life and being of Romanism, but which is every day paralyzing Protestantism, and will be found to destroy its power in suppressing or overcoming the various forms of error spreading in the land, and prevent its advocates from making inroads on Romanism or Heathenism. See the article in Herald of Life of Aug. 18, by Rev. Edward White, on its effects on Missionary labors among the heathen.

"Will the Wicked be Raised from the Dead?" a tract "By Elder J. S. White," and issued by the "Advent Christian Publication Society: Boston."

We love and respect Br. White; but his effort in the above direction, at present, needs no other reputation than its own statements. Enough will be found in it, when compared with works issued from this office, to show the untenable positions taken by its author. *We* "do not think that" we would "be much in the dark," if we were *now* to say, "The method of interpreting Scripture on which this theory"—of the resurrection of the wicked dead—"depends, unsettles all faith in the Bible, and saps the foundation of Christianity."

"The Age of Murder."

The above is the title of a 16 page tract, by Eld. D. T. Taylor, Rouse's Point, N. Y., sent us by the author. It is full of statistics showing the terrible and alarming increase of murder and crimes generally, indicating that we are fast approaching that period spoken of before the flood, viz., "the whole earth was filled with violence." Gen. vi.

We give the following specimens from Eld. Taylor's statistics:

In a single week in January, 1853, there were eight murders in New York City. In 1856 only eleven homicides were reported, but the next year the number leaped up to fifty-five. In 1858 there were inquests held over the bodies of forty-nine murdered persons, but the whole number who met violent deaths in the city that year was seventy-nine. In 1859 there were sixty murders, and in all this time only one murderer was hung. In 1860 there were one hundred and three (103) inquests over murdered persons in the city, while the arrests for crime were sixty-eight thousand eight hundred and ninety, (68,890,) of whom only three thousand nine hundred and seventy-three (3,973) were convicted on trial and punished—the remainder who were guilty, escaped justice to pursue a career of crime. Only a year or two later it was announced in the journals that over seventy murderers lay in the prisons of New York City, either awaiting trial or under sentence of death. Neither Paris, with its population of two millions, (2,000,000,) nor any other city in the Christian and civilized world was declared to have an equal number. It was said that this fact was "startling;" the "spirit of Cain it seemed had descended on the island;" "who could explain the dreadful problem?" In ten years, from 1859 to 1868, inclusive, there were in the city, five hundred and thirty-two (532) known deaths by violence, while in thirteen years previous to 1868, there were one hundred and sixty-five (165) murders committed in the city, the perpetrators of which have never been discovered. "Make a chain, for the land is full of bloody crimes, the city is full of violence." Ezek. vii., 23.

A New York paper of 1869 says: "During the past nine years there have been eight hundred and five thousand one hundred and forty-nine (805,149) persons arrested by our police, and that does not by any means indicate that this nearly a million, were a *tenth* of those who in the time named were drunk and disorderly, and committed often the entire list of crimes." In February, 1858, the New York Observer spoke in an alarming strain of the uninterrupted course and increase of crime, and said, "Is this state of things to continue?—then we may fearfully apprehend the future." Five years earlier than this, in 1853, the Hartford Courant of April declared, "It is a lamentable fact that crime throughout the country is on the increase. Murders for the mere purpose of plunder, highway robberies, and burglaries, are much more common now than they were forty years ago, and have increased in a ratio greater than the increase in the number of the inhabitants." Such was the constant testimony relating both to city and country. Sixteen years ago, in 1853, the children trained in crime, the receivers of stolen goods, gamblers, beggars, drunkards, habitual tipplers, thieves, and profligate persons of New York City were estimated at one hundred and fifty-three thousand, (153,000) a terrible army when compared with the sixty-four thousand (64,000) which make up the total of Protestant communicants there, "a greater number in proportion to the population than in London," said a city paper while deploring these facts.

As to the causes producing this fearful increase of crime, Eld. Taylor dwells on two, viz., "novel-reading and intemperance." On the first of these the facts are appalling; but on the second still more so. We have room only for the following statement:

In 1850 the value of the spirituous and malt liquors produced in the United States was twenty-one and a-half millions of dollars ($21,500,000.) In 1860 this sum had nearly doubled, it being forty-one and a-half millions ($41,500,000.) Only seven years later, in 1867, the number of gallons of intoxicating liquors manufactured amounted to two hundred and forty millions ($240,000,000,) or about six gallons per year to each and every man, woman and child in the United States. In this last brief interval of years the distilleries had increased from one thousand one hundred and ninety-tree (1,193) in 1860, to three thousand (3,000) in 1867. These drugged and damnable liquids, together with others imported were, it is well known, according to the report of Commissioner Wells, made out from the sworn returns sent in to him, sold at retail during the year, for the gigantic sum of one billion, four hundred and eighty-three millions, four hundred and ninety-one thousand, eight hundred and sixty-five dollars, ($1,483,491,865.) Such being the sum expended for drinks of this kind in a single year ending June 30, 1867, we have here, in part, the secret of the Age of Murder; the horrible figures and facts which underlie the Carnival of Crime with which the whole land is being flooded and desolated. Indeed, the New York Tribune of November 18, 1868, goes further and makes the yearly loss to the whole country by the use and abuse of intoxicating drinks to be equal to "two billions, two hundred and fifty millions of dollars, ($2,250,000,000,) or considerably more than the interest-bearing portion of the national debt." Have the people in this land looked these figures in the face?

As the result of this general drunkenness, Hall's Journal of Health a few years since stated that of six thousand (6,000) persons tried in one year before the New York Court of Sessions, only ninety-four (i. e. one in sixty-three) were sober when arrested. Senator Henry Wilson recently declared in public that we have now five hundred thousand (500,000) drunkards in the country; and Mr. Murray, whose address is already quoted from, with a terrible earnestness, declares: "Bear me witness if I exaggerate when I say that the country is rapidly becoming one vast grog-shop, to which half a million of its youth are yearly introduced and over whose threshold sixty thousand are annually carted to a drunkard's grave." With these facts before us it is easy to see that a desperate and fearful struggle is at hand. Will the Christianity of this age, the moral conscience of the country, meet and defeat this tidal wave of hell? We shall see.

In conclusion, Eld. Taylor says:

It is our solemn conviction that this Carnival of Crime, this Age of Murder, this sad era, when a country of nearly forty millions of free and enlightened people has become one vast grog-shop, this overflowing wickedness of the careless multitudes, is the predicted iniquity which in the waning years of time was to come to its full tide,—and that the Last Days with all their foretold deluge of evil are upon the world, and that the coming of the Lord is very near. And it is our deliberate opinion that the crimes of this last age are provoking the most terrific divine judgments on cities and countries, and that before long there will be such calamities and catastrophes in the earth as will cause the ears of men to tingle when they hear the tale. The Judge has said, "As it was in the days of Noah so shall it be in the day when the Son of Man is revealed;" and in Noah's time, just anterior to the world's destruction, not only was man's heart given to continual sin and evil, but this inward evil overflowed until "the whole earth was filled with violence," Gen. vi.

Redeeming Features.

I listened to-day to a very interesting Sermon at the Methodist Camp-meeting, near this place, upon Rom. viii., 18. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." The discourse was delivered by Rev. Mr. Pottle, of Portland. I do not know how far he would admit the position taken by some of his Brn. or how much he would be willing to say in defence of the position which he really took, but for the time, certainly, I could respond with the most hearty Amens to what he said.

Little did I think when he began and as he went on, that we should have the doctrine of "Life only in Christ" from the stand of the great Camp-meeting. It was especially gratifying that so vast an audience should have heard that the glory that shall be revealed in us is to be secured by the "dead hearing the voice of the Son of God, and they that hear should live;" for this the speaker quoted; and also, and with great effect, the language of Paul, that the body, sown a natural body, and raised a spiritual body, is the man—the identical individual. Then followed the other language of Paul "Sown in dishonor, raised in glory." "Sown in corruption, raised in incorruption." Here was a glory to be revealed in us, really and truly. It was good to hear him. Then how was the glory to appear? by the likeness or image of Christ. Then came the great passage from the apostle, with appropriate remarks, "Who shall change their vile bodies that they may be fashioned like his glorious body." This was to be the revelation of an unspeakable and real glory in the church of God. This is the resurrection from the dead; because he had obtained the glory, the saints should have it.

I will do the gentleman justice. He believes in the existence of the spirit, between death and the resurrection; but he did not attempt to place the revelation of the glory in that. He did speak of the glory of dying as a Christian, as well as the glory of the Christian experience; but most beautifully did he urge the resurrection of the dead, and the image of Christ or those raised, as the great manifestation of glory.

Again without a doubt he believes in the resurrection of the wicked; but that conviction did not interfere with his argument.

He was followed by a Mr. Foster, who dwelt earnestly on the *physical* image of the Son of God upon the saints in the kingdom.

I drank it all down; but still I heard the P. E. say, after they had sung, "we will gather at the river, Paul is over there now—he has the glory." Most believe that little song refers to the river of life; but he made it Jordan. I don't see how Paul can be glorified without his crown; and he said his crown was awaiting him at the appearing of Christ and his Kingdom; when all that love his appearing will be glorified too.

W. S. Campbell.

Kennebunk Port, Me., Aug. 25, 1869.

Mrs. R. W. Pierce, Milwaukee, Wis., wries: I send $2 for the Tract Fund, and pledge $25 to sustain the Herald of Life the coming year. I feel that it will be sustained, for it is of the *Truth*, and God will take care of the truth and furnish means without having, "festivals" or "fairs." May the Lord be with you and guide you by His Holy Spirit, is the prayer of your Sister.

THE TWO SEEDS.

"And I will put enmity between thee and the woman, and between thy seed and her seed."—Gen. iii., 15.

THE seed of the woman, and the seed of the serpent—Who are they?

It may not seem hard for us to decide who are the seed of the woman; while it may seem much harder to tell who are the seed of the serpent.

But we think when we have found the seed of one, we shall have little trouble in finding the seed of the other.

Now while we may not be allowed to say that both of these seeds are the woman's seed, still we must be allowed to find both seeds among her descendants, or we must despair of finding them at all. The chief trouble with us, in finding this seed of the serpent, is, that we will think this serpent is something more than a *figure*: and if we do so think we shall fail to see, as we should, the thing this figure is given to represent.

After all that is said of his "subtlety," of his being a "beast," and yet speaking of his going on his "belly" and eating "dust," etc., still we must be careful that we have no tangible thing formed in our minds, for a figure is but a symbol, and has nothing real or tangible about it. The tangibility is found alone in the thing represented. Now, if this serpent is but a figure—a shadow—what then is the real thing? we answer;—*evil*,—sin, which is the transgression of God's law, all morally wrong doing; all "the works of the flesh." But it will be said, these are as intangible as is the serpent figure seen above. Yes, until we go farther in our argument. But whenever evil is spoken of, there is an evil-*doer* presented to the mind. When we speak of sin, we think at once of a *sinner*; and so of all wrong we think of the wrong-*doer*.

So we have found something tangible at last; and are they not human beings? wicked men and women? transgressors of clearly spoken or written law? and are not these the descendants of the first woman, named in our text, at the same time that they are the only real or tangible seed of the serpent? i. e., they are the seed of that of which the serpent is a figure. And as we have seen above he is a figure to represent evil, sin, and that the only tangible forms of sin or evil are evil doers,—sinners; and so these are the seed of evil when the thing is carried through.

"I will put enmity between thee and the woman." To whom was this spoken? Was it spoken to any one that could hear and understand? God was speaking to the serpent, one may say. Not so, say we; for this serpent is but a figure. Could God speak to a figure? We say, he was not speaking *to* one who could not understand: but rather *for* the instruction and encouragement of such as could understand. These words were spoken to bring to our knowledge God's gracious purposes concerning the woman and the evil before which she had just fallen.

"And between thy seed and her seed will I put enmity." If we have found who these different seeds are, then we know who they are between whom God has put enmity; and if we are not fully certain who these are, it will be a help to us if we can find two classes of persons between whom there exists an enmity very marked.

Cain and Abel were brothers, sons of the woman we have now in our thoughts. Was there a marked enmity between them? and did God "put" it there? and if so, how? God's language to one of them on a certain occasion, was. "If thou doest well, shalt thou not be accepted? but if not well, sin lieth at the door." Cain "was of that wicked one, and slew his brother." He was of evil; the seed of the serpent. He might have "done well," and so been the seed of the woman as his brother was. But, as it was, there was enmity between these brothers—put there by God. But how? We answer: God can put this enmity between two persons in no other way than by giving to each a law, a rule of action, which law, if one shall keep and the other shall not, then this enmity is at once seen to exist. This is just what inspiration has said of these two brothers: "Wherefore slew he him? Because his own deeds were wicked and his brother's righteous."

Here, then, is, seen the seed of the woman and the seed of the serpent, with the enmity "put" between them.

If we think of the Saviour, who was emphatically, "The seed of the woman," and ask *with* whom was he in painful conflict all his days? and *for* whom? the answer will be, *with* the seed of the serpent, and *for* the seed of the woman. Who sought his life when an infant? The seed of the serpent. Not the seed of the figure serpent, for then we might say he was carried into Egypt lest he should be destroyed by literal serpents. But no, it was Herod and his subjects which "sought the young child's life." These then were the seed of the serpent, and not the seed of the woman, though they were all her descendants, most certainly.

This same enmity exists now between two classes of the woman's descendants "put between" them as seen above: and of this enmity the Saviour has spoken thus: "Suppose ye that I am come to send peace on earth? I tell ye nay, but rather division: for, from henceforth there shall be five in one house, divided three against two, and two against three, . . . and a man's foes shall be those of his own household."

Here again are seen the two seeds dwelling in the same family, and they are men and women; all descendants of the first pair.

Now what shall we say of Mother Eve? Is she lost? If so, then God has not fulfilled his promise to put enmity between her and the serpent, i. e., evil. But if this promise is fulfilled, then she is reckoned on the side of her seed, and not with the serpent's seed or the seed of evil-doers. God claims the woman and her seed as his, in contradistinction from the seed of evil.

This evil seed shall finally be destroyed; all evil and evil doers shall one day cease to be.

Now; if we have fully in our minds the truths which God designed to teach us by this figure serpent, then we shall think and speak less of the figure and think only of the glorious truths the heart-cheering realities here so beautifully conveyed to us.

H. YOUNG.

PITTSFIELD, N. H., Aug., 1869.

PAUL AND THE RESURRECTION.

PAUL was charged with heresy by his accusers. In making his defence, he confessed that after the way which they called heresy he worshipped the God of his fathers, "believing all things written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

Now, in my mind Paul had no idea of teaching a revival into life of both classes, for the very reason that he was accused of something his accusers did not believe, and this related to the resurrection of the dead; for he says, verse 21, "except it be for this one voice that I cried standing among them touching the resurrection of the dead." Now, if Paul preached the reliving of both classes, what reason had they to accuse him? It is evident he was preaching something that they did not concede, and it related to the resurrection of the dead. Paul taught *through* Jesus the resurrection: which cannot embrace but one class; "for as *in* Adam all die, even so *in* Christ shall all be made alive." As the unjust are not *in* Christ, His resurrection life does not touch them, and they cannot therefore be made alive by it.

Paul says, Acts xxvi., 6, "Now I stand and am judged for the hope of the promise made of God unto the fathers, for which hope's sake I am accused of the Jews:" v. 7. It was for this *hope* he was accused. What hope? was it for the hope of the revival of both classes? No. Why not? Because if *he* allowed that, his opposers would have had no ground to accuse him; and they were accusing him "touching the hope of the resurrection of the dead. Acts xxiv., 21, and xxvi., 6.

HIRAM DROWN.

COVENTRY, VT., Aug. 1869.

MAN'S DAY.

"IT is a small thing to me," says the Apostle (1 Cor. iv., 3), "to be judged of you, or of man's judgment." But the words translated "man's judgment" mean literally "man's day." The expression is peculiar, and the following verse shows that it is designed to stand in contrast with the day of the Lord Jesus, which, not to mention other parts of the New Testament, is again and again mentioned in the Epistles to the Corinthians as the time when the believer will be manifested, and the grand issue of his faith realized. This is man's day; man now looks at things, and judges of them by the light of his own selfwill, and their relation to the present and the passing. He looks on appearances, and his judgment passes current, and is little questioned. It was thus that the Just One, the Anointed of the Father, was condemned and rejected; and those who judge according to man's day still reject him. Judged by man's day, all the conclusions of the word of God are reversed, the cross of Christ is foolishness, and those who go out to him without the gate bearing his reproach, are fanatics and enthusiasts.

But in that other day, the day of Christ, judgments of man's day will be reversed; and it must be remembered that the decisions of the day of Christ are for eternity. The Christian lives now in the light of that coming day, which shines forth from the word of God. This light shows things as they really are, for it shows them as God sees them; and it shows them as they always will be, for it is the light of eternity. The man who lives in it sees God as the only satisfying portion of the soul; and while, for the present, he seeks all his joy in God, he is looking forward to the more perfect enjoyment of this portion in His presence for evermore. The man who lives in the light of man's day sees only the perishing things of time as a portion, and can choose no other. At the close of an earthly life, he must leave forever all of good that he knows or dreams of; in that hour his thoughts perish.

Yet it must not be supposed that those who are living in the light of man's day are necessary irreligious. They bring in religion, however, only as one of the many duties and decencies of life. They may even profess to regard it as very important; but then they think that it ought to be confined to its own time and place, like other duties. At great cost they build its temples; they observe its sacred days and hours; they respect its ministers and ordinances; they profess to reverence the Bible, and perhaps read it at set times in appointed portions. They have their stated hours of private as well as of public prayer. They may take an interest in various efforts to bring the ignorant and depraved under the influence of their Church, and may contribute of their substance to support schools and missions, as conducive to the best interests of society. In fact no inconsiderable portion of the funds by which the church buildings which adorn our cities and villages are erected and maintained, and by which the religious enterprises which are the boast of our age are supported, is contributed by those who are living in the light of man's day. Alas! that it must be owned that those who profess to be living with that coming day in view, go down to meet the men of this world on their own ground, and court their support by countenancing their delusions. We need not pause to inquire what the religion of man's day ends in. Whatever its influence, it cannot reach beyond the day to which it belongs. Verily they *have* their reward.

But we would rather call attention to the lamentable extent to which Christians are living in the light of man's day, and are judging matters of faith and practice according to it. The result of this is the accommodation of the former to the wisdom of this world, and the conformity of the latter to the ways of this world. To say nothing at present of accommodations of doctrine to the speculations of philosophy, falsely so-called, it is very sad to observe how often in the teaching of the Church the plainest teachings of the word of God are set aside. Worldly-mindedness is called prudence, covetousness is called foresight, and the devotion of existence to personal aggrandizement is called a laudable diligence in business. All is judged according to man's day, in opposition to Him who has said: "Seek not ye what ye shall eat, or what ye shall drink, and live not in careful suspense. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you."

"Seeking the kingdom of God," is, in other words, living in the light of the day of Christ. And he who does so, instead of being occupied with the affairs and interests of this life, finds all his objects beyond it; and, as to present necessities, has a ground of perfect peace in the assurance of a heavenly Father's care—the care of Him who counts the number of the stars, and calleth them all by name, and who at the same time numbers the very hairs of your head. No mother's tender care ever went so far as this, and the most self-occupied man never so counted his own. But God's care of his children goes so far as this. He is sufficient for every exigency, great or small, and He encourages us to trust in him for everything. He cares for us, and thus leaves us free to be occupied with Himself and the things that are above. Brethren, let us challenge our hearts in this matter. Unless we have a practical, habitual, living trust in the living God, it is vain to talk of seeking the things that are above. Now, it is doubtless true that many have obtained peace of conscience by faith in the blood of Christ, who do not enjoy peace of heart by faith in the assurance that He careth for us. Thus, even prayer brings no relief, because they are all the while judging according to man's day, and the actual dependence of their hearts is on things seen. Just as Jacob asked God to deliver him out of the hand of Esau; but showed where his actual dependence was by saying, "I will appease him by a present."

Christianity is not something which takes its place as one among the other duties and proprieties of life, to be attended to at its proper time, and then to be left out of view till that time comes around again. A man is not to be seen on the Lord's day and at church as a Christian, and all the rest of the week in all other places as any other man. Christianity is a life in which the eternal realities of the kingdom of God are anticipated. A Christian is one who is taken off from the old root in nature, and is grafted into Christ as the new root of all his thoughts, desires, and actions. He is not of the world, even as Christ is not of the world. His relation to all present things is changed, inasmuch as his life has its proper sphere in the day that is coming, and everything must be viewed in the light of that day. If this is a practical, living reality to us, we have two things to do—"to serve the living and true God, and to wait for his Son from heaven;" or rather we have one thing to do, which extends over the whole of life—"to serve God;" and one hope which fills up all the future—"to wait for His Son from heaven." Thus serving and waiting, everything is referred to God, and faith leans upon him, leaves everything to Him, and even in a sea of trouble, rides upon the crest of the swelling wave, thence looking away in perfect repose to God, whose faithfulness is engaged to bring him to the desired haven.

How is it, my brother? Are you living in the light of man's day, or of the day of Christ?—*Selected.*

IMMENSITY OF CREATION.

SOME astronomers have computed that there are not less than 75,000,000 of suns in the universe. The fixed stars are all suns, having, like our sun, numerous planets revolving around them. The solar system, or that to which we belong, has about thirty planets, primary and secondary, belonging to it. The circular field of space which it occupies is in diameter 3,600 millions of miles, and that which it controls much greater. The sun which is nearest neighbor to ours is called Sirius, distant from our sun 852,000,000 of miles. Now if all the fixed stars are as distant from each other as Sirius is from our sun, or if our solar system be the average magnitude of all the seventy-five millions of suns, what imagination can grasp the immensity of creation? Who can survey a plantation containing seventy-five millions of circular fields, each ten millions of miles in diameter? Such, however, is one of the plantations of Him who has measured the waters in the hollow of His hand; meted out heaven with a span; comprehended the dust in a measure; weighed the mountains in scales, and the hills in a balance. He who, "sitteth upon the orbit of the earth, stretches out heaven as a curtain, and spreadeth them out as a tent to dwell in." Nations to Him are as "a drop of a bucket, and are counted as the small dust of the balance;" and yet, overwhelming thought! He says: "Though I dwell in the high and holy place, with him also will I dwell who is of an humble and contrite spirit, and trembles at my word."

Letters and Extracts.

FROM SAMUEL BROWN.

MILWAUKEE, WIS., Aug. 27, 1869.

BR. STORRS: I had intended to be at the meeting of the Brethren at Springfield this year; but fear I shall not be able to do so. But I can say, as Paul said on a certain occasion, "I am with you in spirit," if not in person. I will say to you, and to the Brethren, you can count on me for twenty dollars to help spread the good news of salvation through Christ who is our life; and more if I prosper so that I can. I want to see the Campaign Documents kept in circulation; for I think in some respects they are better than the living preacher; for I often slip them into the hands of persons and they read them, when I should not be able to get them to go and hear a sermon from one that is called by the popular Church an "Annihilationist;" that, they say with one breath, is an awful doctrine, which fairly makes them shudder; and with the next breath they will tell you it is no punishment at all; so inconsistent, and still they seem not to be aware of it.

I think I can say from my own experience that these little silent preachers have done more to spread the good news of Life only in Christ, by the resurrection from the dead, than has been done by any and all other means put together. I don't want to be understood as being opposed to the living preachers, for I am not; wish I could hear them oftener, but when they come there is a great effort made to make it unpopular to go and hear them; and many by this means are kept away; but these little, silent messengers are often preaching when ministers are asleep; and thus gradually they bring the heart into harmony with the truth; then they begin to read their Bibles to see if these things are so; and they find to their great surprise that these little preachers are in harmony with their Bibles; and thus they are led along, and gradually they become bold for the truth.

I hope and trust, yes, and believe you will be sustained; and the HERALD and tract distribution be kept up until our blessed LIFE-GIVER shall come. I shall do what I can in the good cause; and if possible increase my subscription. What I have already subscribed you can use for what you think most needs it. I will send you part of it this fall, and the balance in the spring, and perhaps sooner; and in addition to this, I shall send money from time to time for tracts for distribution. I am very truly yours.

FROM LA FAYETTE NORRIS.

CAMPTON, IOWA, Aug. 8, 1869.

To Life Believers, assembled at Springfield, Mass.:

Dear Brethren and Sisters, though far away from you, I hope you will consider me one of your number. I hope you all feel like consecrating yourselves anew to the cause of Christ and his truth the coming year. I hope you are living every day in such a manner that you feel you are in a saved state. This, by the grace of God, I am striving to do. And I am certain that your prayers are going up to God for me and many other wanderers in this vale of tears. I feel sure that we all love each other with a pure heart fervently; having none of that selfish love that governs the world at large. But being governed by the pure principles of the Gospel of Peace.

Let us ever bear in mind that the world is at enmity against God; and that if we would be Christ's disciples we must be transformed from the rudiments of the world. And should we not be careful how we follow in the footsteps of the nominal church, lest we become a part of the world that is at enmity against God?

I feel certain that everything at the anniversary meeting will be done decently and in order, without strife and vain glory; looking only for your reward at the resurrection of the just. This from your brother in the hope of eternal life at that glad day.

FROM WILLIAM H. SPENCE.

BRISTOL, R. I., Aug. 22, 1869.

BR. STORRS: It is six months now since you had a line from me, and the only reason we can give you, is, for the want of being a penman. We see much good matter in our good paper, HERALD OF LIFE; then again, we see some things which we believe need sifting with the gospel sieve and the chaff separated from the wheat. Small as we feel, we should attempt it were it not for the above reason. We see by our English writers what a muss they have got into on the first and second death. The difficulty lays here, as we see and believe, first and second death. For ourself we know of no death, or any kind of death, spoken of in the Scriptures of divine truth, which ends man's consciousness, but the death that follows the proclamation of God to Adam in the garden, "in the day that thou eatest thereof, thou shalt surely die." Again; "for dust thou art, and unto dust shalt thou return." Here is a state of unconscious existence; for man, in this state, will be as though he had not been.

Now, dear reader, establish yourself one moment in this position, and believe that God is perfect in all his attributes and all his ways, and how can you believe, standing in the position you are called to stand in, that God will bring men under his penalty, which is a state of death, unconsciousness, non-existence, and then bring them back from this state to the state of life, and then put his affliction and punishment on them until there is left neither root nor branch. For what purpose has He said, He would do it twice? or, has He said He would do it but once? Bless God for ever, we say, *once*, and once only. And we join with the great apostle Paul, "It is appointed unto men once to die," not twice; and we will praise God, for it is a joy and consolation to know that we understand the appointment that our God has made; though we feel very unworthy.

Now if the reader will only consider this matter and examine the word of life with a prayerful heart, for the glory of God, he will see clearly what is meant by the phrase "first resurrection," and also the phrase second death." The objection says, "the first implies a second; consequently, the second must imply a first." Now for the truth. What is the first resurrection? We answer, Christ. Hark: "I am the resurrection and the life;" "blessed and holy is he that hath part in the first resurrection (Christ). Now, what constitutes the second? Christ first: second, those who have a part in the first, viz., Christ's Church. This is what constitutes the Bible's first and second resurrections. The resurrection first; Christ not being in the second; and the Church's resurrection second; not being *in* the first, but *by the first*. Now, reader, you must find a *third* resurrection, or you will never get the wicked dead up.

The first and second resurrections spoken of are general in their character. The first took the great General and King in his power. The second will take all His Church, but the few living, when He comes. The first and second deaths are also general in their character; the first taking all the wicked in the old world; the second taking all the wicked in this world.

O may God open the minds of the readers to see the truth, as it is in Jesus. Glory be to his ever blessed and adorable name. Amen. From a mortal worm of the dust, looking and trusting in God through Christ.

FROM J. S. POTTER.

EAST BOSTON, MASS., Aug. 24, 1869.

BR. STORRS: I some think I shall not be able to attend the camp-meeting at Springfield.

But my heart will be there, beating in unison with all the brethern and sisters of like precious faith, who will have the privilege of meeting on such an important occasion. I say "important," because those brethren holding the Life views, are under greater responsibility than any other class of people on the earth; for they have received *greater light*; and where much is given, there is much required. I hope and pray that the good Spirit of the Lord will meet with you, and that you will all be united in spreading the light of the great plan of redemption, "LIFE ONLY IN CHRIST; and may "The Life and Advent Union" be instrumental in the hand of God in sweeping away the last vestige of popery, whether found in the old lady or her "youngest daughter."

Your Brother, in hope of life.

T. T. HALSTEAD, Franklin, Ind., writes: I have been in this place since June 7, and distributed quite a number of "Campaign Documents;" and the HERALD OF LIFE I have given away; and truly it heralds forth Life in Christ, the anointed of the Father, only as revealed by the prophets, Christ and his apostles. One poor Bro., rich in faith, says the HERALD OF LIFE is truly and emphatically a herald of Life only in Christ Jesus our Lord. He wishes you to send it to him, and he will send the subscription price in October.

SARAH GRIGG, matron of the "Rosine Home," Philadelphia, Pa., writes: As this is a time when the friends of the cause are expressing their desires and hopes for the future of our excellent paper, the HERALD OF LIFE, I take the opportunity of returning my sincere thanks for your kindness in furnishing me with it for a length of time without remuneration. This must no longer be so. I will send you $5. How little have I ever done for the cause of Christ. Pray for me, that I may at last be found clothed in His righteousness, which is without blemish or spot.

HIRAM DROWN, Coventry, Vt., writes: I pledge $5 to the HERALD OF LIFE for Vol. VII. I hardly know what I should do without it; for it is about all the preaching I get on Life only through Christ. For tracts I will do something, but cannot say how much now. I am poor in this world's goods, but will do all I can to help spread the truth. May God bless all who are trying to send forth the words of Life in Christ alone; and may He bless with abundant success the HERALD the coming year.

A. W. DURKEE, Lake City, Minn., writes: I do thank the Lord for his care over you and all concerned in publishing a paper I so dearly love, and that has been the instrument of so much good. The tracts sent me last winter were received while I was on a sick bed and soon distributed among calling friends. May the blessing of our heavenly Father rest upon the annual meeting of the "Life and Advent Union," to guide and direct all things to His honor and glory. I remain looking for our Lord's coming and kingdom till He shall appear.

THE UNASKED GOOD.—The prayer which Socrates taught his disciple Alcibiades deserves a place in the devotions of every Christian: "That he should beseech the supreme God to give him what was good for him, though he should not ask it, and to withhold from him whatever would be hurtful, though he should be so foolish as to pray for it."

OBITUARY.

KENNEBUNK PORT, ME., Aug. 24, 1869.

BR. STORRS: I feel that something more than a brief *obituary* of BR. J. T. CORNELL, of Thomaston, Conn., might be profitable to the readers of the HERALD, as well as interesting to his friends. Having been acquainted with him for many years, and being permitted to see him a short time before he died, I could speak of his strong and unwavering faith in God in the hour of trial. He died as he had lived—a man of God. He was one of the first in the State of Connecticut to embrace the views of Christ's coming and kingdom which have qualified the position of the Advent believers, and the believers in Life only through Christ; and he was an ornament to this profession, in any feature of it which he declared. He ever stood firmly, during all the years that have passed since we first obeyed the voice of God in coming out to stand upon the principles of faith which, in Christ, have made us free. He was a free man in Christ. When the march of truth required the farther action of the Church of God, that it should speak the great word in opposition to Spiritualism, he became a ready and full believer in the most blessed doctrine of the Gospel, that immortality is the gift of God only in Christ. This was, at the time, of which I speak, a cross indeed; but the cross having been consecrated, he took it up manfully, and bore it faithfully. I find him again fully indorsing the grand idea inculcated in the Gospel of no life, of any kind, for the future, out of the Son of God. Here he stood before all men who knew him; and friends and foes could but admire the position. He was a man of faith in God;—faith that others were aware of. Even to visit him, to be in his room, when he was wrestling with the fell enemy, was sufficient to convince those who had any acquaintance with the love of God, that here a man of truth and faith, was gaining the mastery of the powers of darkness for the future—though for the present he falls.

He had the consumption for a long time. He bore his sufferings for these years of infirmity with Christian resignation and fortitude, and at last he did not shrink from the final result. His friends and acquaintances in the town could all see whether his hope was sustaining; for, some of them, including some of the first men, called to inquire of him, especially, whether he was upheld by that faith, which looks to the resurrection alone for the future life. I saw him two or three weeks before he died, so weak then, we thought he could not survive more than two or three dry. It seemed to me like the "verge of heaven." He had victory over the fear of death.

He died July 14, 1869, aged 54 years. His widow, who confesses and rejoices in the same faith, with his children, mourn his loss; but leave him, in his hope, to rest upon the couch that Jesus fitted in the realm of death, till the morn of satisfaction shall place him in the image of the beloved Redeemer.

W. S. CAMPBELL.

APPOINTMENTS.

ELD. W. S. CAMPBELL will preach, by divine permission, at

KENNEBUNK PORT, ME., Sept. 5th.

He expects to attend the Camp-meeting at North Herman, Me., arriving on Tuesday, 14th Sept.

BUSINESS MATTERS.

Two Dollars each from—Mrs. I. Dawson, H. E. Phillips, Wm. H. Spence, Hiram Drown, John Kettle, A. W. Durkee (pays to middle of next volume), W. F. Gardner (pays to the end of volume vii.), Alexander Dalziel.

Various Sums—Edward Archer, $2 40; Homer White, $6 20; O. F. Stewart, $3; Joseph Eaton, $5.

Pledges for Herald of Life, Vol. VII.

W. S. Olmsted, Hartford, Conn.	$50
Wilbur A. Hart, Plainville, Conn. (for 4 copies)	20
C. W. Lyndall, New Albany, Ind. (for papers)	10
J. S. Potter, East Boston, Mass	5
Naomi G. Potter, Boston, Mass	5
Thomas R. Crocker, Brooklyn, N. Y.	50
Loman Upson, Westville, Conn	10
F. C. Upson, Westville, Conn. (for 1 copy)	10
Mrs. R. W. Pierce, Milwaukee, Wis.	25
Thomas J. Harris, Harrisburg, Pa. (for 2 copies)	10
Samuel Brown, Milwaukee, Wis.	20
Peter Kemp, New York City	$20
D. A. Baker, Kansas	10
Thos. M. Redhead, Brooklyn, N. Y	75
Jacob Grim, Philadelphia, Pa	100
D. B. Salter, Saltersville, N. J	150
C. Frank, Cincinnati (for 2 cop.)	20
Wm. Stark, Penn Yan, N. Y. (for 1 cop.)	10

Pledges to Tract Fund for 1869–'70.

Thomas M. R. Redhead	$25
Clamor Franke	10
W. S. Olmsted	20
Mrs. R. W. Pierce (Paid)	2

Parcels sent since last Week.

Jewett Webb	by mail
L. Johnson	"
James H. Jacobs	"
Daniel Shotwell	"
J. W. Howell	"
Homer White	"
Wm. H. Spence	"
James W. Smith	"
T. T. Halstead	"
Henry Hathaway	"

Poetry.

The Quaker Girl.

In a quiet little cottage,
Near a busy little town,
Dwells a pretty Quaker maiden,
Clad in sober gray and brown.

In that cottage neat and cheerful
Note of Music ne'er is heard,
Save the merry morning warble
Of a voice that's like a bird.

Never flow of gleaming gas light
Lures a festal crowd within;
On its walls no pictures brighten,
For the Quaker thinks them sin.

Yet my footsteps love to linger
Where the lowly maiden dwells,
Oftener than in homes of fashion
With their throng of laughing bells.

Once upon the narrow flagging
Of the miry village street,
As I walked, two truant school boys
In fierce fight I chanced to meet.

Waiting near them, most impatient,
Stood a group of naughty girls;
O what gathering back of flounces!
And what scornful toss of curls!

At that moment, satchel-laden,
Tripping o'er her school-ward way,
Came the pretty Quaker maiden
In her suit of sober gray.

Not a moment paused she doubting,
Balancing her good intent;
Toward the angry-eyed belligerents
Straight her eager eyes she bent.

One hand upon each shoulder,
Earnest eyes fixed on their own,—
"Thee must never strike thy brother!"
Said she, in her gentlest tone.

And the wayward children softening,
Yielded to her mild command;
Slowly down the street they sauntered,
Peaceful, chatting, hand in hand.

Then the maiden, deftly brushing
Specks of soil from gown of gray,
Wore a smile so bright and beaming,
As she turned upon her way.

That the butterflies of fashion
Paused to envy as they stood,
Wondering at such waste of beauty
Underneath a Quaker hood.

Children's Department.

History of a Waif.

An Incident of the Freshet of 1847—An Infant Floating all Night on the Flood—What Became of Her.

During the great flood of 1847, when the Ohio River so far overleaped the bounds of propriety as to come up to Pearl street without any invitation, a great many dwellings located on the river banks were swept away and came floating down upon the pitiless tide. Loss of life not unfrequently attended these disasters, as when a family, unconcious of their danger, were asleep in their beds when the waters rose about their house, and lifting it from its foundations bore it away amid the darkness and the turbulent flood.

On the left bank of the Ohio at that time, between Marietta and Pomeroy, stood an humble dwelling occupied by a small farmer and his wife, together with five children, the youngest an infant girl a little over a year old. The river rose during the night while the family were in bed. The rocking of the house as the surging waters claimed it awoke the inmates, and through great and hasty exertion the farmer was enabled to get all his family, as he supposed, to a place of safety, though he lost everything else. Standing on a little eminence near by he saw, through the gloom of that dreadful night, his house with all its contents yield itself to the grasping, avaricious flood and float down the river, where it was soon lost in darkness. He supposed that all were saved, but alas, it was soon discovered that their infant girl was missing.

In the confusion and excitement of the moment the baby was left asleep on its bed, and had been swept away to destruction with the house. Great was the grief of the parents at the loss of their youngest born, and although due efforts were made to learn whether or not she had been rescued, nothing was heard of her, and it was very naturally supposed that she was drowned in the river.

Such, however, was not her fate. A hundred miles below where his dwelling was swept away, some people on the river bank the next morning saw something peculiar floating down on the current. They thought it was the form of an infant. A boat was procured, and the object was indeed found to be an infant girl, sleeping calmly and profoundly upon a bed.

She was taken in charge by a family in the vicinity, who took such means as they knew to ascertain to whom the child belonged, but there was no clue to guide them, and soon the little waif that had floated down to them came to be considered as their own child. They adopted her the more readily perhaps on account of being themselves childless.

Meantime the waif grew into a beautiful girl, and became as dear to her adopted parents as though she was their own. She had mourned for "mamma" a little time, but, ere long, all recollection of her early surroundings were but dim and shadowy, and her new parents and her new home became all in all to her. A few years and the family moved into Illinois, settling on a farm near Chicago. The man prospered there, and was enabled to give his beautiful Ohio River foundling an education fitting her graces of person, her amiability and her virtues. A short time ago her hand was sought in marriage by a worthy young farmer in the vicinity of where she lived, consent obtained, and the happy day appointed. One day the family were in Chicago purchasing her wedding outfit. At a dry good store a clerk who was waiting on them observed our heroine intently, and seemed singularly affected—so much as to attract attention.

"Excuse me," he said, in some confusion, addressing the young lady, "don't be offended at my staring at you, but the truth is you are a perfect picture of a sister of mine at home, and I couldn't help thinking you looked just as another sister of mine would have looked, who was swept down the Ohio in a great freshet and lost."

The words attracted the attention of the young lady's adopted parents. The resemblance spoken of, and the incident of the freshet taking in conjunction, could hardly have failed to do that. Explanations followed, and it was pretty satisfactorily concluded that the clerk and the young lady were brother and sister, as indeed was afterward proved to be the case.

Her parents, too, had emigrated to Illinois, and lived not far from her own home. The families were brought together, and what was before believed to be true was established beyond question when the bed on which the child was found was produced and the garments she wore: for what frugal housewife wouldn't recognize one of her own beds, and what mother would not remember the garments of her favorite baby?

There is little more to tell. Our heroine was married to the husband of her choice last week, and had the satisfaction of having her own as well as her adopted parents at the wedding.—*Cincinnati Times, Aug.* 12.

A Contented Mind.

"I saw the most splendid doll down-town," said Carrie. "It was as big as baby, and it had such beautiful curly hair, and Parian arms and feet—not old kid ones, as my doll has. I wish it was mine."

"Better wish for a contented mind, Carrie," said grandma. "I must tell you a story."

"When I was about your age, I was very fond of dolls, too; but we did not have such handsome ones as children have now-a-days. I never had any except a rag one, with bead eyes, but was continually wishing for a German doll, made of wood, with a painted face. One day my mother told me to get ready for a walk with her, saying that, after I came home, she would give me money to buy a doll, if I still wished one. I was delighted. We went to the poorest part of the town, and entered a small house, hearing a little girl singing as we opened the door. I was surprised to find she was the only person in the house, and that she was blind. She sat in a chair by the fire knitting, and seemed very happy. We sat down, and mother told her she had brought her little girl to see her, and asked if she did not feel very lonely when her mother was away. 'Sometimes, but not very often,' she said, 'for I like to knit fast, so that I can sell many stockings; then if I begin to be lonely, I sing hymns, or repeat Bible-verses.' I was very much interested in her, and asked if she would like me to come and read to her sometimes. She was delighted, and looked so happy as she said: 'No one has ever thought of reading to me but mother, and she has very little time.'

"On our way home, mother said she would give me the money for a doll if I still wanted one, or I might buy something for the blind girl."

"What did you do gran'ma?" said Carrie, eagerly.

"Oh! I bought a warm woollen dress for the blind girl, and I think that gave me far more pleasure than if I had bought a doll. I found it more blessed to give than to receive."

Babylon.

The 18th chapter of Revelation, in which the fall of Babylon is described, is one of the most sublime in the sacred volume. It stands near the close of this wonderful book, and the description evidently belongs to the final scenes of the mighty drama the aged seer was summoned to witness. It may well therefore claim our most serious attention. What does Babylon here represent? And what is to be her doom?

It is a very common interpretation among Protestants to apply this passage to the downfall of the Papacy. Babylon, say they, means Rome. "That is, the great harlot church which has proved faithless to the Lord, and prostituted herself to the kings of the earth." There is ground for this application. Doubtless that Church is included.

But woe be to those who, with a keen eye for others' heresies and crimes, fail to observe their own. There is no other wickedness more severely denounced in the Bible than Phariseeism. And it is to be feared that Protestants in their denunciations of Rome, are often guilty of this sin. Not that the wrongs of that system must be excused. But "Let him that thinketh he standeth, take heed lest he fall." "Be not high-minded, but fear."

The term "Babylon," here, is broad enough to include all the worldliness and pride and wickedness of Protestant, as well as Papal Christendom. Infidelity is even more heinous than superstition. And the worship of mammon is no less idolatrous, and even more debasing than the worship of man.

That this description cannot refer *exclusively* to the approaching downfall of the Papal system, is manifest from the terms. For Babylon here spoken of is a great commercial emporium, as well as an ecclesiastical centre. At her fall, the merchants of the earth weep and mourn, "for no man buyeth their merchandise any more." "And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stand afar off and behold the smoke of her burning, and cast dust on their heads, weeping and wailing, saying. Alas! alas! that great city, wherein were made rich all that had ships in the sea, by reason of her costliness! For in one hour is she made desolate." That this description cannot, without great compression, be confined to the Papal system, and to Rome as the chief seat of it, is manifest. Rome never was, and is not now, a great commercial mart. Nor would the overthrow of that system seriously disturb the commerce of the world. That commerce is chiefly in the hands of Protestant nations. The great merchants of the earth are to be found among them.

To ascertain the true meaning of this mystical term, "Babylon," it is necessary to go back in the Scripture record. The promise of a coming kingdom of God is as old as the fall. On the occurrence of that calamity the subordinate dominion of the earth passed into the hands of Satan. He became "the prince of this world." And his endeavor, from the outset, has been to organize and perfect the human race, in opposition to the kingdom of God. The first attempt in this direction was on the plains of Shinar. Kingdom power on the earth was made to centre in Nimrod, the mighty hunter. Here was the beginning of the Bablyonian empire. In arrogance, and with heaven-defying spirit, it was commenced at the tower of Babel. The germ of the kingdom of God was deposited in Abraham and his seed. The kingdom power of this world was centred in Babylon. And through all its changes and vicissitudes, whether its seat were on the banks of the Nile, or at Nineveh, it remained the same world power. As the kingdom of Israel began to decline, Babylon, the great antagonistic kingdom of this world, was allowed to wax into greatness. It became the great foe of the Jewish nation already proven faithless and apostate, and God used it as his scourge against them. The destruction of the Holy City and temple, the deportation of the people by Nebuchadnezzar, as slaves to Babylon, closes the independent existence of the Jews as a nation, and winds up the trial God had made of their worthiness of kingdom power in the earth. Henceforth, the dominion of the world is allowed to pass over without restriction to Babylon. Hence, in the Old Testament prophets, Babylon is always spoken of as the great foe of the convenant people, and as the representative of the grandeur and power of the world. And although it is said in Daniel that this greatness and dominion was intrusted to the monarch of that empire by God, yet it is very plainly foretold that he should prove in every way unworthy of the trust, and provoke a judgment all the more severe, by reason of the height from which he should fall; this abuse of trust was especially manifest in the attempt to compel all men to worship the golden image set up on the plain of Dura, since the prophets of that age, and especially Daniel, were commissioned to foretell the downfall of Babylon. And some of them, Isaiah particularly, speak of this overthrow in such terms as are appropriate to the judgment of the great day of the Lord.

It is worthy of remark that our Saviour, in the 24th chapter of Matthew, speaking of the last times, and John, in this chapter, both borrow their imagery largely from the ancient prophets. And it must be borne in mind that this great world empire, of which Babylon was the chief seat, in the days of these prophets, it represented as having a continuous existence, although transferred from the hands of one power to another. Whether Tyrus, or Medo-Persia, or Greece, or Rome, is the immediate subject of prophecy, in the wide sense, these are only varying forms of the same great Babylon. And this explains why Isaiah's prophecy reaches forward and connects itself with the scenes of the last great day of the Lord. It is because Babylon, as the great embodiment of the world's splendor and dominion, and the great antagonistic power to the kingdom of God, lives on, through all these phases, to the very last. The same thing is indicated in Nebuchadnezzar's vision of the golden image. That image stands in all its pride, up to the very time of the coming of that kingdom which shall utterly destroy and supplant it.

Bearing all this in mind, remembering the fact that ancient Babylon was the first centre around which the power of this world was aggrandized, remembering its relation of antagonism to God's ancient people, and its representative character, as the exponent of all those state fabrics which now occupy the sphere and usurp the prerogatives of the coming kingdom, we are at no loss to determine the sense in which it is here used by the revealing angel. Babylon stands here as the typical name for all worldly dominion, and especially for that great world-fabric, which in all ages, Satan has pushed into the place of the promised kingdom of Heaven. He even tried to induce the Lord Jesus to take the crown of this world's empire. He would thus forever have delayed that kingdom which shall uproot and destroy his own.

In this sense, the primary fulfilment of this chacter was the downfall of the Roman Empire. In the days of the Apostles, pagan Rome was the highest exponent of Babylon the great. But, the prophecy manifestly reaches much farther. As we have said, Babylon remains, whatever particular phase of it may come to its doom. So, after the fall of Rome, the kingdom power of this world assumed a new and still more dangerous form for the Church. The Church became incorporated with the State. And so the pretence of this new phase of worldly power to be the real kingdom of God, was more specious than ever. Then the professing Church readily submitted to the claim. Papal Rome arrogated to itself all the emoluments and functions of the true kingdom on the earth. Hence, in this new phase, Babylon the great became the mystery of iniquity, the mother of harlots and abominations of the earth, with whom the kings of the earth committed fornication, and with the wine of whose fornication the inhabitants of the earth were made drunk. That is, they were stupefied and sensualized in all their views of the kingdom of Heaven. They hailed an earthly system in place of the heavenly.

Babylon the great, then, doubtless includes the Papal system. But, with the decline of the Romish power, we can detect a new phase of the same old Babylon rising into greatness, and about to demand supremacy in the earth. We refer to that form of dominion developed especially now in Protestant nations, which is, if possible, a still more artful substitute for the coming kingdom. It is the kingdom of worldly culture, and civilization, and scientific progress, and inventive art, which is rapidly accumulating its resources, and preparing to effect the promised regeneration without any such intervention as the appearing and kingdom of the Lord Jesus Christ. It proposes to disenthrall and elevate mankind by free institutions and social reforms. It promises to subsidize and apply all material forces to promote the prosperity and happiness of men. It is the kingdom of modern civilization, about which so much boast is made, even by men who profess to be Christians, and who ought to know that the coming regeneration cannot be effected in that way. For it ignores the necessity of a new birth of the Spirit and the power of the resurrection of Jesus. It is, after all, another attempt to permanently improve and exalt man on the basis of his fleshly, natural life, which all Scripture denounces as corrupt, and which all past experience proves incapable of such improvement.

This is the form in which Babylon the great is being now developed. And this, we believe, will be the last form in which it is to be revealed before the divine polity and kingdom of the future, the new Jerusalem, comes to sight. And it is this last form which is eminently in the mind of the angel in the revelation of this chapter. Here we see why Babylon is represented as the great mart of trade and commerce, as the gathered storehouse of all delicacies, and luxury, and wealth. And why, also, it is still represented as a harlot. For we are persuaded, the harlotry of the Protestant Church with this new form of Babylonish greatness will be just as conspicuous and complete as was that of the Roman Church in the Middle Ages. We already see painful evidence of this. But the Romish Church will not be behind in her spiritual whoredom with this new idol. She is not yet off the stage. And, as soon as she finds that homage at this altar is the only way to retain her power in the earth, she, too, will bow low before the golden image. Perhaps she will, in this way, advance her claim to be recognized again as the Universal Church. And here we naturally recall what we have said before about Antichrist. This new form of world power of which we speak, is to be at last headed up in what will be virtually a universal empire, in which the ideas of this modern age will be embodied, and over which "the spirit of the age," another name for the god of this world, will preside. This will be the Antichristian empire of the last days. Its personal head will be Antichrist. In him will be summed up the power and culture of the world. Babylon will be greater than ever at the last, and all the symbolic character of Babylon and Nebuchadnezzar will be then fulfilled. The golden image set up on the plains of Dura will be fulfilled in the homage Antichrist will exact from all men, as the true Messiah of the human race, the world's Saviour. All must worship the beast, and submit to his mark and the number of his name, or all privileges of trade will be denied them, and even life itself be forfeited. The image of Nebuchadnezzar's vision, with its head of gold, its breast and arms of silver, its thighs of brass, and legs of iron, summing up in itself all riches and strength, political wisdom joined with military power—absolute despotism, yet standing on the clay and iron feet of the popular will—this also, will be then fulfilled. And the overweening pride of Nebuchadnezzar, who gave not God the glory, will be more than realized in him who shall palm himself off upon the world as the divine man, the lofty exponent of that incarnation of God in man, of which the whole human race is the subject; for such is the theory of modern pantheistic philosophy. He will be the founder of the Church of humanity for which such writers as Comte and Renan declare the world is fast preparing, the true Christian Church which must supplant, in their view, the narrow sect which now usurps the name of Christ. And hence we see how this new form of Babylon will still deserve the name of mystery of iniquity, mother of harlots. For a large proportion of the visible Church, Popish and Protestant, will be deceived by these pretensions and be dazzled by their success, until the religion of Antichrist has displaced, in many an eclesiastical fabric, the religion of Jesus. Here we have the last and highest form attained by the Babylon of this world. An empire world-wide in its reach, assuming to act the part of a universal providence to man, and erecting on the foundations of the visible Church the new religion of humanity, the very essence of which is the denial of the world's need and the obliteration of its hope of God's king, the coming Man, the Lord Jesus from heaven. And this empire is even now fast preparing. The body of Antichrist is forming, and limb is being joined to limb. Whether the man who shall head up the system has yet appeared on the stage or not, it is premature to say. But all the elements of this last form of kingdom power on the earth are actively at work. The world even now sighs, and groans, and staggers in blood for a universal empire. Nation jostles against nation, till the cry is: Give us union, and mutual help, and peace, instead of ceaseless jarring, and warring, and menace. Let us go to and build us a fabric that will hand down our name to all time, and under the shadow of which all nations may dwell safely. The *divine ideal* of government is an absolute, universal monarchy. Republics have been thought of, only because the men who have ruled have been bad. But give us a man, strong enough, and wise enough, and good enough, and we will give all power into his hands. The world is in search of such a man. It has not yet found him. But the devil is making ready a man to supply the want. And, when found, men will do homage to him as to a God. But God has such a man in reserve too, even the second Man, the Lord Jesus, the annointed Head of His kingdom, through whose rule He shall bless the world as long as the sun and the moon endure. But first, He will suffer men to take the devil's king, because they want him; because they prefer him. He will let them groan under his tyranny, that they may be filled with the fruit of their own devices, and reap as they have sown. But blessed be His name, He will not suffer Antichrist always to sit on the throne promised to His Son, nor allow Babylon to sit as a queen where His own Church, His chosen bride, is promised the inheritance. And hence, in this chapter there is revealed the fall of this last great form of the world-power. Babylon goes down, no more to appear, and the holy city, the heavenly Jerusalem, the seat of that celestial polity and kingdom of the future, comes down to bless all nations with its light and rule, and, henceforth, they walk in its light, and bring their glory and honor to its gates forever.

And now, dear reader, in which will you cast in your lot—Babylon or the kingdom of God? The kingdom which is soon to fall, or that one which cannot be moved? The city over which the clouds of God's wrath are gathering, or that city which is to come, whose builder and maker is God, and which He will fill with His light and joy forever? B.

—*Prophetic Times.*

Thoughts to Remember.

We cull these wise words from Dr. Guthrie:

The meanest are mighty with God, the mightiest mean without him.

Would we do our heavenly Father justice, we must look on Calvary as well as on Eden.

We have no faith in terror dissociated from tenderness. We trust more to the process of drawing than driving men to Jesus.

Like the inn of Bethlehem given to lodge meaner guests, a heart full of pride has no chamber, which Christ may be born "in us the hope of glory."

The magnet which drew a Saviour from the skies was not our merit but our misery.

None are so sure to lie in Jesus' bosom, as those who lie lowest at Jesus' feet.

That man gave the atheist a crushing answer, who told him that the very feather with which he penned the words, "There is no God," refuted the audacious lie.

Simply Believe.

Let me entreat you to look to the Word of God's testimony, and think not that anything else than a simple reception of these words, "that the blood of Christ cleanseth from all sin," is necessary for the purpose of your being cleansed from your sin. It is the idea that something more is necessary which obstructs this reception. It is the imagination of a great personal work to whih you must set yourself, and in which you have hitherto sat down in listlessness and despair, that keeps you at a distance from God. He approaches you with overtures; and what you have to is to close in with them. He approaches you with tidings; and what you have to do is to give credit to them. This is doing the work of God that you believe on him whom he hath sent; and could this transition be accomplished, then would you be translated into a habit of cheerful and progressive obedience, which, in a way of legalism, or in the attempt to establish a righteousness of your own, you never can attain. —*Dr. Chalmers.*

Were it not for the scorching drought we should not appreciate the refreshing shower. With less conflict, we would have less victories; with less trial, less joy.

To make Cows give Milk.—A Wisconsin farmer says: "If you wish to get a large yield of rich milk, give your cow, three times a day, water slightly warm, slightly salted, in which bran has been stirred at the rate of one quart to two gallons of water. A cow will gain immediately under the effects of it, and will become so much attached to it as to refuse clear water unless very thirsty, but this mess she will drink almost any time, and ask for more. The amount of this drink is an ordinary waterpail full three times daily. The cow will then do her best in return.

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The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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AND OF THE COMING KINGDOM.

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TIME TO AWAKE.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."—Rom. xiii., 11,12.

NIGHT and sleep usually go together. The one was made for the other. And when united and used as God has designed, both are beautiful and good. One of the most touching figures expressive of God's kindness to his people, is that where it is said, "*He giveth his beloved sleep.*"

But there is a night which has no beauties, and a sleep which has no blessing in it. There is a moral and spiritual night, and a moral and spiritual sleep, which it would be well for man if he had never known. The one consists of ignorance, depravity and misery; the other of obliviousness, unconsciousness, self-satisfaction, and inactivity in what relates to God, eternity, and the soul.

When a man is ignorant in sacred knowledge—having no just conceptions of God, of Christ, or of what respects our moral relations—to whom the subjects of revelation are unknown, unappreciated, imperfectly understood, and still more feebly felt—a darkness is in him. He walks in shades. Obscurity broods over his mental nature. He dwells in night.

You see a man of rude morals—in whom principle is not the governing motive—a man led on by mere passion, ambition and lust. He may have some good traits, wrought by the pressure of circumstances, but he has no fear of God before his eyes. He has no love or submission to the Lord Jesus Christ, in which alone true morality is to be found. His strongest impulses are all selfish and sinful. He finds it much easier to swear than to pray, and can find much more pleasure in the impure jest, the vulgar amusement, the social glass, than in that holiness without which he can never see God. Men like him may admire him, but when viewed in the light of sobriety and truth, the halo around him is dark. He is enveloped in the gloom of night.

And all who live in this night are occupied with the proper business of night. They are *asleep.* Forgetfulness is upon them. The sleeping man recollects nothing. He thinks of nothing. He is for the time a blank. And so it is morally with all those who are under the shades of spiritual night. They have forgotten God. They think not of his terrible majesty, or of his matchless goodness. All the mighty subjects of Revelation are as nothing unto them. They remember not what has been threatened against sinners, nor what has been promised to saints.

They are *insensible.* The sleeping man has no consciousness, no feeling. You may call, but he does not hear. You may hold things up to him, but he does not see. You may touch him, but he pays no attention. And so with these spiritual sleepers. Divine things make no impression upon them. They are deaf to the calls and blind to the exhibitions of the Gospel. We preach to them, but they pass it by as nought. Providence lays hold upon them, but still they do not recognize the hand of God. They are plied with a thousand means, but they give no response and exhibit no signs of effective impression.

Such is the condition of those who have not risen up to be true and faithful disciples of the Lord Jesus Christ. Night is upon them. They have not the light of spiritual truth shining in their hearts, nor the light of well-ordered affections illuminating their lives, nor the light of lasting pleasure or immortal hope to cheer their march to eternity. And as they are in darkness, so they are asleep. All their spiritual senses are locked, or moved only with pitiable eccentricity and delirium.

Nor is this true only of the grossly vicious, the skeptical and the profane. It is equally true of every one, in any station in life, who has not wholly given up to be a servant and disciple of Christ the Lord. He that wallows in filth, and the cultivated worldling who boasts upon his good breeding and superior intelligence—he who denies the Scriptures and takes refuge in downright unbelief, and he who acknowledges Christianity only to neglect its duties—he who cares not for his God, and he who means to repent but never does it, and every man, woman and youth not diligently engaged seeking the kingdom of God and his righteousness—all alike are in a spiritual condition just such as above described. The inactive, dreamy, delirious, sleepy tenants of spiritual darkness are neither scarce nor hard to be pointed out. That church member who would rather hear a song than a sermon, or prefer to attend a dance to a meeting of the saints around the Saviour's feet, is one of them; and he who dislikes to be pressed with the claims of practical godliness is another; and the churches, and the streets, and the theatres, and the highways are lined with them, and no observer can mistake them. Nor is it unlikely that some of them will read this.

Friend and brother, a year of Divine grace has dawned upon you. It also brings a special message with it, direct from the Spirit of God. That message is, "*that now it is high time to awake out of sleep.*" "Wherefore He saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. v., 14. Awake—cast off the works of darkness—put on the armor of light—walk honestly as in the day—put on the Lord Jesus Christ—live for another life—such are the inculcations now again addressed to every one of us.

A spiritual sleeper *awakes* when his senses open to his situation—when he begins to see, and learn, and know what a lethargic and unsatisfactory life he has been leading—when he commences to realize what a slothful servant, and what a guilty and faithless being he is in the sight of God. The Prodigal *awoke* when he came to himself, and saw his wretchedness, and thought of the father he had wronged, and said he would arise and go to his father, and confess what a sinner he had been. The Publican awoke when a consciousness of his crimes so overwhelmed him, that he smote upon his breast and cried for mercy. The base multitudes, on the day of Pentecost awoke when they were pricked in their hearts by Peter's charge of the wickedness they had done, and cried out to know what they must do. And we shall awake, as the Apostle here admonishes, if we set ourselves to a review of our ways, learn our many defects, and come to a more decided and earnest mind with regard to the great things of a future life.

An awakened spiritual sleeper casts off the works of darkness, when he solemnly and honestly abandons his careless and evil ways, and determines no longer to walk with the wicked, or to remain in his indifferent and prayerless ways of life. When the man who has been overcome by his appetites dashes from him his cups, absents himself from the society of the drunken and the lewd, and sets his heart upon being a decent man and a Christian; or when the unpraying man begins to call upon God, and to live as a man ought to live; or when he who has been betrayed and caught by any of the many snares of the devil, confesses his guilt, and from henceforth is resolved to be found no more in such associations and such crimes; then it may be said of him, that he has cast off the works of darkness.

An awakened spiritual sleeper puts on the armor of light, when he enlists and arrays himself as a good soldier of the Lord. What that armor is, the same Apostle elsewhere tells us. To take unto us "the whole armor of God," that we may be able to stand in the evil day, and having done all, to stand, we must have our "loins girt about with truth," have on "the breastplate of righteousness," our "feet shod with the preparation of the Gospel of peace," take "the shield of faith," wherewith to quench the fiery darts of the wicked, and "the helmet of salvation, and the sword of the Spirit, which is the word of God," and pray always with all prayer and supplication.

An awakened Christian sleeper walks honestly, as in the day, when he need not be ashamed of what he does—when he so orders his life that he need not fear to have all his habits known. Rioting, drinking, lewd behavior and thoughts, strifes, envyings, or the indulgence of bad passions of any sort, are all incompatible with this walking honestly as in the day. Ah, these nights, and these screened places about our cities, have records, which if told out, would cause the head of many a one who would be considered respectable, and even pious, to drop, and fill many a bold face with confusion. But any doings that we could not bear to have told before others, is not walking honestly as in the day.

And an awakened spiritual sleeper puts on the Lord Jesus Christ, when he takes shelter in him as his refuge from deserved condemnation, and seeks to live Christ's life, and by faith in His Gospel clothes himself with Christ's righteousness. The Colossians had put on Christ, when they had risen with Christ, and had set their affections on things above, and became dead to this world, and had their life hid with Christ in God.

Such, then, is the spirit and import of these apostolic inculcations. Shall they be heard and heeded, or not? They are all greatly needed by every one, and by some so much needed that there is very great danger of utter shipwreck of faith if they be not heeded. Shall we not, then, take them to heart, and start with a new life? And if any are at a loss for motives, the Apostle abundantly supplies them.

"It is high time to awake." So many years and privileges spent to no better effect is an argument of overwhelming force, not to trifle for the future as many have trifled in the past. If twenty, thirty, forty, fifty, sixty years of grace have passed with no better results than some can this day show, what hope is there that such will ever find eternal life without a vastly different way of dealing with sacred things than that which has characterized them hitherto? What reason can there be for allowing things to drift on for another hour as they have been drifting for these years that have gone? Averaging the ages of all our readers, it may be safely said that two-thirds of the very best time to become what we ought to be have passed away. For many it is already the ninth and eleventh hour of the day. Short, very short, and liable to be cut off any instant, is the space yet remaining wherein the opportunities of salvation are accessible. Is it not therefore, "high time to awake out of sleep?"

"The night is far spent." This night time of our world will soon be over. There is a day coming in which the unsanctified and the unprayerful shall not be able to stand. The chariot of God's judgment, which is to sweep all the unholy to their deserved perdition, is already in motion. Who knows but this shall be the last year of grace this side of the coming of our Lord? Shall we then let it come in and go by without an effort to make our calling and election sure?

"The day is at hand"—the day of final deliverance for the suffering saints—the day when that He shall come will come, with power and great glory, to be glorified in His saints, and to be admired in all them that believe. A little while, and then shall be fulfilled the prayer which He has taught us, "Thy kingdom come." Any of these passing nights the shout may go forth from the sky, at which the very dead shall rise, and the day dawn which shall have no more night. Shall we not, then, bestir ourselves, and so live and pray that we may be ready for it? O, if it were to overtake some with no more preparation than they now have, what would become of them? And yet there is no guarantee whatever that it will not so overtake them, unless they at once repent, and change their careless ways.

"*Salvation is near,*"—the means of it are near. It is ready to become the consolation of all that will awake and put on the Lord Jesus. It is 1,800 years nearer to its consummation than it was when the Apostles were on earth. It is half a lifetime nearer than when you began to live. And how is it possible for us to realize these things without being moved, as we never heretofore have been? Let the world think of us what it will; let the godless sneer, and point at us the finger of scorn, and talk of us as foolish and weak; let others risk it to go on as they always have done, not caring for God or his judgments; but let us not suffer ourselves to be laughed out of eternal life, to have a little of this world's deceitful favors. The kingdom of God is the proper goal of our being. To that let us look. For a place there let us live and labor and suffer. And, whatever this year of grace shall bring, let us make sure that it brings us closer to God, and arouses us more to the importance of the things of eternity, "Knowing the time, that now it is high time to awake out of sleep."—*Selected.*

THE RESURRECTION BODY.

BY REV. D. D. BUCK, D. D.

THE model after which the Resurrection bodies of the saints will be fashioned, is the glorious body of Christ.

1. Not the body of Christ, as he appeared during his natural life in this world; for it "behoved him in all things to be made like unto his brethren." (Heb. ii., 17). And when God sent his own Son into our world, he sent him "in the likeness of sinful flesh." (Rom. viii., 3.) . . .

2. Not his body, as it appeared from time to time during the forty days' interval between the resurrection and the ascension. During that time, so far as we know, he did not assume his "glorious body." Had he appeared with a body so essentially different from the one that was crucified and buried, the testimony concerning the identity of the resurrection body with the one that was dead, would have been greatly weakened.

3. Our Lord's body was *glorified.* And the promise is, that he "shall change *our* vile body, that it may be fashioned like unto *his glorious* body, according to the working whereby he is able to even subdue all things unto himself." (Phil. iii., 21.) This power of our Lord to subdue all things unto himself—this will give assurance of a wonderful transformation of the mortal body. Think of what he can do: he could take the cinders that we fling into the streets to tread upon, and change the carbon into diamonds that would dazzle the strongest vision.

4. Several times our Lord appeared with his *glorious* body. Once, in *anticipation* of what he shall be seen to be, when he shall finally *appear.* This appearance is called his *epiphany;* it expresses the idea of brightness, splendor, effulgence, radiating beams of glory. At his transfiguration upon the mountain, when "the fashion of his countenance was altered," . . . "his face did shine as the sun, and his raiment was white as the light," "glittering," "exceeding white as snow; so as no fuller on earth can white them." (Matth. xvii., 2; Mark ix., 3; Luke ix., 29.) St. Peter, who witnessed the transfiguration, considered it as a representation of "the power and coming of our Lord Jesus Christ;" for then he shall appear with his glorious body. (2 Pet. i., 16.)

5. With this glorious body he appeared to Saul, when there shone about them a light more dazzling than the meridian brightness of the Syrian sun. (Acts xxvi., 13.) And thus he appear to St. John in Patmos, when "his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace;" "and his countenance was as the sun shining in his strength." (Rev. i., 13–16.)

6. This was our Lord's glorious body. This is the model and fashion after which the resurrection bodies of the saints will be fashioned. They shall literally "shine as the brightness of the firmament," and "as the stars forever and ever." (Dan. xii., 3.) Moses became divinely luminous, even before he died, during his forty days' continuance with the Lord upon Mount Sinai. "The skin of his face shone, and they were afraid to come nigh him." He was so terribly and unendurably luminous to the people that it became necessary when talking with them, for him to cover his face with a screening vail. (Ezek. xxiv., 29–35.) What must be the effect then of being forever with the Lord!—[*Extracted from "Resurrection Destinies," by* W. H. S.

IS IT INFIDELITY?

Is it infidelity to believe that "the Lord God *formed man* of the dust of the ground, and breathed into his nostrils the breath of life; and *man became a living soul?*" Gen. ii., 7.

Is it infidelity to believe that after man sinned, "lest he put forth his hand and take also of the tree of life, and eat, and live forever; therefore the Lord God . . . drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword that turned every way, to keep the way of the tree of life?" Gen. iii., 22, 24.

Is it infidelity, therefore, to believe that God "only hath immortality?" 1 Tim. vi., 15, 16.

Is it infidelity to believe that God is the giver of immortality, "to them who by patient continuance in well doing *seek* for glory, honor, and immortality, eternal life?" Rom. ii., 7.

As men are not now immortal, is it infidelity to believe that this gift will not be bestowed until the resurrection, "in a moment, in the twinkling of an eye, *at the last trump;* for the trumpet shall sound, and THE DEAD shall be RAISED INCORRUPTIBLE? "Then shall be brought to pass the saying that is written, death is swallowed up in victory." 1 Cor. xv., 52, 54; Isa. xxv., 8; Hosea xiii., 14.

Is it infidelity to believe that none of the dead are raised in a mortal state? "It is sown in *corruption,* it is raised in INCORRUPTION. It is sown in dishonor, it is *raised* in glory; it is sown in weakness, it is raised in power; it is sown a *natural* body, it is raised a SPIRITUAL body.

Is it infidelity to believe that the Holy Spirit is the agent which shall quicken the dead into life at the last day? "If the Spirit of Him that raised up Jesus from the dead *dwell in you,* He that raised up Christ from the dead shall also *quicken* your mortal bodies by His Spirit that dwelleth in you."

As the Holy Spirit does not dwell in the wicked, is it infidelity to believe the Scriptures which declare that they will not share in this revival from the dead? "He that believeth on the Son hath everlasting life: and he that believeth *not* the Son shall *not* see life; but the wrath of God abideth on him." John iii., 36. "The man that wandereth out of the way of understanding shall *remain* in the congregation of the dead"—Prov. xxi., 16. "Drought and heat consume the snow waters; so doth the grave [*sheol*] those which have sinned." Job. xxiv., 19. "Man that is in honor, and understandeth not, is like the beasts that perish." "He shall go to the generation of his fathers; *they shall never see light*"—[the "light" of life]. "Like sheep they are laid in the grave; death shall feed on them . . . their beauty shall consume in the grave;" [*Margin*—"or, the grave being a habitation to every one of them"]. Psa. xlix., 14, 19, 20. "They are dead, they shall *not live;* they are deceased, they shall *not rise.*" Isa. xxvi., 14. "These as natural brute beasts, made to be taken and destroyed . . . shall *utterly perish* in their own corruption." 2 Pet. ii., 12.

Is it infidelity to believe that "*the wages of sin is* DEATH; but the gift of God is eternal life through Jesus Christ our Lord?" Rom. vi., 23. [The "wages of sin" is not *misery,* nor *dying twice;* it is not a condition, but an eternal *state* of non-existence—loss of life.]

Therefore, is it infidelity to believe that "they which shall be accounted worthy to obtain that world and a resurrection from the dead neither marry nor are given in marriage; *neither can they die any more;* for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke xx., 35, 36.

Is it infidelity to believe that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first: then *we* which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord?" 1 Thes. iv., 16, 17.

Is it infidelity to believe the words of Jesus: "Whither I go ye cannot come," John xiii., 33. "I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." John xiv., 2, 3. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. xxiv., 27, 31. "*Behold I come quickly,*"—Rev. xxii., 12.

Finally, is it infidelity to believe the great plan of God that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life?" John iii., 16.

If this be infidelity, or heresy, then this I confess, "after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts xxiv., 14.

WM. H. SPENCER.

ROCHESTER, N. Y., Sept., 1869.

BURNING WORLDS.

I HAVE been much interested, and somewhat amused in reading two articles in the HERALD OF LIFE, of Aug. 11. One from the "*London Spectator,*" headed, "THE SUN AND EARTH," the other from the "*British Quarterly Review,*" headed, "WORLDS ON FIRE." Both writers seem to more than intimate that this world will, or may meet with a similar fate in 1870; even next year, burst into flame and burn up like a heap of shavings. And lest it should give the fidgets to some of the timorous ones, I thought it necessary that the articles should be followed by a few remarks. And first, it is much more probable, and even almost certain, that these far distant fires are the birth of new worlds instead of the funeral pyre of old ones.

We have no evidence that God made this world out of nothing. The passage of Scripture nearest to it is, Heb xi., 3. And that is nearly as far from it as these celestial fires are from the earth. We have no account of the origin of matter. We are compelled to believe it had no beginning by the tenfold difficulty of believing it *to have* had one. For nothing can never be something; and something can never be nothing.

It may be thought presumption in a man to undertake to tell how worlds are made; because the time from Adam to the present is not sufficient to see one in the infant state grow to maturity. But suppose an intelligent being should be dropped down from Jupiter into some of our Western forests. He might view with astonishment the sturdy oak of more than a thousand years' growth; and might see the acorns on its boughs, and some on the ground. He would also see some oaks smaller, and some still smaller and smaller until one is seen just bursting from the acorn. He then would know the big old oak of four feet diameter came from an acorn. All this he might learn in an hour. So, as short as life is, we may know something of the growth of a world. The heavens are more or less filled with mundane acorns. They are called nebulæ, little whitish spots, generally round, with the brightest spot in the centre, around which is a darker ring, outside of which the light is less and less, proceeding outward from the dusky ring, until it fades away so as to give no well defined circumference. These nebulæ, however, are not always round. Some are oval, having a long and a shorter diameter, and not unfrequently a bright spot in each end of the ellipsis. Here we see matter in its original and chaotic state; gradually condensing to the focal centre, the brightest spot of the nebulae. This gathering, or condensation may be by electrical, magnetical or chemical attraction, which, no doubt, are but modifications of one and the same thing.

Now when the chaotic or nebulous matter is sufficiently condensed, the inevitable result will be a conflagration of the grandest and most magnificent kind ever seen by men or angels: a globe on fire as large as the diameter of the orbit of Saturn; and perhaps thousands of times larger. And what would be the result? Fire does not annihilate any combustible matter, that is certain. The result then would be a vast globe of ashes and cinders, of precisely the same weight that the whole mass had before it was ignited. That our earth had such a Plutonic origin can scarcely be doubted. It had its birth in fire, as its mountains and rock strata abundantly testify; and is now a cooled nebula, and once burned as brilliantly as the one in 1866.

In the burning of the star of 1866, the astronomers detected the burning of hydrogen gas; but that gas alone does not burn; but with oxygen gas it burns brilliantly. And when the two are burned together the result is water. Water being composed of hydrogen and oxygen gasse, in a chemical mixture, which is only effected by burning them. And hence the great desideratum of the present day is to find means to decompose water with ease and facility sufficient to use the two gases for common fuel. This would not only give us an inexhaustible supply of fuel, but an undiminishable supply; for any given amount of water, decomposed and burned, would give *back* the same amount of water. Therefore, the burning of hydrogen gas in the star of 1866, was the formation of water for its future seas, lakes and rivers, very possibly to be navigated by its future inhabitants.

And as to the magnetic storm predicted for 1870, it is nothing unusual, since they occur once in eleven years, and are a magnetic, or electric phenomena of which, as yet, we know but little. Science may yet discover that the zodiacal light, the aurora borealis, the Nov. Meteors, and even the light of the sun and the fixed stars, may have one and the same origin, viz., the various modifications of electricity which seem to pervade all matter, even the most distant nebulæ. I am almost fully persuaded that it is the life-sustaining agent in the animal and vegetable kingdoms. Be these things as they may, our earth is the ashes of a consumed star; and by no physical law will ashes burn. If God exerts his omnipotent power to burn it up, so be it. But the text must first be found that says he will *do* it, before any one need be alarmed about it. The earth will abide forever. See Psa. cxii., 90, and cxxv., 1, and Ecc. i., 4. All the fear we need have about it is, that we may not be found worthy to *inherit* it forever.

Human wisdom is an excellent thing in its place. But of all else it is the most miserable thing when woven into a religious creed. It is, however, of great use in extracting truth from divine revelation; but never should be alloyed with it. And let us one suppose that great men in science are less liable to err than great men in religion. For man, by nature, is an erring creature; and he only is wise who strives more to find where error lies than to find where truth lies. Truth floats on the surface of nature's crystalline stream; while error lies deep in the mud at the bottom; for instance, "The wages of sin is death," is a truth readily seen on the surface. But down in the mud, human wisdom has found, "The wages of sin is endless misery or die twice," etc. Again: "It is sown a natural body, it is raised a spiritual body," is a truth as easily seen as a plank on the surface of a small river. But deep down in the mud, with much ado, is dug up, "It is sown a natural body, it is sprouted up a natural body:" and, "So they wrap it up." Micah vii., 3.

Z. CAMPBELL.

ASHTABULA, OHIO, Aug. 30, 1869.

FROM ELD. B. MATTHIAS.

LANESFIELD, KANSAS, Aug. 28, 1869.

BR. STORRS: I hope and pray that the HERALD OF LIFE is in no danger. I try to see none. I am altogether unwilling to see the possibility of such a disaster as the failure of our excellent paper. It is like treason to stop such a mouth, and silence such a voice. If God should so determine, it would be like saying to modern Ephraim, "Let him alone, he is joined to his idols." The HERALD is too great a favorite with many select friends to be liable to the pain and penalty of suspension. Though its friends are few, comparatively, they are peculiar. They have the virtue of a generous love for men, and the highest regard for the honor and glory of God. They have the boldness to believe and do outside of all proscription. They choose to "go forth unto Jesus without the camp, bearing his reproach." They know there is a secret happiness in this out and out business that the dim sighted cannot see. "They have an altar whereof they have no right to eat, which serve the tabernacle." Heb. xiii., 10, 13.

Allow me to say, it is no small mercy, and a special favor from God to be in this category. I think, now, there could be no surer token of my Maker's displeasure, than to "cast me into that outer darkness," where they see visions of immortal souls, demons, ghosts and spectres in general, with all the rest of that sort. And proportional wrath upon me, to allow me to believe that the resurrection of our Lord could become a reason, and a means of torment to any, little or much; that is, to pervert the resurrection of Jesus from its single, pure, joyful, blessed, triumphant use and end; and make it the means of giving life for a longer or shorter time, to all the wicked that have ever been, in order that they may be duly tormented. From the "calamity and penalty" of believing such absurdities and barbarities, good Lord deliver us. I trust we have a guarantee for the life of the paper, in the peculiarity of its friends.

But what a singular case: every birthday of this fair, promising creature, its life is threatened. The spirit of Edom cries, "raze it, raze it;" and it must be redeemed at a price. If it would only drop the *virtue* of its being, it would pass at par. It had better by far die, than compromise.

In a book notice in the *Tribune*, I read lately, Renan's opinion of Paul the Apostle; which I neither like, nor believe. But some of his remarks are suggestive and appropriate. The remarks relate to "men of action." "The first places in the kingdom of heaven are reserved for the gracious and devout." "The man of action is always a weak artist, because he does not make it his only aim to reflect the splendor of the universe." He moulds his opinions by ideas of utility. "Such are never irreproachable; the folly or wickedness of men forcing them to come to terms with them. The world favors the audacious; those that help themselves."

Politic men, politic papers and preachers, can have influence and "help themselves," and think they help others; they may conserve somewhat. But as a rule, where the effort is for "influence," it is like this: "Compass sea and land to make a convert, when done, he is twofold more the child of hell." There are two chances to one against the initiated, and in favor of the unsophisticated. At all times and ages, the single-minded in any good cause have had uphill work, and they never had it otherwise until they yielded to the "folly or wickedness of men."

The reason of the annual necessities of our indispensable paper, is its singular virtues. This will endear it ever to the true-hearted, and such as have "a single eye." One Master to serve. Yours of the little flock.

Bear Ye One Another's Burdens.

These words came forcibly to my mind while seeing the brethren giving their money to first *one* object and then another, till it seemed like "riding a free horse to death," to ask for more.

I thought at the time some of the friends might fling "'67" into our faces; as two or three prominent "time" believers were presented as needy. They spent all they possessed in proclaiming the Lord's advent in 1867, and now come to us for help. Well, they were *honest*, then, you must admit; and honest ones are worthy your generosity. Besides all, they are good, talented and useful at this period. They are all *life* believers. May be if they "spent all," it wasn't much. We have heard over and over that husband and I spent $400 in '67; but not so. Indeed, it would scare me to see him have half that amount. And he won't have it unless he preaches something more popular than the "Life and Advent" views. Preach the truth, Dwight, and I'll risk the bread and butter, or money either.

So don't think of fanaticism or extravagance too much; may be they have over-estimated the matter.

How beautiful is God's system of benevolence. The church that dwells together in love will bear the burdens of its weak members. None of their "widows indeed," or sick "worthy poor" will be sent to the poor-house; or thrust on to strangers for support. But like brethren or sisters of one common family will they look out for each other's good.

This was done at Camp-meeting without "grudging" or ostentation. "The Lord loveth a *cheerful* giver," and they acted as though they gave cheerfully. Who would not with R. Wendell for speaker?

At that meeting Bro. L. C. Percival came to mind. Dear Lewis, we want you to write for the Herald, You haven't written "$30" worth yet. Let us know how the battle goes in Victoria's dominions.

How great a blessing to have the Herald open to communications among God's little toiling band. Let us appreciate and improve it, and thus encourage and build up each other. Amen. Maria M. Weaver.

Westfield, Mass.

It was the advice of Seneca to his friend Lucilius, in order the more diligently to keep himself up to his full duty, to imagine some great man, some strict, quick-sighted, clear brained man, as Cato, continually looking upon him. So the Christian who would labor earnestly and successfully must walk with Jesus—must feel that he is ever by his side, noting all he does. But O! how blessed is the thought that he is more than a silent spectator. He is an all-powerful helper—an ever-ready and willing helper.

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice-President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

THE HERALD OF LIFE.

NEW YORK, SEPTEMBER 15, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote there or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Late Anniversary.

Our time has been so occupied since that meeting that we could not prepare anything in detail, and our friends must content themselves with the Secretary's Report, and the letters touching it, found in our columns.

That the cause in which we are engaged has been much accelerated by it, we have great reason to believe; but time will show. The promptness with which the friends made their *pledges* to support the Herald of Life shows they are in earnest.

The number present this year was much larger than ever before; and the other meetings held in the "Life and Advent Mission Tent" were much more fully attended, and a deeper interest in the truths we hold on Life and the Resurrection was manifested. Hitherto hath the Lord helped us. Bless His name. Let us take courage and labor on, knowing that our labor is not in vain in the Lord. If truth advances slow, it moves strong and loses no ground; and though our opponents may ask "What do these feeble" Life Believers? we know they are *alive* and in working order. May God continue them to life eternal, for which they seek.

We left the Camp-ground Saturday at 11 o'clock, A.M. As to the meetings after that time till the close, Sunday evening, we have received the following note from Br. Rufus Wendell:

Boston, Sept. 9, 1869.

Br. Storrs: It seems to me that the Life views never before received such an impetus at our Camp-meeting as they have received the present year. The labors under the Life tent moved forward gloriously after you left the ground—you know they did so while you were among us. I look back upon the whole occasion as one in which much solid work was accomplished, and much solid conviction produced. Our friends in every direction would exult if they could have seen with their eyes what we saw with ours. But the Christian's life is one of *faith*, and our scattered brethren must take our word for it when we tell them, through the paper, that the tokens are most encouraging, and that Adventism is getting to be pretty thoroughly leavened with the crowning truth of Life only in Christ.

The Life and Advent Union.

SIXTH ANNIVERSARY: SECRETARY'S REPORT.

1. *The Informal Meeting.*

This took place in the Life and Advent Mission Tent, commencing at nine o'clock A. M. The Secretary read communications from Brn. Leonard C. Thorne, and others. The two brethren named were detained from the meeting on account of sickness. An expression of regard and sympathy was voted both of them.

In this meeting there was a free interchange of opinion and experience, and all brought forth from their treasures the riches of divine truth.

2. *The Regular Meeting.*

According to previous notice, the six annual meeting of the Life and Advent Union was held at two o'clock P. M., on Thursday, Sept. 2, 1869, in the Life and Advent Mission Tent, on the ground of the National Advent Camp-meeting in Springfield, Mass.

The meeting was called to order by the President, Br. Jacob Grim, and was opened by singing, and prayer by Br. Rufus Wendell.

The minutes of the last meeting were read and approved.

The Treasurer reported as follows:

Total amount received	$5,399 31
Interest	122 19
	5,521 50
Total amount paid out	$5,034 67
Interest	22 19
	5,056 86
Balance in the treasury, Sept. 1, 1869.	$464 64

Br. Storrs, the Business Agent, made a verbal report. In addition to what appears in the Treasurer's report, he said that more papers had been distributed than in any previous year, while there was enough paper on hand, and paid for, to complete the present volume.

The second article of the Constitution being called for, was read by the Secretary.

On motion of Br. Denny, a committee of five, consisting of Brn. G. W. Denny, A. W. Macdonald, George K. Carroll, John C. Day, and W. H. Hanford, was appointed by the meeting to nominate a board of officers for the ensuing year.

While the committee was in consultation, the meeting was entertained by remarks from Brn. Brown, Wendell, Storrs, Roworth, and others.

The nominating committee reported as follows:

For President, Jacob Grim.
Vice-President, Wm. H. Thorne.
Secretary, W. H. H. McAllister.
Treasurer, Leonard C. Thorne.

DIRECTORS.

Geo. K. Carroll, John Kemp, Richard Martin, Wm. Roworth, and Thos. M. Redhead.

All these brethren were duly elected by a rising vote of the meeting.

Br. Grim returned thanks for this renewal of confidence, and pledged his best endeavors in the cause of truth.

Bro. Geo. Storrs was elected Editor of the "Herald of Life" for the year ensuing.

On motion of Br. Carroll, voted that we do now raise $2,500 for the purpose of publishing the Herald of Life for the next year. Under this motion $2,501 were pledged. (See list of pledges.)

Br. John C. Day, Br. T. R. Weaver, and Br. Chas. A. Hastings were appointed a committee to take care of our property on the ground.

Br. A. W. Macdonald introduced the following resolutions:

Resolved, That the Herald of Life, being the organ of the Life and Advent Union, it is advisable that all articles appearing in its columns, original or otherwise, treating on subjects not held in common by all the members of the association, be presented therein as individual expressions of opinion.

Resolved, That articles from correspondents, printed in the Herald of Life, shall not be replied to in any manner in the same number in which they appear, except the Editor should deem it advisable, by their authors.

Both of these resolutions were adopted.

On motion, adjourned.

W. H. H. McAllister,
Secretary.

To Subscribers.

Two numbers more complete the present volume. Those who wish their papers continued should attend to it immediately and remit payment for the next volume. If any find theirs *dis*continued who have paid beyond the present volume, please inform us as early as possible, that we may rectify all mistakes at once.

We trust that none will allow themselves to be deprived of the first numbers of the next volume by neglecting to renew their subscriptions without delay. All persons who have not paid in full for the present volume, and such as have received the last 12 or 15 numbers for "50 cents," will, most likely, find the paper does not visit them, after the close of this volume, unless we hear from them. Let there be no delay, if you would not meet with the loss of the paper thereafter.

We send out no "Bills" or duns to any one.

The above notice must suffice, if you would continue to read the Herald of Life. As a general rule, all subscriptions are supposed to end with the volume.

Removal.

At a meeting of the "Board of Managers" it was decided that the interest of the "Life and Advent Union," of the Herald of Life and of the Tract cause, required a removal of their office to a more eligible location; and, accordingly, have fixed on 206 Broadway, Room 7, to which we shall remove in a few days; and from there the paper and all our other works will be issued after the first of October. This location is just below Fulton St., on the east side of Broadway. It is easy of access, and in a prominent place. Our friends generally, who wish to visit the office, will be rejoiced to know that they are saved the labor of climbing to the top of a five-story building; and none will feel the relief more than the Editor.

It will be a gratification, also, to our friends to know that Br. Wm. H. Spencer, of Rochester, N. Y., has been engaged by the Board of Managers to give his entire services to the work connected with the office; and he is expected to be in this city early next week.

Let us now have your prayers, your funds, and your communications for the Herald.

Justice to H. Munger.

It is due to him to say, we are satisfied, from a personal explanation, that his *motive* in publishing the article which we copied from the "Crisis" into the Herald, July 21, under the head of "A Proclamation," was good; not designed to injure us, but the reverse, however opposite in appearance; and we acquit him of all evil design toward Life Believers: and no man among friends or opponents took more pains to make our situation on the Camp-ground agreeable and comfortable; for which he has our thanks.

It is not until the flower has fallen off that the fruit begins to ripen. So in life it is when the romance is past that the practical usefulness begins.

LETTERS RECEIVED AT ANNIVERSARY.

From L. C. Thorne.

Dear Brethren and Sisters: Being by sudden illness deprived of the great privilege of meeting with you, permit me to say a few words by letter. Though we have had severe trials and discouragements, retrospection sees them only as blessings. We have met together from year to year, as you do this day, for the purpose of considering and adopting such measures for the promotion of truth, the upbuilding of the "faith once delivered to the saints," as seems to us best calculated to insure success, and God has been near to bless. We have felt that He, by the influence of His Spirit, operating on our minds, was with us directing our steps aright, and when, at these times, we have separated, and gone out into the broad world to battle against the dark sins and errors of the age, we have felt stronger for the conflict; felt that we *were* battling for Jesus, for truth and the right, and that in this holy warfare we have not to rely upon self but may lean with all confidence upon the strong arm of the mighty God of Israel.

As God has blessed us in the past so may He now bless, and *more* in this, that He may give us to see as we may not have before seen how weak and unworthy we are; how unstable and unsafe a thing it is to trust in self or in *any* arm of flesh; knowing, as saith the apostle, that we have "the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." Especially do we need divine assistance in this respect in these days of "Lo heres," and "Lo theres."

Let us all strive to cleanse our hearts from everything calculated to impair our usefulness in the cause of Christ; all envy, jealousy, and desire for fruitless strife, if aught of these exist, so that the love of God, pure and holy, may reign triumphant there. This love will then reach out and fold within its kind embrace the Lord's people everywhere, whatever be their opinions. May we all constantly and thankfully remember how the God of our salvation did in boundless love follow us in all our wanderings in the by-ways and the dark ways of sin and error whither we wandered, and turned our faces Zion-ward, showing unto us some of the great glories of the future. How He did also raise us up and establish our going, placing our feet upon a sure foundation, Jesus Christ, the rock of ages. May we all continue on this foundation, striving to rear a superstructure of pure faith and godly life. Then we shall labor confidently and with our lamp of faith brightly burning, knowing that when our Lord and King shall return with his angel band, and obedient to his call death and hell shall give up His dead that are in them, we shall be "accounted worthy to obtain that world, and the resurrection from the dead." Submitted in gospel love,

L. C. Thorne.

From Randolph E. Ladd.

Nantucket, Mass., Aug. 29, 1869.

Dear Brethren of the Life and Advent Union: *Greeting:* In the allwise providence of our heavenly Father I am deprived of meeting with you this year for the first time since the Union was formed; and wishing to be represented among you, as I have been heretofore, if *not* with the living presence, then with the next best means, by an epistle I now address you.

My *heart and hand* are with you, as at the *beginning:* and never was I more convinced of the *value* and *importance* of the *great truth* that we cherish, than at this moment.

"Life only through Jesus Christ, to be bestowed on all those who are accounted worthy of that world," even the "resurrection *from* the dead," is the key note of the gospel; and to *me* all other *notes*, called Gospel, are subordinated and tested by *this*. If they will not harmonize and chime in with *this*, I unhesitatingly reject as *another* gospel.

I have watched with keen and peculiar interest the progress of this *truth* during the past year, and am persuaded that more progress has been made in spreading it than in any year preceding.

Valuable additions have been made to the ranks of "Life Believers;" and the literature in defence of "truth" has greatly increased.

In despite of all efforts of unbelief, *truth* has constantly and rapidly *gained ground.*

There *is more* willingness to hear and *less* bitterness in opposition than ever before.

This may be attributed partly to the increasing conviction that there is something *more* than a mere "*hobby*" (as it has been called) in it; and partly to the increasing kindness, fellowship and true *Christian love:* in other words, entire sanctification, that the *truth* produces upon its adherents.

I still adhere firmly to the position early taken, to overcome all opposition with Love, *Love*, Love."

My health has been so impaired that I have not labored in the vineyard as in former years, and cannot safely bear the excitement of public meetings; but, thanks to our father, I feel the springs of life are touched anew, and health and strength returning.

May I be remembered in your prayers, brethren, that this "sickness may not be unto death" but that God may be glorified thereby.

Finally, my brethren, may the great head of the church be with you and guide you in all your deliberations by His holy Spirit, that we may seek only His glory in all things, and soon we shall receive the eternal inheritance. Your brother in the patience and hope of the Gospel. R. E. Ladd.

From Lucretia B. Lamb.

St. Paul, Minn.

I desire earnestly the Herald's continuance, and earnestly pray that it may herald the truth until Jesus shall come and take possession of his inheritance which he purchased with his own blood. For its support, I will do as much as I did last year. Would gladly do more if I had the means. I will soon pay for *three* copies, subject to the same address as last year. I purchased, during the past year, several dollars' worth of tracts and scattered them. I will continue in this work as my kind Father provides the means. I cannot think of parting with the Herald; and, therefore, pray that wisdom may be given the Union at their annual meeting that they may devise liberal things and manifest their gratitude for so precious a light, by scattering it broadcast over the earth.

Would that I could meet with the friends at Springfield; was with them when the Herald of Life was born—but as that is impossible I rejoice that I can have access to God the Father, through Jesus Christ, as well at St. Paul as in Springfield, and wil constantly and faithfully improve this rich privilege in behalf of us all. Yours in Christian love.

From Eld. J. Lewis.

Grafton, Ill.

Dear Brethren and Sisters in Christ; believers in life only through the second Adam, by a resurrection out from among the dead, or a change from mortality to immortality at his appearing: As the time draws nigh when you will meet for the purpose of conferring with one another in matters pertaining to the important question, "Shall the dear Herald survive and ride out the storm?" we feel deeply on the subject, and our prayer daily is, that our Father will guide the ship safely through. As Dr. Franklin once said, "God helps those who help themselves," and we feel well satisfied that in the "Life and Advent Mission Tent" there will be union and strength. Though we are so situated that we cannot meet with you, personally, we are in spirit praying that God will give you the spirit of love, and power, and sound minds.

I am a poor old one armed-man, and have no way of making money, else would I not fail to meet with you. I have been doing all in my power during the past twelve or fifteen years, and now submit to my lot.

In regard to this western field, all that is wanted is more laborers. May the Lord send Br. Campbell and others out here.

Pledges for Herald of Life, Vol. VII.

L. C. Thorne	$250
Wm. H. Thorne	250
Geo. K. Carroll	150
R. Martin	150
John Kemp	150
D. B. Salter	150
Jacob Grim	100
Thos. M. Redhead	75
Wm. Roworth	75
W. S. Olmsted	50
Chas. Hough	50
Thos. R. Crocker	50
Mrs. E. G. McCullough	50
Thos. McClary	50
Joseph Laciar	50
Jas. L. Boyd	30
Frances Roworth	25
Mrs. R. W. Pierce	25
A. Powell	25
Edwin Haynes	25
Daniel Chase	25
David White	25
T. J. Ellsworth	25
James F. Redhead	25
Wilbur A. Hart	20
Peter Kemp	20
Samuel F. Clapp	20
Samuel Brown	20
Clamor Franke	20
Wm. Nichols	20
Wm. T. Littell (paid $5)	20
Daniel Littell	20
E. A. Walker (paid)	17
S. A. House	15
C. A. Hempsted (paid)	15
Chas. A. Hastings	15
P. Garcelon	15
Wm. Warren	15
A. W. Macdonald	15
J. K. Winter	15
Thomas Fielden	15
S. Cooper (paid $5)	15
Mrs. R. C. Grim	12
Mrs. J. D. Cornell	10
D. Anderson	10
David H. Baker	10
C. W. Lindall	10
L. Upson	10
F. C. Upson	10
Thos. J. Harris	10
Wm. Stark	10
John H. Fenton	10
Henry Low	10
Charles R. Percy	10
V. W. Miller (paid)	10
R. R. Bonnell	10
Stewart Carlisle	10
A. Annable	10
E. H. Beach	10
Thos. Wilkins	10
A. Bradford	10
Caroline C. Belden	6
Hiram Drown	5
John S. Potter	5
N. G. Potter	5
Alsop Sexton	5
A. S. Whitney (paid)	5
Susan Grim McFarland	5
Louisa J. Beach	5
H. Rockwell (paid)	5
Mrs. E. C. M. Boyd	5
J. Aldershaw (paid)	5
Howard Balkam	5
C. W. Morse	5
J. Mayo	5
Mrs. D. C. Corwin (paid)	5
Gilbert L. Rice	5
Mrs. R. Martin	5
Mrs. Glass	5
Abby E. Perry (paid)	5
Ruth Thompson (paid)	5
Lewis Hart	5
Carrie Grim	5
"A Sister"	3
Phœbe H. Day (paid)	2
L. Johnson (paid)	1
	$2,501

Pledges since Anniversary.

Julius Neale	5
Geo. Atkinson (for 3 copies)	10
Benj. Mellor	20

LETTERS AND EXTRACTS.

From Joseph Laciar.

Mauch Chunk, Pa., Aug. 8, 1869.

Br. Thorne: As the time for the anniversary of the "Life and Advent Union" is drawing near, I thought it would be most desirable to the Treasurer to receive pledges at the earliest opportunity. You can therefore reckon on my name as good for $50 on vol. vii.; but in case the requisite amount to carry on the good work another year cannot be raised, or pledged fully, you can reckon an additional amount, not exceeding $50.

Owing to business circumstances it will be impossible for me to be present at the anniversary, but trusting to the earnestness of the brethren and the help of the Lord, there is no fear in my mind about the great truths, which we hold and promulgate, being quickly and with powerful effect trumpeted throughout the world. The Lord Jesus and his Apostles have sowed the seed-truth into the soil, it sprang up, first the blade, then the stock, and then the ear. And what then? The full corn in the ear. So that during the last eighteen centuries that the growth has been going on, there was no fruit like the appearance of that which was sown; the only fruits noticeable were those which the weeds, growing up with it, have continually brought forth. But, says Jesus, "As soon as the full corn is in the ear, the reapers" will be sent, for "the *Harvest* is *come.*" Now Jesus says, the "*word*" is the "*seed.*" And this "*word*" is the "*truth*"—true doctrine. If then the truth which our Lord revealed unto the world was so corrupted, during the time of its growth, that none of the fruits could appear for the many centuries past, and that which the Lord planted was all along obstructed in its growth, by the watering and superfluous nourishment afforded to the weeds about it, may we not rejoice exceedingly in the fact that the "harvest" is near, because we are certain that the same seed which Jesus and the Apostles sowed is visible in our day as the "*full corn* in the ear." For if the great truths which we have embraced, and are heralding, are the same as those which were sown by Jesus and his Apostles, and which have not been kept before the world in the past ages, then indeed are the words of Jesus fulfilled, and it is an onimous sign of the harvest being at hand.

So much error and other rubbish accumulated at times in the past that the stalk, springing from the good seed sown, was well-nigh choked at times; and by reason of which the fruit-bearing time was exceedingly delayed (in the good stalk); but glory to God the time has arrived when the full corn in the ear is not only formed, but *ripening;* and so is also the seed of the weeds which have grown up with it; but alas! what is it? does it seem to be analogous to the seed bearing the germ of a *future* life by a resurrection from the dead through the Son of God, which seed was own by the Son and Apostles? Does it not much more resemble the seed of Phariseeism, Sadduceeism, and Paganism, which were sown abundantly at the same time that the good was? For what fruits are found, partake exceedingly, or I might say, almost universally, of hypocrisy, infidelity, and Spiritism; which in reality are nothing else but what Phariseeism, Sadduceeism, and Paganism were in the time of our Lord's life on earth, and which errors of man's invention are to be as tares bound into bundles and burned; for, as worthless as such are, will they be found at the coming of the Son of God. Nothing will stand the fiery trials of that day except what partakes of *truth.* The foundation (Christ), upon which most of these errors have been erected, is solid, undoubtedly, and will remain. But, woe unto all them who have been building on there with such combustible material as wood, hay and stubble, for if they cling too closely to their *workmanship* they are in danger of being consumed with it. They may be saved (so as by fire) if they stand a little aloof; and especially as they see the burning process of "*Babylon,*" we should at least hope that the wise among them would hasten and get out their "stocks" from thither, least they find too much of their wealth and possessions have been there invested; the loss of which would be considered fearful. But we fear it is too late, and those who would like to get out their stocks are afraid of being scorched. Let believers in Life only in Christ, thank God that they hold no stock in "Babylon;" and take courage in prosecuting the work set before us, unto which the Lord has called us. Let the torch of the Spirit of truth be applied until the whole fabric is consumed; for we know that the blaze and smoke of their burning goeth up forever. Great is the Lord God who judgeth in righteousness and exalteth his name forever. Amen. Lord, make a short work in the earth that we may behold thee sitting on the throne of glory to reign in righteousness forever. Come quickly, Lord Jesus, Amen. Thy Brother in the Lord.

From William S. Green.

Philadelphia, Sept. 5, 1869.

Br. Storrs: Though personally you are to me a stranger, yet I feel that I know you through coming in contact with your mind and thoughts, weekly, in the Herald of Life, a paper which is throwing more light upon the Scriptures, for me, than I can express.

I was brought up under the teachings of those who believed in the inherent immortality of the soul; and as I constantly came in contact with that view, and those which nec-

essarily grow out of it, I believed firmly that all would live forever, either in heaven or hell. Some years since, my curiosity was excited in reference to a teacher in this city, who affirmed that no one was immortal by nature; or, in other words, that immortality is the gift of God, in and through Jesus Christ, and that all out of Christ would be destroyed, or perish literally.

Of course, my prejudices were shocked at first; but little by little, upon investigating the subject, and comparing Scripture with Scripture, I have irresistibly been led to receive with all my heart what I believe to be the teachings of the Bible; i. e., that we inherit nothing but a mortal nature from Adam, and that immortality of existence is to be derived only from and through Christ.

Since this key has been placed in my hands the Bible is a new book to me; and so far as I understand it, it is in harmony with itself and its Author. I find, though, that the truth is of comparatively slow growth in my mind, as the views formed, and prejudices imbibed during over a score of years, do not readily yield, excepting to clear demonstrations of their fallacy. For the reason that your paper is to me constantly like a light shining in a dark place, I prize it highly. It brings with it to me so much of instruction, and sets forth God in such a glorious light that I await its arrival impatiently, every week.

I have presented some of your publications to friends, at times, and speak freely of those things which I know; but it seems to me as though the church generally are so wedded to traditions and superstitions, believing them to be the teachings of the Bible, that they are afraid to accept the views of truth you present.

Please send me five copies of the "Six Sermons," as I love to have some of your documents on hand to lend and give away. The copy which I have had, for some time has been going the rounds, and is now out.

That you may long be spared to defend the truth, and honor your God, is the prayer of your friend, Wm. S. Green.

From Benjamin Mellor.

Rockdale Mills, Pa., Sept. 4, 1869.

Br. Storrs: Although I have not written sooner it is not that I am cold or slack in regard to the great work in which we are engaged. I wish to assure you, and all our brethren and sisters who believe in Life only through Christ, that I am still with you, heart and soul; and the reason of my delay in answering the general call was, I was hoping to receive a considerable remittance which would enable me to give much more than I can give, or promise, at present. But I will not say less than I have given for vol. vi. So you may put me down twenty dollars for vol. vii. But still I hope that will not be all I shall be able to do.

Dear Brothers and Sisters in the blessed hope, let an unworthy brother rejoice with you, for as much as He, our Lord and Life-Giver, hath counted us worthy to be intrusted with truths so important, that we may be found faithful in spreading the light which has been committed unto us, and that we may be steadfast, unmovable, always abounding in labors of love, for as much as we know that our labor is not in vain in the Lord, is the prayer of your rejoicing brother in the gospel hope.

Benj'n Mellor.

From A. Boynton.

West Batavia, N. Y., Sept. 6, 1869.

Br. Storrs: Having to write on business, I would also say a few words as a blessing to the household of faith. I purposed to write another article on "The Spirit;" but ill health unfits me for much effort in any direction. I was made glad and comforted with the comfort of the gospel, when on taking up the Herald of Aug. 25th, we read the first article, "One Baptism." Truly, we said, the writer has anticipated us and done our work far better than we could. I would ask our brethren to read this article *again:* am glad it was given such prominence of position. These things are the pith, marrow, *heart* of Christianity, of which there is now a fearful lack.

False hopes are about to be mightily shaken: the tests are being applied which will bring out the evil and the good. If we have the spirit of Christ, its manifestation will be love, brotherly kindness, forbearance—tolerant, charitable; not hasty to judge or condemn, suffering long, kind. Let us have a good share of such articles as this, and the children will be fed and grow in the knowledge and love of God.

From J. Hamilton, Sen.

Fredonia, N. Y., Aug. 30, 1869.

Br. Storrs: Once more I take my pen to write a few lines concerning the precious Herald of Life. I have waited in hopes, if it was the will of our heavenly Father, to be in a condition to do more for the support of the paper than I can now feel it duty to do; for I have been out of health for the last four months, unable to labor for our support; and as I have passed my 66th birthday, I may not be able to labor any more, and my wife is a cripple, unable to walk, only by the aid of crutches. But we do not feel to complain—by no means; for the realizing of our blessed hope seems to be nearing every day, when mortality shall be swallowed up of life.

I should esteem it a great privilege if I could attend the coming anniversary of the Life and Advent Union. I long for one more meeting on earth, where love prevails in truth and not merely in word; where men and women so love the word of God that they feel willing to count all things else but drug and dross for the knowledge of Christ Jesus our Lord; and may love be the motive power propelling all your movements and efforts for the further usefulness of the Herald of Life. I have ever believed that it was begotten in love, and brought forth in love; and I believe the God of love will sustain it; and as one of the Lord's stewards I desire to do all He would have me in sustaining the paper. May we meet in the kingdom.

J. Hamilton, Sen.

From Dr. J. F. Lee.

Monroe, N. C., Sept., 1869.

Br. Storrs: It is true indeed that vain is the help of man under certain circumstances, and equally true is it that God sometimes, in mercy, convinces us of the folly of trusting in man, confiding in him, or leaning on him for aid, when seemingly we need most his assistance. In spite of all our knowledge of human nature and divine revelation, we are sure to to meet with disappointments, if we lean on man for aid or assistance, unless we are led to do so by the Holy Spirit.

We mistake in our estimate of some characters, even upon slight acquaintance, and are highly pleased with certain traits in them. Our charity and brotherly kindness may be lavishly expended on them, and yet they may ultimately prove unworthy our confidence—ungrateful, unthankful, and bitter enemies. We first took them to our bosom as sincere friends, beloved brothers, talented, highly gifted; and finally discovered they were enemies, who appeared in borrowed garb, and figured for some time in the eloquence of other men's brains, which they had memorized, or transposed in such a manner as not to be easily detected.

Now what is the sequence of such discovery—such disappointment? First, it is exceedingly unpleasant and keenly mortifying. Why? Because our self-love is wounded; our judgment was at fault; we made a grand mistake; in a word, we are convinced of our misplaced confidence and trust, and if we judge correctly, should censure ourselves more than blame the man who opened our blind eyes. Now it seems to me that, in such times as these now in progress, as well as all times, it is wisdom to listen to the dictates of the Holy Ghost—to trust wholly in God, in the Lord Jesus Christ, and humbly pray for the abiding and controlling influence of the Divine spirit, so that we may be made wise unto salvation.

It is said, "experience teaches." Some men pay dearly for their experience—painfully and dearly have some paid for reposing "confidence in a *friend*," and confiding in a *guide*. This idea is evident to many now living. It was surely evident to prophets and apostles. And God, in mercy cautions, admonishes us to avoid the danger.

Read, my dear Brother, attentively, Micah, the 7th chapter, and see the important lessons it teaches. Is human nature now any better than it was in his day? Or are the lessons needful then, of less use at present?

I know not what a day may bring forth, but I do know that, God helping me, I will continue my subscription to the Herald of Life so long as you are the Editor—and, if it please my heavenly Father to aid me in lawfully obtaining the means, I will procure in a few months, Tracts and Pamphlets for circulation. I have now none on hand—and I have loaned the only copy of Bible v.s. Tradition I have had for years, to a Baptist; who is receiving some light that enables him to see the errors so prevalent in all the sects. He and another member of the same church (both of sound intellect) are anxious to know the truth, and write, if able, in a short time, procure each a copy of Bible vs. Tradition.

The tracts and pamphlets I have distributed are working favorably, and creating no small uneasiness among some sectarians who endeavor to prevent people from reading them.

John H. Fenton, Newark, N. J., writes: You may expect ten dollars from me for volume vii. of the Herald of Life. I do not know how it is, but the last issue of it is, it seems to me, almost always the best. Yours, in hope of everlasting life, when Jesus comes.

Ira Fancher, Sandy Hill, N. Y., writes in the "Crisis," Aug. 11: A writer claims that Paul taught, Rom. viii., 11, that the quickening, brought to light, is a change from sin to holiness. Question: Was the dear Saviour changed in that way? I think not; but He was raised from the dead by the Spirit of God, from mortality to immortality, to die no more. So it will be with all them that have the same Spirit dwelling in them. I hope the Herald of Life will be sustained till Christ comes.

The Camp-Meeting.

Dear Brethren and Sisters: I am thankful that it was my privilege to attend the camp-meeting at Springfield. There I saw, and became better acquainted with many who write for our paper. Was glad to see and hear Sr. Corwin, and very many others.

But one who disappointed me more than all others was our Editor, Bro. Storrs. Indeed, I did not know before that he had such a *soft heart*. Truly, he has a soft heart if they do complain about his *hard head*. It astonished me to see him break down in the midst of his preaching and speak as soft and tearful over his dead friends as would a mother over her first-born. "Lost all the Holy Ghost," eh? That's what I was told by a good sister, more than a year ago: "They say George Storrs *used* to be powerful, but that he has lost all the Holy Ghost now." Well, as to his being *powerful*, his power is from God, and *is felt* yet. I know he writes *sharp* sometimes *hard*, and that is why I was glad to see him *melt*. Ah! who dares to judge in the matter of possessing the Holy Ghost? This is dangerous work.

Then, there was the Sister who has had experience in thawing out *frozen* "leaven." Well, well, may she keep near the Sun of Righteousness, so that at all times her soul may be warm with the love of God. And our good-natured Bro. Rowarth, pure English. Ah, I feel a little drawing toward the subjects my Queen. May be 'tis childish, but *Victoria* is a dear name to me. Servant of all was our dear Sr. Campbell. May God bless her for her patient care with us women and babies.

Brethren and sisters, you will indulge me by reading this rambling letter, for my little ones prevented me from speaking to you in our tent meetings. But my mind is more than ever established in the doctrine of "life only in Christ." And on both sides the question I see a deeper settled feeling; a *calmness* on our side and *despair* on the other. There is not quite so much ugliness, as a general thing. You know the password now is, "Let us have peace." What for? Don't know; and its wicked to surmise evil. One thing is sure, the Lord will build up Zion, and bless his truth. And though they who preach it be cast out of society and despised among their brethren, and their families suffer want, sometimes, it won't last forever; thank God.

I come back from the Camp-meeting determined to do more for the future. My eyes are so weak that it is with pain I write, but every little helps. Dear readers and friends, will you not write more for the future? L. R. H. Bishop, we miss you. And ye "little and unknown" ones, scattered here and there, let us hear from you. It will relieve the Editor, and make the paper more interesting. How eager you all were to hear from each other in the tent. Well, it is just as interesting to read your communications in the Herald.

This truth is "onward." Nothing can stay its progress. When prejudice gives way, all honest minds can understand and appreciate the truth. It amused me to see them tip-toe into the door of the tent and gaze at the brethren during their "business meeting" Thursday. Said one, *that* man is Grim." "He's a smart looking man, anyway." This "*any-way*" suggested something to me. Said a third, "They are all smart looking people in this tent." And I thought many of them *were*, and wasn't ashamed either of their looks, actions or doctrines, "any-way." How blessed it will be to get home, where we can meet to part no more. May we be there. Amen. Your sister, waiting for the warning.

Maria M. Weaver.

Westfield, Mass., Sept. 8, 1869.

From W. H. H. McAllister.

St. Albans, Vt., Sept, 10, 1869.

Br. Storrs: I left the camp ground Friday evening, 3d inst. Next morning I left Springfield, bidding good-by to Bro. Roworth, who staid at same hotel. I went to Guilford, Vt., near Brattleboro, where I met my wife. I staid there over Sunday, and Monday returned home, joining Bro. Glass, and Bro. and Sr. Castle at Brattleboro. From them I left. I very much wish I could have staid over.

I had a good time at our meeting this year, but I think I lost very much in not being on the ground early in the morning and late at night to get the benefit of the social meetings. I stopped at the hotel on account of the cool weather, and thus lost nearly all the social meetings and some of the preaching. Next time I attend Camp-meeting I shall go prepared to stay on the grounds.

There is a Camp-meeting appointed for Vermont Adventists, to be held in Bethel the 20th to 27th of September. I have been invited to attend, and it is my intention to do so a portion of the time. I don't know what arrangements have been made for preaching or how much liberty will be given. If I go I shall have all the liberty I want or I shall leave. I would like to have some of our preaching brethren there to represent the Life views. If nothing better can be done, I shall try to do it myself. I think also that a supply of our tracts might be distributed to good advantage, and if no other arrangements have been made I will see to that for the last three days. If you think best you can send me a supply of tracts and papers for sale and distribution, as there is a demand. I will also take subscriptions for the Herald of Life, and use my best endeavors to extend its circulation. I am going there to labor and, in common with other branches, I shall claim recognition of the Life views. It is to be a feast for the people. Let the bill of fare present as great a variety of dishes as possible, so that each may select what he likes best. I am not one of those who are afraid that the truth will be damaged by coming in contact with error. Truth is only the more beautiful and striking when exhibited in contrast with error. If I can have my way, I shall favor the recognition of all the different branches of Adventists, and, could it be, I would have Litch, Himes, Grant, White, and Storrs, all on the platform together, and give them all a hearing on their most peculiar topics, and compel them to fraternize. But we shall see what we shall see, and I will report in due time. Yours waiting for the Lord,

W. H. H. McAllister.

John Milton well said: "Wherefore did God create passions within us, pleasures around us, but that these, rightly tempered, are the very ingredients of virtue?"

The "Power of Godliness:" How to Cultivate it Within us.

In the first place, *watchfulness* is indispensable. Eternal vigilance is no less the price of spiritual freedom than civil liberty. Those even who have known the freedom wherewith Christ makes his people free are ever liable to come into bondage to ordinances—to lose the power of godliness in the form. And what increases the danger is, that the change is always gradual—usually so gradual as to escape observation, especially by the subject of it. Thus, by insensible degrees, many from a high state of spirituality slide into a lifeless formalism without knowing when or how the change came over them. Hence the necessity of watchfulness to guard against the first step in this direction, as well as also to detect the influences which tend to such a result. Our spiritual foes are many and subtile. They meet us at every turn, and approach us under every conceivable guise. No marvel if at times they appear as angels of light, suggesting that we be not righteous overmuch; that religious emotion savors of fanaticism; that singularity should be avoided; that a little conformity to the world increases the influence of a Christian by giving him access to those whom he could not otherwise reach; that a decent observance of the forms of godliness is more serviceable to the cause of religion than the possession of its power.

Then objects of sense, and matters appertaining to our temporal interests, press upon us continually, tending to withdraw the mind from spiritual things, and in a measure disqualifying us for spiritual exercises.

But at no point is the spiritual life assailed as through the moral character. The power of godliness can exist only in connection with pure morals. As the carnal revives within us, the spiritual dies. When depravity gains strength the power of godliness is diminished. And how many and strong are the temptations to depart from a course of strict morality even in the ordinary intercourse of life; and how are they multiplied and strengthened when we engage in business affairs! The wish to please, the love of approbation, and the desire of possession—all lawful within their proper limits—are fruitful sources of temptation. To preserve truth and honesty, these incentives to action must be strictly guarded. The thoughts, also, need to be closely watched. No one who has carefully observed his own experience can have failed to notice the effect of his thoughts upon his character and life. Much is effected by the mere flowing of thoughts through the mind, but more important results are consequent upon the action of the imagination. No doubt the disposition prompts this action, but it is equally true that the imagination reacts upon the disposition. The passion gratified is inflamed by the image held before it in the imagination, and thus stimulated the imagination presents with increased vividness the cherished image, which, of course, again acts with increased power upon the passion. And thus the process, if not checked, goes on, molding the character into harmony with the thoughts. The process however, may be checked: for though the disposition stimulates the imagination, the imagination is, in some degree, under the control of the will. And so of the flowing of thoughts through the mind by association. The action of the imagination can be arrested, and the train of thought changed. Were it not so, watchfulness over the thoughts could be of no avail.

The appetites are likewise inlets to temptation which need to be continually guarded.

Without pursuing the subject further, it is manifest that he who would maintain the power of godliness must be watchful; and that so must he who, seeking after godliness, would not rest in the form without the power.

But we must also *exercise* ourselves unto godliness. Spiritual exercise is as essential to our spiritual life as bodily exercise is to our physical. If we would grow in grace we must use the means of grace. These God has appointed for our spiritual culture, and he who neglects them will certainly fail of maintaining a life of godliness. We must work out our salvation if we would have God work within us.

And this leads to the great central truth of spiritual religion; namely, that the spiritual life is awakened and preserved within us only by divine influence. It is the Spirit that quickeneth. This quickening, this awakening into life by the power of the Holy Spirit, must be preserved and carried forward by the same power which called it into being, till our whole nature is brought into harmony with the Divine will.

But to secure and retain this quickening and sanctifying influence of the Spirit two things are required of us—*repentance* and *faith*. And what is repentance? Not the mere shedding of a few tears, nor yet sorrow for having done wrong. Tears there *may* be, and sorrow there *must* be; but the repentance which is unto life is something more than these both. It is a turning about; a ceasing to do evil, and a learning to do well; a submission to God, and an acceptance of his will as a rule of life. It is not an act performed once for all, it is to be a life-long act—a ceaseless consecration of ourselves to God; and if a perfect repentance, it is an *entire* consecration. And herein lies the great practical error of most professing Christians—a lack of consecration—an imperfect repentance. O how few are fully given up to God! How few can say with a sincere heart, under all circumstances, "Not as I will, but as thou wilt!" Who in all their business transactions are heard inquiring, "Lord, what wilt thou have me to do?" and, knowing the Master's will, *doing* it? Yet if we would enjoy that baptism of the Spirit by which we are made to know the richness and fulness of the spiritual life—all the power of godliness—there must be this entire consecration of ourselves to God. Self must be denied, and God obeyed. Upon our hearts, upon our heads, upon our hands, must be written, "Holiness unto the Lord." Our daily motto for business as well as devotion must be, *All for God*. Whether we eat or drink, or whatsoever we do, his glory must be our motive and aim.

But with this consecration there must be faith. Indeed, there must be some faith before there can be any consecration, for he who does not believe in God cannot devote himself to his service. To take the first step in spiritual religion requires a belief that God is, and that he is a rewarder of those who diligently seek him. But while consecration requires faith, faith waits on consecration. It is God's order that they walk hand in hand, faith leading the way. When consecration gets in advance of faith it becomes a spirit of legality, and the soul is left in darkness. Faith advancing without consecration passes into Antinomianism, deceiving the soul with the hope of heaven while unsaved from its sins.

This relation between consecration and faith is of the utmost practical importance. There are some who pray much and receive little. They pray and try to believe, but are left to wonder at the weakness of their faith and the barrenness of their soul. They have failed in their consecration. They have come to the temple for a blessing, but have neglected to bring their offering. Let them present their bodies a living sacrifice, holy and acceptable unto God, and faith will claim, while God fulfils, the promise of the Spirit. The gift upon the altar, the fire will descend. On the other hand, there are those who sincerely and earnestly strive against sin, but make little advancement. They fight manfully the powers of darkness, but instead of signal victories they themselves are often cast down. Without consecration faith has no warrant; but with it, it is their privilege to ask with the assurance of receiving. "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Consecration and faith thus united, each becomes the helper of the other. Does the soul, in struggling to give itself away, encounter difficulties which seem insurmountable?

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, it shall be done;"

and there comes upon the soul a baptism of power which enables it to triumph over all opposition; for so the Spirit helpeth our infirmities. Or does faith waver? The soul points to the waiting sacrifice—the consecrated gift and again faith is heard to cry, "I will not let thee go."

Thank God, thus repenting and thus believing, we may enjoy that gracious and Divine influence which begets and keeps alive within the soul the power of godliness.—*Selected.*

Christ the Intercessor.

Jesus is our priest. We have no need of any other. The priest who steps between man and his Maker is out of his place. The preacher is sent forth to preach glad tidings; to point men to the great high priest, Jesus, above; every way-worn sinner may come to the mercy-seat in his own person.

A boy in Ireland went to the priest to confess. This converse ensued:

"To whom do you confess?" the boy asked.

"To the Dean."

"To whom does the Dean confess?"

"To the Bishop."

"To whom does the Bishop confess?"

"To the Pope."

"And to whom does the Pope confess?"

"To God."

"Ah, then," said the young man, "the Pope is but a man, and so am I. If he can confess to God, so can I."

And so can every sin-stricken soul.

The Catholic dying in the wilderness must sink in despair because there is no priest near to give him absolution. And the Campbellite who goes through water into the kingdom of God, dying on the desert, can find no hope because there is no minister near him to dip him in the water; nor waters in which to be "buried" were there a minister. Stand back, false guides, Jesus is the priest!

We may never know in this life how much we owe to the intercession of Christ. Perhaps when we were so nigh death's door God dispatched the angel, commanding him to cut us down as cumberers of the ground. Who knows but in that hour Jesus pleaded: "Spare him yet another year."

But what is the manner of his interceding? When the trembling sinner weeps at the altar what language do we hear before the throne?

"Father, I bring a worthless child to thee to claim thy pardon; receive him at my hands. He is a sinful child but owns his guilt. Look not on him; he will not bear thy gaze. Look but on me—his cause is mine. I am his Intercessor. By each poor drop of blood I spilled for him, by all the sorrows of my soul, by every wound I bear, I plead for him. I would not have him lost since he comes with such humble confession in his mouth. Sin hath destroyed; death hath desired him; but, Father, forgive. I cannot bear to see him cast away, vile as he is. Father, once more I plead, forgive, for I have died that he might live. Justice and broken laws plead hard against him, but mercy hath been purchased for him by my wounds. Guilty, condemned, he claims the merit of my death."—*Selected.*

Religion and War.

Some say there is nothing in religion that militates against war, and it has always been a mystery to us how any man could say so in sincerity. If there are any two things diverse one from the other, it seems to us it must be these two. They are entirely opposed to each other, as much so as light and darkness, good and evil. This is no assertion of ours, it is a simple fact. Look and see. Let each one be tried by their fruits. Religion saves men, and war destroys them. Religion elevates and refines men, and war degrades and debases them. Religion purifies and sanctifies men, and war corrupts and defiles them.

Let us listen to the language of each:

Religion says, Thou shalt not kill.
War says, Thou shalt kill.
Religion, Blessed are the peace-makers.
War, Blessed are the war-makers.
Religion, Love your enemies.
War, Hate your enemies.
Religion, Forgive men their trespasses.
War, Forgive them not.
Religion, Resist not evil.
War, Resist to the death.
Religion, If a man smite thee on one cheek, turn the other.
War, If a man smite thee on one cheek, knock him down.
Religion, Bless those who curse you.
War, Curse those who curse you.
Religion, Pray for those who despitefully use you.
War, Destroy those who thus use you.
Religion, Overcome evil with good.
War, Overcome evil with evil.

Do they speak the same language? If there is any such matter as one thing being antagonistic to another, do we not find it here? Let us seek for the things that make for peace. —*Christian Era.*

The Life Struggle.

The world knows no victory to be compared with victory over our own passions. The struggle of life is between the flesh and the spirit, and one or the other finally gains the ascendency. Every day and every hour of the Christian's life is this contest going on, and sad it is to think how often it is that victory is declared in favor of this earth with its sinful passions. The Apostle Paul, after having labored long and earnestly in his Lord's service—after having done more for the spread of the truth than all the other apostles, still felt that he was a human being, and liable at any time, through the weakness of the flesh, to lose all. "I keep under my body," says he, "and bring it into subjection, lest after I have preached the Gospel unto others I myself should be a castaway." If this watchfulness was needful on the part of this aged and long-tried servant of God, what care and diligence ought we, my brethren and sisters, to exercise lest we should lose all in an unguarded hour? Our pathway through life is thickly set with snares for our feet. The seductions of passion, the allurements of vice, things to arouse our anger and stir up our heart's feelings, await us at every turn of life's devious ways, and blessed, indeed, is that man or that woman that meets them all without harm.—*Selected.*

Business Matters.

One Dollar each from—William Willson, John Bolster, Charles B. Randlett, P. Garcelon, Mrs. Henry Winship, H. J. Sweetland, Mrs. Charles Barnes, R. W. Neale, W. B. Wheeler, E. C. Paine, Moses Hampton, Mrs. L. A. Myrick, Mellie F. Wells, G. H. Bundy, Orin Turrell, N. Lazell, Isaac Blanchard, Mrs. Hurlburt, Julius Neale, John B. Witham, Z. McLester.

Two Dollars each from—J. Hamilton, Sr., Noah Mayo, H. S. Hough, E. H. Glass, H. C. Flanagan, R. B. Wells, John Aldershaw, H. L. Parsons, Sophia B. Hopkins, Daniel Chase, Jefferson Mayell, Mrs. R. A. Chatfield, Henry Low, J. H. Morgan, James M. Chaffee, Oliver Loomis, Lewis Hart, Benjamin Hilderman, Joseph K. Marshall, Mary H. Corning, Calvin Ball, J. W. Whiting, Edward Morse, Mrs. Geo. B. Beebe, G. L. Rice, Mrs. Mary Smith, Mrs. C. C. Cook, W. H. H. McAllister, M. J. Brooks, John T. Cate, Samuel C. Castle, Emeline Wood, B. F. Thompson, Sarah Bucklin, Elizabeth Stowell, J. C. Day, Charles M. Burt, Ira Fancher, H. Rude, Mrs. H. L. Johnson, Samuel Luckey, C. A. Hempsted, Seymour Kenny, S. C. Smith, S. E. Hoffman, Eliza Harris, Ashur M. Swain, M. C. Harriman.

Various Sums—Chas. Byrt, \$1 50; Joel Merriman, \$4; E. A. Walker, \$3; Caleb Thompson, \$3; S. S. Rogers, \$5; G. W. Gompf, \$5 on last year's pledge; Wm. Paine, \$5 on last year's pledge; D. W. Miller, \$3; Alsop Sexton, \$3; R. R. Bunnell, \$10 on last year's pledge; Susanna Blodgett, \$5; Cyrus A. Wade, \$2 25; Moses Burlen, \$5; Geo. E. Lee, 50 cents; Jonathan Whitcomb, \$3; A. Powell and W. J. Mitchell, \$2 50 each; E. D. Belden, \$7 on last year's pledge; Chas. A. Hastings, \$3; A. Van Sickles, \$2 50; Wm. T. Littell, \$5 on new subscribers; "A Friend," \$3; Eld. S. W. Bishop, \$2 25; N. P. Lawrence, \$1 10; Mrs. Mary A. Townsend, \$1 10; Emeline T. Hobbs, \$5; E. S. Levi, 50 cents; James N. Gladding, \$5; Geo. Atkinson, \$4; Sally Dillingham, \$5; William S. Green, \$5; William P. Shockey, \$1 50; B. Browne, \$5; F. M. Shockey, 50 cents.

Parcels sent since last issue.

Bernice Browne	by mail.
A. J. Davis	"
Chas. A. Hastings	"
Gates Chapman	"
H. Rude (2 parcels)	"
B. T. Thompson (with Hastings)	"
Horace Story	"
Wm. S. Green	"
Wm. P. Shockey	"
B. Browne	"
C. W. Chick (2 parcels)	"
A. B. Van Doren	"

Poetry.

LINES

TO BRO. AND SR. WARNER, NORTH CAMBRIDGE, MASS.

Four little ones sleep side by side,
Four loved ones fast asleep;
O'er Lazarus the Saviour wept,
And, mother, *thou* mayest weep.

I would not bid thee check thy tears,
Let nature mourn its fate,
'Tis well to know how sad it is,
And seek a *better* state.

Weep: I have wept o'er friends laid low,
And thought they had no heart
Who carelessly could chide me when
They saw my sad tears start.

We *may* lament this work of sin,
And yet find comfort too;
For CHRIST appears amid death's gloom
And brings new life to view.

"Thy dead shall live," the Saviour saith:
These words can cheer the heart
And make us smile amid our tears
When from our friends we part.

MARIA MATHEWS WEAVER.

WESTFIELD, MASS., Sept. 2, 1869.

Children's Department.

TRUE STORIES:

FOR OUR OWN LITTLE ONES.

BY SISTER MARIA.

No. 1.

SOME time ago I promised you, my little friends, a few *true* stories. And now if my little boys will amuse themselves a few moments I will commence.

Children, were you ever *ugly?* I don't mean by "ugly" what thorough Englishmen would understand—*ill-looking*,—but were you ever ill-*tempered?* It wasn't a very happy state, was it?

There was once a little girl whom they called Ria. She was a sickly child, and, being the only girl at home among four or five great noisy romping boys, had been teased and plagued by them, "just for sport," till the little girl had come to have a very quick and high temper, and sometimes tried to get revenge on them. Sometimes her roguish brothers would commit a fault and let Ria have the scolding for it.

In the year 1853 Ria's grandmother came to live in her father's family. Never having seen her grandparents before, it quite elated her to learn that *she*, like other girls, was to have a "grandma" to talk with. But grandma had reached that age when "children" were considered "an awful plague," and being very nervous, it was all in vain to try to please her, at times. Ria *did love* her grandma, and it was a great privilege to prepare her dinner and eat with her and grandpa. It was much nicer work, too, to wash up her dishes, sweep the floor, etc., after dinner than to do it for her mother.

But one day Ria got awfully out of sorts with grandmother! Indeed, she secretly vowed never to wash her dishes again.

"O dear, O dear, the naughty things have stolen my pipe and smashed it into a thousand pieces! I *know* they have. Ria, Ria! come, look round sharp and find it. Did *you* take it?" No, grandma. "La! sakes, there's no telling anything about a young one; you took it, so there!" And she went on in this strain till Ria got scolded off to bed for "plaguing grandma," though Ria had not thought of such a thing.

"It was real cruel," mused Ria, "for grandma to accuse me of taking her old pipe, if she *does* know I hate tobacco; and it was real mean usage for them to scold me to bed for it." And what is worse, when she sat down, and kept quiet long enough to *think*, she found the old pipe *in her hand.* All she said was, "Did you ever see how forgetful I am!" Why didn't she come and say, I was not to blame.

So she determined on revenge. Next morning grandma called: "Ria, have you got your penknife?" Yes. "May I take it to rip out some sewing?" No answer; but pretty soon another call, "Ria, will you bring me your knife?" No answer, though she knew grandma could see her from the chamber window. Ria sat by the well thinking of the *pipe* affair, when again grandma called, "Ria, *will* you bring me your knife?" But Ria did not go with it, and grandma used some other knife. She had her revenge, 'tis true, but all through life, whenever she thinks of grandma she thinks of her pale aged face as it looked at the open window vainly calling her. It troubled her through the day. But *the day after* much more.

Early next morning, a brother up stairs called, "Mother, and all, get up quick, grandma is sick, and says if you ever want to see her alive again to get up quick."

We all hastened up to her room, but she was in spasms. It fell to Ria's lot to stand by her bed-side much of the time, and oh! how much she wept about the "revenge" she had on the day previous. Once she determined to tell grandma she was sorry that she did not bring her the knife; but grandma grew cold and pale and cramped so dreadfully that Ria ran away from very fright. Before six o'clock that day grandma was dead. "Ria, will you bring me that knife?" rang through the little girl's ears, and from that day to this she has not tried to return evil for evil. She always has (and always will) greatly respect the *aged.* And one sin above all others that she through life has lamented is, the sin of being so unkind to grandmother.

Little children, respect the aged. When you see an old man, or woman, wandering about, poor, neglected, insulted, disrespected, before you join in the common sin of this age, stop and think, "How would I feel if it was *my father*, or *my mother?*" O how soon, *too* soon, we may ourselves be old, perhaps homeless also. Never forget that God loves the old, and has promised to renew their age in the world to come. Let us all strive to dwell in the better world.

DANIEL AND HIS PROPHECIES.

INTRODUCTORY OBSERVATIONS.

PAINS have often been taken to make believe that we know almost nothing of Daniel, the author of the book of Holy Scripture which bears His name. It has not been because ample records are wanting on the subject, but because men have been very anxious to get rid of them. Gibbon once said, "The stubborn mind of an infidel is guarded by a secret incurable suspicion." And it is this "incurable suspicion"—this shutting of one's self up against the admission of the truth—this foregone conclusion against the possibility of miracles and prophecy—that explains the reason that some men find no information about "Daniel, the prophet." The truth is, we know more of him than we do of Adam, Noah, or Job; as much as of Joseph, Isaiah, or Herod the Great; and nearly as much as of Moses, David, or St. Paul.

Three Daniels are spoken of in the Scriptures: one, a son of David, born in Hebron, of Abigail the Carmelitess, referred to in 1 Chron. iii., 1; another, a son of Ithamar, who went up with Ezra after the Babylonish captivity, and of whom we read in Ez. viii., 2, and Neh. x., 6; and the third, the great Daniel, the prophet of God, who wrote one of the most remarkable and important books of the Inspired Canon.

This Daniel, with whom alone we have here to do, was descended from one of the highest Jewish families, in the last period of the Hebrew monarchy. He was, almost certainly, of royal blood, born of Jerusalem. He was among the captives whom Nebuchadnezzar carried away from Judea to Babylon, at which time he was a boy not over fourteen years of age. Of all the Jewish youths thus transported, he was the foremost in every quality and attainment of body and mind. He was without blemish, skilful in wisdom, cunning in knowledge, understanding science, and having ability in him which, with his royal blood, soon secured for him an election for service in the King's palace. For three years he was put under special training for court duty, under the charge of the Babylonian eunuchs. It had been prophesied by Isaiah to Hezekiah: "Of thy sons which shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the King of Babylon" (Is. xxxix., 7). The inference is, that in Daniel was this prediction fulfilled, and that in suffering and privation he was formed for the place in which he became so conspicuous and notable. His name, also, was changed, partly as a badge of servitude, partly to obliterate the memory of his early home, but principally, that he might forget the God of Israel and become a servant of Nebuchadnezzar's god.

Still, though living among an idolatrous people, put into a school of idolaters, named after an idol god, and serving in the court of an idolatrous king, Daniel never became an idolater. From childhood he had been instructed in the knowledge and law of the God of Abraham, Isaac, and Jacob, his fathers, and from those teachings he never departed. When but a boy of fourteen, he refused to be persuaded to eat of the king's meats, because they were connected with idol-sacrifices, and were not prepared in accord with Jehovah's law. And so vigorous was his youthful faith, heralding in its simplicity his future greatness, that he trusted in God to uphold his health and strength by pulse and water, quite as well as through the stronger but forbidden food. He was from the first persuaded, and on this persuasion he ever acted—an abiding model for all young men—that abstinence from sinful indulgences is the only sure way to real prosperity in the end. In that faith he succeeded beyond all his heathen companions when a youth. And in that faith he continued and prospered, from the beginning of Nebuchadnezzar's reign, through all the changes of empire, and all the extraordinary trials of his high place, down to Cyrus. From early youth one of the Judges of Babylon, president over all the colleges of its wise men, and head of the heads of all the sections of the empire; amid all the intrigues indigenous to Oriental despotisms; amid all the envy toward a foreign captive as a counsellor of royalty; amid all the troubles incident to the king's seven years' insanity, and the murder of two of his successors; amid all the varied changes of the kingdom and its monarchs; he maintained an unbroken political greatness of seventy years, preserved his integrity untarnished, and outlived envy, jealousy, and dynasties. Honored during forty years of Nebuchadnezzar's reign; intrusted with the king's business under the insolent and sensual Belshazzar; owned by the conquering Medo-Persians; the stay and earthly protector of his people during the dreary years of their exile; the writer most likely of the decree of Cyrus giving leave for their return to the land of their fathers; a worshipper of the true God in the most dissolute and degraded as the most grand of the old heathen cities, his life presents one of the rarest pictures the world has ever beheld—a living poem of faith and greatness more eloquent than words.

Four times, outside of the book of Daniel, is this distinguished man referred to by name. He is twice mentioned by Ezekiel; once for his preeminent godliness, and once for his transcendent wisdom. In the one instance, the word is: "Son of man, when the land sinneth against me by trespassing greviously, . . . though, Noah, *Daniel*, and Job, were in it, they should deliver but their own souls by their righteousness" (Ezek. xiv., 13, 14). In the other instance the prince of Tyre is charged with the presumption of professing to be "wiser than Daniel" (Ezek. xxviii., 3.) And the Saviour himself is twice said to have referred to him in full acknowledgment of his eminent character as a servant and prophet of God (Matt. xxiv., 15, Mark xiii., 14).

The book of Daniel is quite as remarkable as the life of its author. "Daniel," says Jerome, "not only, as do other prophets, writes that Christ should come, but also teaches at what time he should come, and arranges the kings in order, and numbers the years, and announces the most evident signs." But for this very reason he has been assailed, and the most extraordinary attempts made to impeach his prophetic character. The natural heart dislikes certainty and definiteness in sacred things. As long as they are left in the mist, capable of being turned and twisted into harmony with any system that may be invented, people are quite willing to have them pass for Divine; but so soon as they become fixed, and fastened down upon definite events and dates, the character of which can no longer be doubted, then the proud heart rebels, its lurking unbelief is detected, and the superior clearness and certainty of the thing is made an argument for the rejection of it as not Divine. This was the ground upon which Porphyry, in the third century, assailed the inspiration of this book; and the same is the staple of argument on the part of troops of rationalistic critics in modern times.

But, we have no quarrel with the Book on this score, and consider it very unreasonable that any one else should have. We accept and hold it, from beginning to end, as it stands in the Canon, as the production of the great Daniel of the captivity; and by no possibility the work of any other man; and as, at the same time, an inspired Book, unerring in its history, and infallible in its predictions—yea, one of the noblest and most important individual sections of the Word of God.

It is agreed on all hands, that the Book of Daniel is from one writer. Its style, language, structure, and the interior dependence of one part on another, prove that it was composed by one mind, and proceeded from one author. And as the production of one author, it is impossible, from the nature of the contents, the languages employed, the perfect mastery of facts and their minutiæ, and the exactness of allusions which could not have been known by any one in the time to which some have assigned the composition of the work, that it could have been written by any other than the very Daniel whose history it gives, and who so often in the course of the narrative claims to be the seer and actor whose life and visions it records.

It cannot be successfully disputed, that this Book was received into the Canon of the Old Testament, as the authentic and sacred work of the Daniel of the captivity, which canon was regarded as complete long before the time of the Maccabees, to which skeptical critics would refer it. With all the scrupulousness of the Jews, as to what they admitted into the catalogue of their sacred Books, there is no instance in which they ever classed the Book of Daniel with apocryphal writings, or doubted concerning its authenticity or inspiration.

Josephus witnesses that this book of Daniel was in existence in the time of Alexander the Great, that it was shown that conqueror in Jerusalem by the high priest as one of the prophetic Books of the Jews, and that it told that a Greek should destroy the Persian Empire, and that Alexander was encouraged by it to undertake his Eastern expeditions, and was so pleased to learn what he had ascertained from it, that he agreed to grant to the Jews whatever favors they might desire of him. (*Antiquities*, B. xi, chap. viii.) This account is corroborated by other historic facts, viz., that Alexander was at that time personally in Palestine, that he had an interview with the high priest and others, that the Jews voluntarily surrendered to him, and that he did treat them favorably. Yet all this occurred more than a century and a half before the time of the Maccabees.

But above and beyond all this, is the testimony of the Lord Jesus himself. In Matt. xxiv., 15, he says: "When ye therefore shall see the abomination of desolation spoken of by *Daniel the prophet*, stand in the holy place (whoso readeth let him understand) then," etc. In Mark xiii., 4, the same is again recorded: "When ye shall see the abomination of desolation spoken of by *Daniel the prophet*, standing where it ought not (let him that readeth understand)," etc. The Saviour here recognizes Daniel as a true and real historic personage, the same as Moses, Isaiah, or David; He distinctly ascribes to him the character of an inspired and worthy prophet of God; He also refers to him as the author of a book, quotes from it as well known, and commands and admonishes that special attention be given to what is thus prophetically contained in that book. The world knows of no other "Daniel the prophet," and of no other Book of Daniel the prophet, to whose records to give special heed, or which speaks of such an abomination as that to which the Saviour refers. But we do know that this very Book of Daniel was in existence in the Saviour's time, that it was then received and held by all as one of the sacred Books, and that it does speak of the very thing to which the Saviour refers. He must therefore have had this Daniel, and this book in His eye. . . . The whole religion of the Bible thus stands or falls with this book of Daniel. Deny its authenticity and prophetic character, and you strip Christ of all claims to our confidence, and leave no ground for faith at all. And when the matter comes to such a pass, it is time for a criticism, which would fain call itself Christian, to hide its face, and confess that it has sinned before God and man, in attempting to make believe that this great and holy Book is a forgery, and unworthy of our regard.

Nor will it answer to bring in half way proposals, to the effect that it was written by some other Daniel, and that its object and tendency were good, though feigned, and its facts overstated. Either it is Divine and true throughout, or it is an insufferable imposture, and an immoral and untrustworthy thing throughout. If another Daniel wrote it, he was a consummate liar, upon a most frightful scale, and in a line of particular aggravation. Even the heathen had better ideas of morality than to allow such forgeries in the name of God as lawful means of edifying His people. And then, to make the Saviour himself connive at and sanction such a cheat, is irremediably fatal to his claims as the Son of God, and to Christianity as the religion of God.

The original Book of Daniel is written in two distinct languages. The first chapter, and the first three verses of the second, are written in Hebrew. From chapter 2, verse 4, to the end of the seventh chapter, it is written in Chaldee. The eighth chapter takes up the Hebrew again, which is continued on to the end.

We have seen it stated that "it is now utterly impossible to ascertain the reasons why one portion of this Book was written in Chaldee and another in Hebrew." But this is a misstatement. The reason for the use of the two languages is plainly inferable from the nature of the subjects. Where the language is different, the central subject is different. The early history of Daniel and his companions, is a part of the history of God's people, and so it is written in their national language. It is Hebrew. The account touching Nebuchadnezzar's forgotten dream, its interpretation, and the historical matters following, had reference to the world-powers, and the affairs of the empire. It related to God's dispensations to the heathen; so also Daniel's first vision, which supplements the revelation in the king's dream, expands it, and fills it up. These therefore are given in the world's language, that which was chiefly employed by the Babylonians, and understood from the Persian Gulf to Damascus. What comes after the seventh chapter, relates also in part to the world powers, but only as they stand connected with the people of God, the coming of the Christ, and the setting up of his glorious kingdom. The centre is different from the other instances. Hence the common language of the prophets is resumed, and what mainly concerns God's people is written in their own language.

There is thus a distinct and ascertainable principle, at once beautiful and just, upon which these different languages are employed. What relates specially to the world and its empires, is given in the language of the then great head of those empires; and what relates specially to the Divine kingdom and its adherents, their trials and triumphs, is given in the sacred language of the chosen people.

Thus, even in its remote external accidents, the Book of Daniel suggests the broad and everlasting difference which exists to the eye and mind of God between His own people and the common world with which they are in contact. The whole thing argues one author to the Book, and that author not only versed in knowledge and languages as only the Daniel of the captivity was, but also in profoundest internal accord with the spirit of prophecy and the mind of God.—*Prophetic Times.*

BURYING ALIVE.

THE great Washington, and others of eminence, suffered through life with a fear of being buried alive. Most distressing narrations have been given from time to time about dead bodies being found turned over in their coffins. Such things may have taken place but it is a very rare occurrence. It is known that in some parts of Europe the corpse is placed in such a position, for several days, that if it should revive, a bell rope touches the hand, and the alarm could be given to the whole neighborhood; in one hundred years it did not occur that one of these bells had rung a single time. Still great efforts have been made by scientific men to discover some rule by which death may be infallibly indicated. For many years the French government has held out a standing reward of a large amount of money to any one who would discover and communicate a satisfactory test, other than that of natural decomposition, indicated by the skin turning to black and blue and green, which is conclusive on the subject; but in cold weather this may not take place in many weeks, and to keep the body so long would be inconvenient and objectionable on many accounts. A method has recently been given to the French government, which will probably take the prize: Hold a lighted candle to any portion of the body; a blister will soon rise; if on puncture it gives out a fluid substance, death has not taken place; if it emits air only, it is perfectly certain that life is extinct; for which we offer but one reason among others, in case of actual death the blood is congealed in a sense, and there is no moisture—simply a little air: this being rarefied under the flame, raises up the skin; if there is life, the flame causes an inflammation, and nature in her alarm sends increased material there for repair—a kind of glary fluid—and this being sent there in excess, causes the skin to rise. Inability to feel the pulse or heart beat, cold skin, no dew on a bit of glass—none of these are conclusive, as there has frequently been life where none of these were observed.

A SABBATH AFTERNOON AT DR. BONAR'S CHURCH IN EDINBURGH.

HAVING gone to St. Giles' in the morning, to sit where, if we had sat once, we should have heard John Knox preach, or seen Jennie Geddes throw her stool at the Dean, we sought out Chalmers' Memorial Chapel in the afternoon, to listen to Dr. Bonar, the sweetest hymn-writer of our day.

The morning's lifeless sermon had wearied us so much that we determined to make sure of Dr. Bonar before entering the church, intending, in his absence, to return at once to our hotel. So, bowing to an old gentleman who stood in the door, I asked him (in a carefully prepared euphemism, for people in this country seem to suffer in their nerves when a straightforward question thrusts itself upon them) if Dr. Bonar would preach to-day. The courteous affirmative reply pleased and almost surprised me, so often is one's heart's desire defeated in this matter of the minister. I speedily forgot decorum, and exclaimed;

"How glad I am, for we Americans admire him greatly!"

The kind old gentleman became enthusiastic, too.

"Good, good! You shall have the best seat we can find;" and soon he had us, by the sextion's intervention, installed in a most eligible place, whence we inspected the elegant church, whose comfortable seats contrasted pleasantly with the straight up-and-down board backs where we sat at the "Establishment" this morning.

Dr. Bonar is, in personal appearance, worthy to be the central figure in any picture. Of that medium height and rotund figure in which nature seems inclined to measure out greatness; of high, massive forehead, with silver gray hair in bushy locks at the sides of his fine head, to match the somewhat deeper tinged English whiskers on the sides of his face; with skin white as a woman's yet detracting nothing from the strong masculine tone of his face; with lips firm, full, and handsome, and eyes large, dark, peculiar, and with a glance that cleaves—this was Horatius Bonar, as, in his black robe, with velvet collar, set off with bands of white, he walked up the pulpit-stairs. He looked the very man to write those *Hymns of Faith and Hope*, which have, to many a heart that never knew an item of his history, brought truest consolation.

A few notes of the sermon will, perhaps, be interesting.

"Notice the symbols in this passage:

"1. *The Axe.*—You know what this is meant to do, and what it is not meant to do. It is not a pruning-knife, to lop off here and there a branch; it has one use alone—it is the weapon of destruction.

"2. *The Warning.*—'Laid at the root of the tree.' Not a word is spoken; the symbol carries its own weight. The husbandman, when he lays an axe at the root of a tree, means to cut it down. (With startling emphasis these words are uttered.)

"3. *The Execution.*—For a while the axe lies idle, its sharp edge glittering in the sun; but now the mandate comes which calls it into quick, relentless action: 'Cut it down!'

"4. *The Doom.*—'Cast it into the fire!' The tree cumbered the ground when living, it must not cumber it when dead.

"Now in conclusion, note the cause of this tremendous tragedy. It is simple unfruitfulness. I think it is just this that makes the whole symbol so unspeakably terrible. It is the cutting down of him who had everything but fruit. He had root, stem, leaves, branches—everything but fruit. Does not this charge, brought home to each of us, search through and through? But, oh! I would not have you hear these solemn words despairingly. Remember there is time to be fruitful yet. There's One who gives himself to each of us—One who is full of life. Fly, then, to Him, who came from heaven that, from earth's withered trees, He might rear for himself a fruit-producing forest!

"May the Lord bless these words to all who hear!"—*The Methodist.*

TALLEYRAND'S DEATH-BED.

FOR nearly half a century, this veteran diplomatist acted a prominent part in the affairs of Europe. As the prime minister or ambassador of the Directory, the Consulate, the Empire, and the monarchy of Louis Phillippe, he negotiated the important treaties which determined the boundaries of empires and the fate of kingdoms, and formed plans which made Napoleon an emperor, and the emperor an exile. Such a man's view of an eventful life of fourscore years, furnishes instructive lessons to men who are wasting the energies of being on political ambition or worldly aggrandizement. Just before his death, a paper was found on his table, on which he had written, by the light of the lamp, such lines as these:

"Behold, eighty-three years passed away! What cares! What agitation! What anxieties! What ill-will! What sad complications! And all without other results, except great fatigue of mind and body, and a profound sentiment of discouragement with regard to the future, and disgust with regard to the past!"

Contrast with this the exclamation of "Paul the aged," as he was about closing his earthly career: "I have fought a good fight; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day." A death-bed is the triumphal chariot of the useful Christian, however humble; it is the executioner's cart of the worldly unbeliever, however exalted.

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LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. BY GEO. STORRS. Price 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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Herald of Life AND OF THE COMING KINGDOM.

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TRUTH AND LOVE.

LETTER TO A CLERGYMAN.

From Rev. S. Minton.

I SHOULD not have troubled you with another letter, but for the avowal with which you conclude, that you feel bound to withdraw from Christian intercourse with any who "cause to err;" i. e., who differ from you in any religious opinion, and venture to express their opinion; including of course all Baptists, Arminians, anti-Millenarians, and others, whom you must necessarily consider amongst those who "cause to err." This spirit or principle, if you prefer it, has been the bane of the church in all ages; it was the life and soul of the Inquisition, it is the essential virus of the worst kind of schism, and is that which enables the world to say—"See how these Christians hate one another!"

In this question of eternal suffering you have not even the excuse of its being a matter of *faith;* it is simply a matter of *opinion.* I do not say merely of *interpretation,* because a matter of faith, such as the Deity of Christ or the atonement, may depend on interpretation. But this doctrine, however important it may be in its practical bearings, and therefore however worthy of earnest discussion, is purely a matter of opinion.

I might have some excuse for elevating it into a matter of faith, because my enjoyment in looking forward to eternity depends in great measure on the assurance that God will be "all in all;" that sin and misery will come to an end; and that at length "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

I can rejoice even now, notwithstanding the existence of present evil, "in hope of the glory of God;" in the prospect not merely of being myself delivered from the power of evil, but of forming part of God's glorious universe, when evil has been banished from it for ever.

I should be sorry to be *able* to rejoice in the prospect of an eternity, throughout which the wailings of despair would be continually ringing in my ears, and the writhings of agony be ever before my eyes; and equally sorry to think that I could ever sink to such an unutterable depth of selfishness as to be able to spend an eternity of happiness in forgetfulness of the fact that such things were going on, even though they were put far away out of sight and out of sound.

Furthermore, my hope of immortality depends upon the plain natural meaning of those innumerable texts which you are obliged to rationalize upon, and interpret in a non-natural sense, in order to maintain the traditional philosophy about man's inherent immortality.

But *you* have no pretext for it whatever. Neither your faith nor your hope can, in the slightest degree, depend upon your interpretation of those passages being correct. Your hope centres in the salvation which Christ offers from sin and all its consequences. What those consequences will ultimately be to such as are not saved is a matter of opinion, and cannot possibly, in *your* view of it, touch the foundation at all. The eternal life, which we have in him, is precisely the same thing, whatever be the alternative to those who refuse it. So, too, are the means by which he obtained it for us, and communicates it to us.

If indeed we believed your view to be taught in Scripture, and still denied its truth, the case would be different; for we should be shaking the foundation of *all* faith. But you know that it is not so. You may think that our judgment is biassed by our feelings, as we may think that yours is biassed by traditional opinion and party discipline. But when Christians of approved character and undoubted credibility on both sides, solemnly declare their conviction that the view they hold is in accordance with the teaching of Scripture as a whole, then, for either party to break fellowship with the other on such a matter as this, because they refuse to do violence to their own convictions, and to accept the dictum of those who take another view, is, in the last degree, unchristian in principle, and disastrous in its effects, upon the church and the world. "Whereto we have already attained, let us walk by the same rule, let us mind the same thing, and if in anything ye be otherwise minded, God shall reveal even this unto you."

That the difference of opinion is a very serious and important one, as bearing upon the success of the gospel, from a human point of view, I not only admit, but strenuously maintain. I believe that your doctrine is the fruitful parent both of infidelity and of indifference; that it weakens the gospel message and in a variety of ways does incalculable mischief. You, on the other hand, think that my doctrine will make sinners less anxious to be converted, because less afraid of the ultimate consequences of sin; that the state of mind, which St. Paul pronounced to be the natural consequence of disbelieving in any future state, either of happiness or misery, "Let us eat and drink, for to-morrow we die," will also be produced, if men are told that the result of such conduct will merely be the loss of eternal happiness, and everlasting destruction of soul and body in hell.

No doubt this difference of opinion, like every difference in a greater or less degree, must interpose some difficulty in our working together, and detract somewhat from the pleasure of mutual intercourse. But to refuse to hold communion with one another, to denounce one another, or to change countenance towards one another on that account, would be a grievous sin—a sin of ignorance, perhaps, but still a sin.

Do not those who are looking for the Lord's speedy coming believe that they who expect the world to be converted by missionary agency, "cause to err," and weaken the force of the cry, "Prepare to meet thy God?" And on the other hand, do not those who refuse to believe that expectation to be scriptural, consider that you and other Millenarians "cause to err?" Do they not believe that you will probably be the cause of many heathens spending an eternity in torment, by damping the missionary zeal of those whose enthusiasm would have been kindled at the prospect of converting the world? Both sides are not only at liberty, but absolutely bound, according to the strength of their convictions, to endeavor to spread their own opinion. But are they to excommunicate one another, or look coldly upon one another, on account of this difference? Is it to embitter their mutual intercourse, or to debar them from all intercourse? Is one to call the other heretic, infidel, and so forth, because he "perverts" or "corrupts" what appears to his opponent's eyes so "plainly revealed," so "explicity declared" in Scripture? Alas! for our Master's seamless robe! Alas for the unity of the Spirit in the bond of peace! How long, O Lord, how long?—*The Rainbow.*

MILLENNIAL JERUSALEM.

BY J. T. BARCLAY, M.D., MISSIONARY TO JERUSALEM FROM AMERICA.

"Glorious things are spoken of thee, O city of God."—Psa. lxxxvii., 3.

"MENE, mene, tekel upharsin" was the terrific verdict denounced alike against the empire of the Chaldees, its haughty monarch, and its mighty capital, "the beauty of the Chaldees' excellency;" and upon many a splendid city of antiquity has "Ichabod" been written: but of *Jerusalem,* Jehovah says, "I have graven thee upon the palms of my hands: thy walls are continually before me. I will make thee an eternal excellency." We accordingly find that, however often doomed to utter destruction by her merciless spoilers and subverters, Phœnix like, she has always risen from her ashes in due time. For the same Almighty Being that not only suffered these chastisements to be inflicted upon the holy city, but declares in judgment for her sins, "I will make Jerusalem heaps, and a den of dragons. Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house like the high places of the forest," also declares, in fulfilment of his inscrutable decrees, "Because they have called thee an outcast, saying, This is Zion whom no man seeketh after; behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places, and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof"—"it shall not be plucked up nor thrown down *for-ever.*"

It is strongly intimated in this comprehensive promise, that the city would not only be fully restored, but be built up according to her ancient landmarks, and that such a re-edification was literally accomplished under those great reformers and restorers, Ezra, and Zerubbabel, and Nehemiah, we have abundant evidence in the memoirs of the admirable Tershatha, and the zealous scribe. But the same Divine Being who so graciously promised its restoration, is pledged also for its enlargement beyond its ancient boundaries. And, to any one at all acquainted with the history of Jerusalem, and the topography of the city and its environs, the truth of this declaration will abundantly appear from the following explanatory paraphrase of the prophetic text recorded (Jer. xxxi., 38–40).

38. Behold, the days come saith the Lord, that the city shall be builded to the Lord from the tower of Hananeel unto the gate of the corner.

[38. Behold, the days come, saith the Lord, *after the expiration of the seventy years' captivity,* that the city shall be built to the Lord, *not only* on its most impregnable foundations (in the southern quarter) *but also the less defensible wall in the north*—from the tower of Hananeel even to the gate of the corner—that portion of it most completely in ruins—from the most eastern point even to the westernmost, whence southward, the fortifications are strong—so as to occupy all the site heretofore inclosed.]

39. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

[39. *And not only* so, but the measuring line shall go forth yet further over against it, the former northern boundary, upon the hill Gareb, and shall compass about on that ridge and the rising ground that separates the Kedron valley from the land around the north-east part of the city, commencing at the north-west corner of Zion, and encircling a large district even around to Goath (or Golgotha), the place of a skull, that head of land that juts out into the valley of Kedron near Gethsemane like a cape into the sea.]

40. And the whole valley of the dead bodies and of the ashes, and all the fields unto the brook of Kedron unto the corner of the Horse Gate, toward the east, shall be holy unto the Lord: it shall not be plucked up nor thrown down any more.

[40. *And this extended wall shall embrace in its north-east portion,* the whole valley of ashes and dead bodies, as well as in the included portions of the sepulchral declivities of Kedron: and all the fields or vineyards even unto the corner of the Horse Gate, toward the east, shall be holy unto the Lord, and it (the city, at least under its original dimensions) shall not be plucked up nor thrown down any more during the present age, (though it may be repaired and beautified), but it shall remain throughout the whole millennial age in one position or another.]

And to this permanence and prosperity of the holy city throughout the Millennium, Zechariah also abundantly testifies in the last chapter of his prophecy—tenth verse: "And it shall be lifted up and inhabited in her place from Benjamin's gate unto the place of the first gate unto the corner gate, and from the tower of Hananeel unto the King's wine press." The landmarks here indicated seem expressly designed to mark out the ancient capital of the Jewish kings, and purposely to exclude much of Cænopolis—the large addition made by the apostate Jews under Agrippa:—and not without special reason, for Jerusalem is yet to be surrounded by another inclosure, whose prescribed limits, of course, the city bounds must not transcend—a fact most significantly indicative of long premeditated design in superintending providence. This wall of the sanctuary, seen in vision by Ezekiel, is a square of five hundred reeds, or rather more than a mile on each side, around which extends a narrow suburban strip, thirty yards in width. If the southern boundary of this square be located so as to coincide with the southern limits of the ancient city and the western limits as closely as it can well be, there will be a considerable vacant surplus on the east and north of the city, and the temple area will fall about the centre of the enclosure, in accordance with the intimation conveyed by the prophet in his description of the holy city and vicinity. (Ezek. xlv.) The extension of the bounds of the city will render its area rather greater than any phases under which it has hitherto existed; and, with this enlargement on the north and the east, still more completely will "the whole valley of the dead bodies, and of the ashes, and all the fields, unto the brook Kedron, unto the corner of the Horse Gate, toward the east be holy unto the Lord."

Whilst the temple, seen in vision by Ezekiel, so far at least as the details are given, bears a general resemblance to that of Solomon, and the later structure erected by Zerubbabel, and repaired by Herod according to the accounts of Josephus and of the Talmud, it is yet not designed after either. In order to locate this temple and the surrounding "sanctuary" within the compass of Moriah's surface, it has been seriously proposed to change the text and substitute *cubits* for reeds, in some passages, after the example of the seventy, who took the liberty of making such an alteration, no doubt under the impression, however ill founded, that the prophet was describing the fashion of the temple to be erected on the restoration of the Jews, after the seventy years' captivity. But as Dr. Scott well observes, "If men allow themselves to substitute one word for another in the sacred text, because the alteration would render that consistent with their systems which otherwise would be incompatible with them, there is no knowing to what lengths they may proceed. Surely it is better to acknowledge our ignorance on such abstruse subjects, than to support a favorite scheme of interpretation by giving countenance to so dangerous a measure." A sentiment surely worthy of all acceptation; and especially in reference to the portion of Scripture now under consideration, which has always been esteemed by the Rabbis so abstruse and difficult of exposition in some respects: yet the adaptation of the temple and courts described by Ezekiel to the temple mount, at least, is attended with no special difficulty, and certainly requires no such reduction as that proposed. The area of Mount Moriah is abundantly adequate to the accommodation of the projected temple and its courts. And there is certainly no kind of objection to the inclosure of the whole city within the five hundred reeds quadrilateral, constituting the boundary between the sanctuary and the profane place, provided at least, that it be remodelled and inhabited only by the Prince, the Priests, Levites, etc., in attendence on the temple service.

But while the exterior inclosure of the sanctuary described by Ezekiel is so much more extended than that of the former temples, the sacred fane itself, as well as the other corresponding structure, is but slightly larger. Their respective dimensions, indeed, are generally identical as far as recorded; but it must be remembered that the cubit used by "the man" in measuring Ezekiel's temple, is the "greater cubit," being 21.648 inches in length, while the measurements of the other temples were given in the common cubit of eighteen inches—shorter than the former by a handbreadth, which is rated at nearly four inches. (Ezek. xl., 5, and xliii., 13.) And besides this discrepancy in size, there is also a considerable dissimilarity in the internal arrangements. In the former temple there were four courts, that of the priests, that of Israel, that of the women, and that of the Gentiles, whereas in the Ezekiel temple, there are only two mentioned, the inner and the outer, or utter court. But there are many points of difference between the Ezekiel or millennial temple, and the old Jewish temple in some of its former phrases, all going to show a modified ritual adapted to the millennial age.

That this temple is not to be erected before the final advent of the Messiah, is obvious from the declaration of the Lord by Zechariah (vi., 12,) "Behold *the man* whose name is the Branch: and he shall grow up out of his place, and he shall build the temple of the Lord."

The temple and the courts described by the prophet as being in the midst of a square plot, called the "sanctuary," surrounded by a wall five hundred cubits long on each side, situated in the midst of the "holy oblation," a special reservation of territory, about fifty-one miles in length, and twenty and a-half in breadth, which is assigned to the priests as their place of residence. Contiguous to the "possession of the priests," is that of the Levites, of the same dimensions, lying immediately on the north; and to the south lies the "possession of the city," the same in length, but only half the breadth of the other two portions, called also the "profane place for the city for dwelling, and for suburbs for them that serve the city." This great city, Jehovah-Shammah, is a square of ten and a-fourth miles on each side, inclusive of its suburbs, half a mile wide, and occupies the exact middle of this last portion.

It is thus seen that these three portions united form a rectangular quadrangle of fifty-one miles on each side, quadrating with the cardinal points of the compass, which being protracted upon the map of Palestine, will be found to occupy nearly all the regions of country lying between the Mediterranean and Perea. On the eastern and western faces of this immense square the Prince is assigned his "portion", the exact quantity not specified, but doubtless including all that triangular tract between the holy oblation and the Mediterranean on the west; and the immense parallelogram extending from the eastern side of the oblation, between the new divisions of Judah and Benjamin, entirely to the border of Perea. It will be seen on inspecting the map, that the lots respectively assigned to the different tribes of Israel, differ very materially in position from the former partition under Joshua, being arranged nearly in a reversed order. And although this great oblation is situated much nearer the southern than the northern border of the newly appointed Holy Land, yet there being only five divisions below and seven above and the land being also much wider below than above, the divisions are nearly equal in capacity, though so widely differing in length and breadth. And this remark will apply with equal truth to the entire country in its utmost boundaries from the Euphrates to the Mediterranean in one direction, and from Mount Amanus to the Red Sea and Persian Gulf on the other, as it does to the restricted limits described by Ezekiel.

The *exact* location of the holy oblation within this district of country, though so minutely described, is not very clearly delineated, and hence cannot be determined with absolute precision. But upon the supposition that the temple is to occupy its former site, and the "very high mountain," to the south of which the great city is to be located, is Jebl Fuseidis, or Trork mountain (Beth-haccerem); its nothern boundary will run due east from a point on the Mediterranean coast, about twenty miles above Jaffa, to the western declivity of the mountains of Ammon and Moab; its eastern side will be a few miles east of Jordan, on this declivity, and corner with the south line near the mouth of the river Arnon, thence crossing the Dead Sea, and passing a short distance south of Jebl Fuseidis and the ancient Jeba, will unite with the western border eight or ten miles west of Beersheba. If "the living waters that go out from Jerusalem," as recorded in the fourteenth chapter of the prophecy of Zechariah, be identical with the waters described by Ezekiel in the twelve first verses of the forty-eighth chapter of his prophecy, as issuing from the temple (and they undoubtedly are), then must the temple be built upon its ancient foundations in the Holy City. And that the city is to be rebuilt upon its ancient site (and if not under the very meter and bounds that circumscribed it at the period of its subversion by Nebuchadnezzar, at least as extensive) is also evident. (Jer. xxxi., 38–40; Zech. xiv., 10). That the "very high mountain," on the south of which the prophet saw the future city in vision, can be no other than Jebl Fuseidis) that celebrated station in days of yore) is sufficiently obvious from a consideration of the fact, that there is no other mountain in all southern Palestine to which this expression would apply with the least propriety. A circumstance strongly corroborative of this conclusion, is found in the fact that this mountain is situated just on the northern border of the belt of country that is to be levelled as a plain from Geba to Rimmon; and for what purpose is this rugged region to be reduced to an even surface, but as a site for the vast millennial city—Jehovah-Shammah!

This city of cities will cover an area of more than a hundred square miles, and will number its inhabitants by millions. It can be rendered very accessible by a short railway from Al Arish, Ashkalom, or perhaps still better, Gaza, reputed the very best seaport on all the coast of Syria; and the construction of a railroad to Ezion Geber, Solomon's celebrated seaport at the head of the Elanetic branch of the Red Sea, is also practicable at a small cost. The commerce of the East once flowed mainly through a channel almost identical in position with the route here indicated, between the Mediterranean and Indian Ocean. And it is doubtless destined again to become the great highway of trade and travel between the East and the West. Such a city in such a climate, in a position so advantageous in a civil, commercial, and geographical point of view, might well claim to be the mistress of the world, when Judea shall have again become inhabited by its rightful owners. But still it is to its neighbor, a few miles to the north, the city of the Great King—the joy of the whole earth—that this supremacy is assigned in the coming age by him who is Governor among the nations, the King of kings and the Lord of lords.

[To be concluded next week].

LETTER TO A BROTHER IN ENGLAND.

LYNN, MASS., Sept. 3, 1869.

MY DEAR BROTHER: Some time ago you requested me to make you a statement of my opinions and belief on subjects connected with religion.

The undertaking has always appeared to me to be formidable and difficult. I am afraid I shall fail to express myself with sufficient clearness, and I know that I cannot give my views with much fulness or detail.

At the outset I desire to say that I do not expect to change your ideas on those subjects by anything I may be able to advance; you undoubtedly have, or at least you believe you have, which is the same thing, good and sufficient reasons for the particular views you hold, and I am very far from being vain enough to suppose that you will get any new light from my poor farthing candle.

Most of my life I have drifted about in a sea of doubt and uncertainty, and I am by no means fixed and settled even now; but you will, I am sure, do me the justice to believe that such ideas as I have (however much they may differ from yours) represent the conclusions to which I have been really forced in a sincere and anxious effort to discover truth and to have some fixed belief of my own.

You well know, dear Jardine, what a good Christian man our father was, and how anxiously he labored and strove to impress upon our young minds the duty and importance of personal religion. I think I have never doubted the reality of religion: how could I with an example such as his before me? His walk and conversation were always consistent with what he professed to believe, and never, in all my experience of him, do I remember an instance in which his act was out of accord with his Christian character and the principles he professed. His religion was real, it was his motive power in great things or small, and governed all his actions. All my life I have recognized the importance and happiness of personal religion; and often, often did I wish and pray to be able to give my heart to God, and become such a man as father was, to share all his hopes and aspirations, even if I had to adopt all his views. But, alas! I never could. When I was a child I was taught, as you well know, to believe (as you were taught to believe and as I suppose you now believe) that somewhere in the universe there is a place called Hell, to which God will consign, or rather does consign what you term the unconverted; and there throughout eternity continually inflict upon them most intense and ever-increasing torture. I never, from the earliest dawn of reason, believed that doctrine, *that terrible doctrine.* I doubted it when I was so young that my conclusions must have been the natural and independent result of the workings of my own mind; they were not drawn from anything I had read or heard, for I had neither read nor heard of any doubts upon the subject, and was not aware of any one besides myself holding it in question. I was afraid to tell my unbelief, and was often terrified to feel that that most dreadful of all names to my young mind was mine, "Infidel." At times I was exceedingly anxious to be able to believe what I was taught to be the word of God.

I was too young to think of inquiring if that doctrine was to be found in the Bible; I took it for granted it was. All to whom I looked up for instruction seemed to believe it was plainly taught in the Bible; teachers in the Sabbath-school and ministers in the pulpit alike said, that is what the Bible teaches. I was too young to inquire or even to think of searching the Scriptures for myself; I believed it to be a doctrine taught in the Bible; then I doubted the Bible: I was not too young for that. This, you may be sure, was a wretched and unhappy state of mind; but, looking back, I do not see even now how I could help it; one can't believe or disbelieve things by the power of will; and though all of us believe many things we can never understand or comprehend—things far above our reason—I think we can never believe what seems contrary to it. As I have already said, I am not so vain as to suppose I can give you any new light, or change your opinions in the least particular. But it is natural for me to wish, and I do wish, to give some reasons why my mind has always revolted against this terrible doctrine taught to us in our youth by the best and kindest of parents, and still believed in by many good, true Christian men all over the world.

I have never been able to see how it could be possible that a God of infinite goodness should choose to perpetuate evil, and by his Almighty power keep it in eternal existence. I have never been able to see how it could be possible that a God of infinite love should choose to keep in existence sentient beings for the sole purpose of torturing them, and throughout the endless ages of Eternity relentlessly keep increasing their sufferings. I have never been able to see how it could be possible that a God of infinite justice could choose to inflict upon his creatures punishment infinite in severity and endless in duration for the sins committed in a short life by a being prone, from his very nature, to err, and surrounded continually from the dawn of reason to the last hour of life by every variety of temptation to sin. But I am aware, you will say, He holds out to the sinner a way of escape, an opportunity of salvation through Christ, and if he refuses to take that way, and neglects that opportunity, having been warned of the consequences of such refusal and neglect, the responsibility rests with himself, and God is justified, inasmuch as the sinner knew beforehand what would befall him. We do not reason thus in relation to other subjects; we instinctively feel that punishment to be just, must be measured and proportioned to the enormity of the offence, and it would not be regarded as sufficient justification of a severe punishment that the offender knew it would be severe.

Suppose, for example, that a man was to proclaim to his children that he stood ready and willing at all hours, up to a certain time, to forgive them their errors, faults or offences committed against him, but that if they neglected to come to him and comply with his terms before the time elapsed he would put out their eyes; and suppose those children know and felt sure that it was no idle threat, but that disobedience would certainly entail upon them blindness for life. Can you believe that because the child wilfully refused to obey, with a perfect knowledge of the consequences, therefore the whole responsibility of so cruel and severe a punishment would rest upon himself, and the parent be justified in inflicting it. I am sure you will answer, no; all your nature would rise against such cruelty, because the punishment is out of all proportion to the offence; and a knowledge by the offender of the consequences of his disobedience does not in the least change that fact.

Shall man, then, be more just than God? Be very sure, dear brother, that all the pain and punishment God inflicts or ever will inflict upon his creatures has for its aim and object some wise and good end, and from what has been revealed to us of the character of the all-wise, all-good, and all-powerful God, we may surely predicate that he will by some means bring to an end all that is antagonistic to himself; evil and sin, sorrow and suffering will finally be purged from his uni-

verse; He will not allow them to be coexistent with himself. His plans were laid in infinite wisdom and in infinite love to man, and He has infinite power to bring about what he desires. He saw the end from the beginning, and every event happens only in full accordance with his will.

But you ask do I rest my faith in the deductions of poor weak human reason, and reject the revealed word of God? My dear brother, it is the word of God which has revealed to us his character and perfections, and to me it does not appear to teach anything which reason can regard as being out of harmony with, or opposed in any manner to his character and attributes as there unfolded. I do not rest my faith upon the deductions of human reason; I do not reject the Bible. So far from it, I hold that it sustains completely and fully the views I have endeavoured to express, and in my next letter, on this subject, I hope to be able to show some of the reasons why I believe that nowhere in the Scriptures is to be found evidence upon which to found or even from which to deduct that terrible and revolting doctrine, the eternal torment of the finally impenitent.

I hope to hear from you soon; and though perhaps we can never agree, still I trust we will each of us respect the honest and sincere convictions of the other. Your affectionate brother. J. C.

The Lost and Found Chapter.

"Read the 'lost and found chapter' to me, if you please," was the request made by an invalid with whom I loved to read and pray and offer my few weak words of consolation.

"What do you mean by the 'lost and found chapter'?" said I; "please tell me and I will read it to you, James."

"O, I mean the chapter about the lost sheep, the lost piece of silver, and the lost son—the fifteenth chapter of St. Luke's Gospel. See if I am not right in calling it the 'lost and found' chapter."

So with fresh interest I opened the holy volume, turned to the chapter, and began to read the wonderful parables of Him against whom the Scribes and Pharisees had been murmuring because, as they said, "This man receiveth sinners, and eateth with them."

I felt, as I read, that I was among the friends and neighbors who rejoiced with the man who had found the sheep which was lost, and then with the woman who had been seeking diligently for the missing piece of silver, and my tears fell fast upon the sacred page as I mourned for the lost son, and went with the father who saw him a great way off, and rejoiced with him to meet the returning prodigal.

"Thank you, James," said I, as I closed the blessed book. "I think I never before read those wonderful stories with half the interest. I shall always remember where to look for the 'lost and found' chapter."

"Well," said my suffering friend, "I am sure I am very glad; for to me it is a most blessed and encouraging chapter. No doubt you have often noticed in the newspapers whole columns headed, 'Lost and Found.' Some one has lost a valuable watch, or article of jewelry, or a pocket-book containing money and papers; some a pet dog or bird; and sometimes even a lost child, or a missing friend is advertised; and their return is watched and waited for, often hopelessly, for a long time. And then again, among the notices, 'Found,' we feel glad with the owners. This chapter is just like it. 'Lost and found' follow each other all the way through; and how thankful we ought to feel that 'there is joy in the presence of the angels of God over one sinner that repenteth.'"

"Yes, James, you have given me some new ideas," I answered. "Each and all of us were among the lost sheep; and Jesus Christ himself has left his home of glory and blessedness to come to earth to seek and save us all. His offers are to all; and yet how many will not come to him that they may be saved. It is marvellous to think so many will persist, like the lost son, in taking all the good and perfect gifts which the Heavenly Father sends to them, and waste these blessings in sinful and selfish indulgence, until at last body and soul are among the lost—lost forever and ever. All have erred and strayed like lost sheep; and we must pray that all may be brought back into the way of holiness, and there shall be one fold and one Shepherd."—*Am. Messenger.*

Constitution of "The Life and Advent Union."

Article I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice-President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

THE HERALD OF LIFE.

NEW YORK, SEPTEMBER 22, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Removal.

At a meeting of the "Board of Managers" it was decided that the interest of the "Life and Advent Union," of the Herald of Life and of the Tract cause, required a removal of their office to a more eligible location; and, accordingly, have fixed on 206 Broadway, Room 7, to which we shall remove in a few days; and from there the paper and all our other works will be issued after the first of October. This location is just below Fulton St., on the east side of Broadway. It is easy of access, and in a prominent place. Our friends generally, who wish to visit the office, will be rejoiced to know that they are saved the labor of climbing to the top of a five-story building; and none will feel the relief more than the Editor.

It will be a gratification, also, to our friends to know that Br. Wm. H. Spencer, of Rochester, N. Y., has been engaged by the Board of Managers to give his entire services to the work connected with the office.

Let us now have your prayers, your funds, and your communications for the Herald.

To Subscribers.

One number more completes the present volume. Those who wish their papers continued should attend to it immediately and remit payment for the next volume. If any find theirs *dis*continued who have paid beyond the present volume, please inform us as early as possible, that we may rectify all mistakes at once.

We trust that none will allow themselves to be deprived of the first numbers of the next volume by neglecting to renew their subscriptions without delay. All persons who have not paid in full for the present volume, and such as have received the last 12 or 15 numbers for "50 cents," will, most likely, find the paper does not visit them, after the close of this volume, unless we hear from them. Let there be no delay, if you would not meet with the loss of the paper thereafter.

We send out no "Bills" or duns to any one.

The above notice must suffice, if you would continue to read the Herald of Life. As a general rule, all subscriptions are supposed to end with the volume.

Leonard C. Thorn.

The above-named dear brother, who was sick at the time of our Anniversary, so far improved as to undertake a visit, with his family, to his Mother-in-law's, in Granville, N. Y., over two hundred miles north of this city. We are permitted to publish the following *private* communication, written to his own Br. William and Br. George K. Carroll, which will be read with deep interest by all his known friends. May all our praying ones remember him who has contributed so largely to this paper, both by his funds and pen. Very few persons have so endeared themselves to our heart, and taught us by their daily life and spirit, as this beloved brother in the Lord. He is a choice spirit whom God raised up in an hour of the greatest need the cause we advocate ever experienced. Praise God for such a helper; and, if consistent with His will, may he still be continued to that cause which he so much loves and strives to promote.

Dear Bro. Storrs: The following letter we have just received from Leonard, and knowing that our friends would desire to hear from him you can publish it if you deem it desirable. Wm. and Geo.

Granville, Sept. 13, 1869.

William and George: *Dear Brothers*—Having somewhat recovered from the fatigue incident to my journey from Bloomfield here, I sit me down to report our safe arrival. The journey *was* tedious, but I do not know that I am any the worse for it. We have had unpleasant weather since we came here, and to day it has been raining very hard,—a cold rain. I have been troubled considerably with pain in my chest since being taken sick, somewhat, in fact, before that, and the cold, wet weather, we are having, aggravates it, so that I do not feel so well, but hope we shall have fine days soon. We are very much in hopes the rain has reached our parts, for we needed it even more than they did up here.

Notwithstanding the rain and cold, it is really refreshing to have a change of scene, and hence new channels of thought. I look out upon the grand old hills and beyond them the mountains, and indulge in many and varied flights of feeling and fancy. Could the mountains speak, what tales could they relate—tales of woe and of gladness. We would ask their age; and being told, would wonder how far into their infancy their memory might reach. We would give them no rest until they had told us all they have ever beheld of human joy and sorrow, and these we would try to weigh in the balance, seeking to know which is greater. Could they prophesy, how eager would we be to know their future, and how long before their distant brother Olivet will feel the sacred tread of Zion's King. We would ask them if the hills are indeed everlasting, if they are to stand in their dignity and behold the glory and the progress of the eternal kingdom, or whether at the birth of redemption they shall "be melted like wax at the presence of the Lord;" whether they will "be joyful together" when the saints have entered upon their inheritance, or whether they have treasures concealed in their great bosoms which the universal King will require in contribution to the development and glory of his kingdom? These and a thousand other questions would we ask, and what floods of light would their answers pour into our minds.

But the mountains are dumb, and from them I turn to my little Bible beside me. Revealed in that almost tiny book is all (and more) that we shall know of the future until the fetters of mortality are broken and the Lord's people filled with his knowledge. God help us to read aright. But lest you grow weary of my rambling I close. My regards to all. Your brother, L. C. T.

Zion's Herald: "Annihilation."

It is some time since we have seen anything in the above-named paper on the above subject. We, however, failed to receive two or three numbers of it some weeks since, and it seems one of those contained an article on "Annihilation," written by R. Atkinson *Cape Elizabeth, Me.* We are indebted to a recent issue of the "World's Crisis" for the article, and notice it as it there appears. The writer says:

> All theories of annihilation or non-existence, as the penalty of sin, alike reject the essentials of Christianity.

Does "Zion's Herald" indorse such a sweeping charge? Our theory maintains that man is a sinful, dying being; and the only remedy for him is in Jesus Christ: if this remedy is rejected or neglected, when made known to man, his sinful, dying condition remains, and he is eternally lost to holiness and life. Is that "rejecting the essentials of Christianity?" Again this writer says:

> The Millerite excitement of '42 swept over the country like a tornado, leaving ruin behind it. Being an anti-scriptural and unwholesome excitement, it confused and unsettled the minds of very many on the subject of religion and of church order.

"The Millerite excitement of '42" did more to increase the members of the Methodist E. Church during the period spoken of than any effort that church ever put forth; and the "minutes" of their conferences show an increase of one hundred and fifty thousand members in one year, during that "unwholesome excitement," of which the Methodist were but too glad to avail themselves. During the period spoken of, more Bibles were sold and read than any equal time in this generation; hence more attention was given to the study of the Scriptures than any similar period of the world's history; and more knowledge of the writings of the "holy men of old, who spake as they were moved by the Holy Ghost," was obtained than in a half century previously. That no errors were involved in all this effort to arrive at the true meaning and intent of the word, none should claim; but far less evil has arisen from them than from the ignorance of the people under the corrupted Christianity of previous centuries.

That some minds were "unsettled on the subject of religion and church order," as maintained by the stationary churches, who fancied themselves to be "rich and increased in goods, and in need of nothing," is, undoubtedly true; and that some were unsettled in a bad sense, may also be granted; but the same sun and rain that mature the wheat may be expected to mature bastard grain also. Must the sun never shine and the rain never fall lest such a result should be realized? Are Methodists afraid of "excitements?" Let their history speak. But it is "an anti-scriptural and unwholesome excitement" they do not like. But have they forgotten their infancy, when they were met by the "standing orders," of all denominations, with the same objections about the excitement that attended their ministrations?

There are periods when excitement is inevitable, unless a universal stagnation is submitted to, and the waters become too putrid to heal; they need "an angel to descend into the pool and trouble the waters at certain seasons," or they lose their healthful properties.

"Millerism," as it is called, with its errors even, was an angel of mercy to a church becoming at ease and disinclined to "go orward." It roused up even the minds of its opposers to a study of the Bible, of which many were ignorant though professing to be believers in its teachings; and many who now speak disparagingly of the "Millerite excitement of '42" and '43 are more indebted to it for light on the teachings of the Bible than to a half century of previous efforts in that direction.

We now come to the main effort of the writer in "Zion's Herald." He speaks as follows:

> But the adoption of annihilationism by the Millerites, or Second Adventists, as they are termed, is calculated and likely to do immensely greater mischief. Its workings are less noisy, but more subtle, and consequently more wide-spread and injurious. The first did its harm by the apparent sincerity and earnestness of its advocates, as connected with so great a mistake, while they claimed to have the witness of the Spirit that they were called of God to thus warn the people concerning the time of the end of the world. With the same people, there is a similar honesty and zeal in the promulgation of their annihilation theories. Though with less excitement, yet with far greater efforts do they labor to extend much more dangerous sentiments, by a profusion of books and tracts, and preaching wherever they can secure an audience. They pretend to believe in Jesus Christ, the atonement, spiritual regeneration, and future rewards and punishments, while their *theories* absolutely exclude these and other important doctrines, as taught by the evangelical churches.

The first part of this extract shows our views are noiselessly making inroads on the minds of many, which causes alarm to stereotyped theologians, just as Martin Luther's efforts alarmed the "Mother" church, centuries ago: that was then the only "evangelical church," in its own estimation, as some fancy themselves now to be. But God is pleased sometimes to take "the foolish things of the world to confound the wise." Men wise in their own estimation, and monopolizing the idea of their being "evangelical," are made to see and feel that they are not "infallible" in their "theories;" and that it requires more labor and study of the Scriptures than they have yet put forth to arrest a theory which has "Life only in Christ" in it; which theirs has not, though baptized "evangelical."

What is evangelical? The term is from *Evangelion: Ev.*, good, well; *Angello*, to announce: literally, "To announce good:" or, "The Gospel announcement:" "The glad tidings of Christ." Those who hold and promulgate the *truth* of those tidings are the "evangelical."

Tested by this explanation, who the evangelical are, may be known by the careful student of the Bible, without any boasting on the part of the promulgators of the "Glad Tidings." "It is a small thing to be judged of men. He that judgeth us is the Lord." Let us study to be accepted in His sight, even though men revile us.

"Zion's Herald" has given place to language, in the closing sentence of the last quotation, that we trust it overlooked, or it would never have suffered it to defile its columns. It is a virtual charge against us of the blackest hypocrisy—"They *pretend* to believe," etc. Does this writer mean to say we are all "fools and blind?" Do we not know what our "*theories*" do, as well as he? Most certainly we do; and we must be hypocrites, indeed, and "fools and blind" also, to hold in theory, that which denies our *pretended* faith in Christ, etc. But our opponent may claim that he has put in a saving clause for himself. Our theories exclude the doctrines named, "as taught by the evangelical churches."

Even this will hardly cover his lack of that "charity which suffereth long and is kind." That we do differ with those calling themselves "the evangelical churches," in the manner of presenting some of the points named, is true; but to say our "theories *absolutely* exclude these doctrines," even as held and "taught by the evangelical churches," is an issue which it seems to us it is neither charitable nor wise for "Zion's Herald," or others of its faith, to raise, at a time when "every man's work" is likely "to be tried as by fire," and "the wood, hay, and stubble" will find no abiding place, whether found amongst us or them.

We promulgate our views with the fullest conviction that they are "evangelical;" we will not question but our contemporary does the same; but He who shall finally decide, as to our work, is the Lord. May we so labor as to be accepted of Him, even though we may "suffer loss" by having builded with materials, "on Christ," that will not stand the trial.

The next paragraph of the article in "Zion's Herald," is more sweeping and antichristian than the previous. It is as follows:

> Should a Second Advent Annihilationist, on first coming to a place, state his doctrines, fully and honestly, he would make few, if any, proselytes. Their success depends upon the fact that their doctrine, excluding the essentials of evangelical religion, and the infinite demerit of sin, is kept out of sight. For a while they preach hard against sin, they argue against its infinite demerit, and ridicule the doctrine of conscious punishment as the penalty of the moral law. Nor is this a question upon one point of doctrine only; it includes true Christianity as a whole.

Here is a charge of the rankest hypocrisy. It may be that there are some such amongst us; for hypocrites are found in all religious bodies, and traitors too: but the above charge includes *all* the preachers; they are charged, without exception, with not stating their 'doctrines, fully and honestly." We know, for ourself, that the charge is not true. We never fail to state what we believe on the subject "fully and honestly," as we have time. Whether we "make few" or "any proselytes," is not our business; our work is to proclaim what we believe to be the truth and leave the result with God. If others ask, "Have any of the rulers or Pharisees believed on him?" we do not join in the inquiry, for we do not look for such accessions, nor stop to *number* "the common people," who are most likely to "hear gladly;" and often we find such, rejoicing in the deliverance from bondage to the traditions of men, which had embittered their whole lives. Many such have we seen made happy in the Love of God, and rejoicing in the hope of immortality and eternal life, through Jesus Christ and the resurrection from the dead, "at His appearing and kingdom."

Our "success depends" not upon hiding, or "keeping out of sight" our views, but in presenting them clearly and fully; and the more fully the better; the more they are contrasted with the teachings of those who claim they, *alone*, are "evangelical," the more will they "commend themselves to every man's conscience in the sight of God."

Let no believer in "Life only in Christ," fear to proclaim "fully and honestly" *all* "the counsel of God" on man's nature and destiny; but do it in love and good-will to all; being "wise as serpents and harmless as doves." That is the secret of success.

"The Rainbow" for September is received; and, also, those of May and June, which we solicited, have been kindly forwarded to us by Dr. Leask; for which he has our thanks. We are glad to know the work goes bravely on through his Magazine. May great success attend his efforts and that of his co-laborers in England.

"It Is Finished."

The above words were uttered by Jesus, just before he expired on the cross. And we have been led to ask ourself, what does the above expression convey to the world?

Did Jesus merely wish to say, The Jews have accomplished their purpose and succeeded in putting me to death? or, did he mean that some noble work or purpose of God was accomplished? We find, on one occasion, Jesus used almost the same words, but under quite different circumstances. In John xvii., we find the following: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

The reason assigned for this is in the fourth verse: "I have glorified thee on the earth; I have finished the work which thou gavest me to do."

Here we find that Jesus had a work given him to do, which, according to his own statement, he had finished up, and then prayed the Father to glorify him, for the accomplishment of the work.

Now, can we find in the scriptures of truth what this work was, and in what the glory consisted which Jesus prayed might then be accomplished?

We read, again: "Then, said He, Lo, I come (in the volume of the book it is written of me), to do thy will, O God." "Then, said he, Lo, I came to do thy will, O God. He taketh away the first (covenant) that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ." Heb, x., 7–10. Here we are informed that in the volume of the book we may find written the will of God concerning his Son Jesus, and the work he came to accomplish.

We read, also, in John vi., 38, "For I came down from heaven, not to do mine own *will*, but the will of him that sent me. And this is the Father's will, which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

You will excuse me for one moment, if I digress from the subject to say, that here is the true source of all wisdom and knowledge; that is, to have no will of our own, but to lose everything in the will of God. If we can, when we are called upon to examine any new subject in relation to divine truth, just lay aside self, and say, "Lord, not my will but thine be done," we would grow much faster and attain to a greater growth in divine truth. We think the key to the whole truth of God's plan in relation to mankind is contained in these words, "But Jesus answered them, My Father worketh hitherto, and I work." John v., 17.

I fancy I hear some one say I cannot see the plan of God in these words. Friend, I did not say the plan of God was in these words; but the *key*, which, with the help of God's Spirit, will unlock the whole storehouse of truth. My Father worketh hitherto. The Jews supposed he had reference to the mere making a man whole on the Sabbath-day, was the work which Jesus had reference to; and some suppose that it was the miracles of raising the dead to a temporal life was the work to which he had reference. But we think we see something deeper in this text than any temporal work or blessing.

John, the historian, in recording the facts which he saw, and the sayings of Jesus which he heard, penned them down, some years after the accomplishment of them. For instance, when John wrote "In the beginning was the Word, and the Word was with God, and the Word was God. In him (or it), was life; and the life was the light of men. He was in the world; and the world was made by him, and the world knew him not. And the word was made flesh and dwelt among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth."

Now, John, after the labors, death, resurrection and glorification of Jesus, could say, looking back to the promise of God to our Mother Eve, after she and her husband had lost the dominion of the world, through the failure of the trial under which God had placed them, and looking to the word of promise to Eve, that she should have a seed that should bruise the serpent's head (keeping his eye on the volume of the book where it was written of him), John could say, The word of promise was made flesh and dwelt among us. He could say, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life: (For the life was manifested and we have seen it, and bear witness, and show unto you that *eternal life* which was with the *Father*, and was manifested unto us)."—1 John i., 1, 2.

John saw this eternal life in its full manifestation, when he saw Jesus raised from the dead and glorified. "The glory of the only begotten of the Father." The purpose of God conceived by the Holy Spirit, which was first announced in the garden, to our first parents, that her seed should accomplish the work that her husband failed in. And the work of God, in which he has been engaged through the dispensations that are passed, has not been to establish an earthly kingdom, nor has it been to raise up a few men and quicken them into mortal life. In the language of Jesus: "For as the Father raiseth up the dead (as in the few instances in the Old Testament, where God showed his power through the prophets), even so the Son quickeneth whom he will." John v., 21.

But is this the great work for which Jesus came into the world, to quicken men into mortal life? Or, was this done merely to show that God was with him, and that men might acknowledge the power of God, which the Jews attributed to Beelzebub?

To commence where God commenced, we read, "So God created man in his image, in the image of God created he him; male and female created he them. And God blessed them . . . and said unto them, "have dominion over the fish of the sea, and over every living thing that moveth upon the earth." And, in Gen. ii., 7, we read, that God made this "man out of the dust of the ground." And in Gen. vii., 21, we read, "And all flesh died that moved upon the earth, . . . and every man." Here, we find, God gives man his origin from the dust of the ground, and God calls them flesh. So Jesus said to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." Here are the two elements that stand opposed to each other—flesh and spirit. And we find Jesus uttering these words, in his prayer to his Father, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John xvii., 2.

In our next, we will take up and show that it was the business of Adam's life to generate with animal life; and the great work of God and his Son Jesus has been to introduce into the world a new principle of life; began by the Father, conceived by the Holy Spirit. and perfected in Jesus, to be transmitted to those who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John i., 13.

Jacob Grim.

"I Believe."

Man, by nature, is a very religious creature: so much so that his tendency to religion is a far greater barrier to the truth than his irreligion. He is also a very believing creature, insomuch that his belief is a greater barrier to divine truth than his unbelief. I have never been more sensible of the truth of the above statements than of late, since the Campbellites have just closed a three days' meeting in this vicinity: one object, as it appears, was to annihilate the little taint that some of them, and others had of "Storrism." And since then I have been assailed and pitched into, roughshod and without mittens, on the doctrine of the immortality of the soul. I have been told that I ought to have heard the sermon preached on such a day; for it would have convinced me that man has an immortal soul. But when I ask what texts were quoted to prove it, they cannot tell. And so the battle goes here.

Now, the world is in a bad fix, surely: sunk in ignorance, and enveloped in cimmerian darkness, and all through, "*I Believe.*" No wonder it is overrun with sin and iniquity, and ripe for destruction. "*I Believe*" has become the foundation, the main pillar, the base and apex of the religion of the day. Then every religionist in the world must be exculpated, the Mormon, the Catholic, the Mohammedan, the Jew and the Pagan, for they all alike can say, "*I Believe.*"

But should not a man have a belief? Yes; one religious belief, and but one; that is, I believe God, as Abraham did. For if we do really believe God, we must of necessity believe His word: for whoever believes in God, and does not believe His word, makes God a liar, and is worse than the avowed atheist,

who does not believe in a God. And the world is overrun with such. Millions there are who thus make him a liar, but through ignorance and superstition, do not wilfully intend it. Lord, have mercy on them; "for they know not what they do."

I know of no instance in which the prophets or the Saviour that ever used the term, "*I Believe;*" which is good evidence that none of them relied on it for proof. They had something better, a "Thus saith the Lord;" which is the only true article in any religious creed.

Beware of, "*I Believe;*" it has turned the religious world upside down: not in believing the truth, but in believing something which *prevents* a belief in the truth. Many a time I refer to the plainest Bible language to refute a certain error, and am met with, "I don't care! *I Believe*" so and so! Now, is not this ridiculous, and even outrageous, for a professor of the religion of the Bible to say, in substance, "I don't care what the Bible says! I don't believe it when it does not harmonize with my faith."

This is a dreadful state of things; but let us continue to fight the good fight of faith, and patiently wait the time to come when truth will triumph over error, and righteousness over wickedness. Z CAMPBELL.

ASHTABULA, OHIO, Aug. 30, 1869.

"EVERLASTING PUNISHMENT."

"And these shall go away into everlasting punishment; but the righteous, into life eternal."—Matth. xxv., 46.

THIS is considered the strongest passage of Scripture adduced to favor the endless torment of the lost. Albert Barnes, in commenting upon this text, says: "The word used here is the same in the original as that used to express the eternal life of the righteous." But this criticism in substance only proves that future punishment is of the *same duration* as the reward of the righteous. It is all assumption to claim that this passages teaches the eternal misery of the lost; for not a word does it say in regard to the *nature* of future punishment. If this passage implies anything in regard to the nature of the punishment, it must be something very opposite from torment, for the same term when applied to the righteous proves their *eternal freedom from death:* but death is the very opposite of life, and "the wages of sin is death." (Rom. vi., 23.) Therefore, this passage strengthens our position that everlasting punishment is an *eternal loss of life.*

But we will bring forward another passage which will furnish light upon the meaning of this text. Says Paul, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power."—2 Thess. i., 7–9. This passage not only shows the duration of future punishment, but plainly declares that its *nature* is "everlasting destruction." It will not avail our opponents anything by saying that the word "from" means a *separation* from God. According to their theory, that God is every where present, such a condition is impossible. The plain meaning of the passage is, that God is the source from whence this destruction comes. That this is the true sense may be seen from numerous texts of Scriptures. (See Acts iii., 19; Rev. xx., 9; 2 Kings i., 10, 12, 14, etc).

John, as the forerunner of Christ, represents him as coming with his "fan in his hand, and he will thoroughly purge his floor, and gather his wheat in his garner, but he will burn *up the chaff* with unquenchable fire." Matt. iii., 12. This is a positive passage. The wicked are described as the most combustible material—*chaff.* They will be "consumed" with "unquenchable fire"—fire that cannot be *extinguished*—and will "leave them neither root nor branch." (Mal. iv., 1).

No metaphysical reasoning can deprive this passage of the plain import that the wicked will finally *cease to exist;* and the divine statement that they will "become ashes" fully corroborates this conclusion. It is a complete *loss* of life. The very idea conveyed by the word "consumed" requires that the thing to which it is applied shall decrease, and by its own inherent existence grow less and less, which must continue unless the consuming process is arrested. But inspiration compares them to "chaff," to "stubble," to "withered branches," etc., and declares that they shall be "consumed." This passage alone disproves the inherent immortality of the human family.

The term, "eternal fire" strengthens the position which we have taken. An instance of the use of this phrase is in relation to the destruction of Sodom and the cities of the Plain, upon which God rained fire and brimstone, and utterly destroyed or consumed both them and their inhabitants. The apostle Jude speaks of the inhabitants of Sodom and Gomorrah, and the cities round about them, in like manner giving themselves over to fornication and going after strange flesh, are set forth for *an example,* suffering the vengeance of eternal fire."—Jude 7. This is probably the strongest language our opponents can adduce to prove the duration of the fires of hell. But if it can be ascertained that this fire, according to the nature of facts, cannot be endless, then such an idea cannot be proved by any language in the Scriptures.

What are the facts in relation to those fires which consumed those cities? They have long since expired, and not a trace of them remains. The spot is marked by the Dead Sea, which to-day stands a fearful monument of God's vengeance.

Now, the reader will please mark the point. This destruction is not said to be the *effect* of the vengeance of eternal fire; but the utter consumption of those cities *by* fire and brimstone; and is set forth for an example of all who should afterwards live ungodly.

Therefore, from God's inspired penman we learn the nature of future punishment. As surely as fire and brimstone reduced those cities and their inhabitants to ashes, so surely will the wicked be "consumed"—cease to live—cease to exist as beings—and return to the elements from whence they were taken. Then will the divine decree of God be accomplished, "Of dust thou art, and unto dust shalt thou return." "For yet a little while and the wicked *shall not be;* yea, thou shalt diligently consider his *place,* and it shall not be"—Psa. xxxvii., 10.

Thus we plainly see that eternal punishment is eternal death: for "the wages of sin is *death.*" Suffering and anguish is not the penalty, Death is the end of all these; and they are not under the wages of sin until they are fully dead. But they deserve death, for they would not believe on the Lord Jesus that they might be saved! He offers them life—*eternal life.*

This offer canst thou, wilt thou spurn?
Canst thou his fearful thunders turn?
Then come, before the quenchless fire
Is kindled by Jehovah's ire;
Life, *eternal life* receive,
It shall thyself from *death* retrieve.

WM. H. SPENCER.

ROCHESTER, N. Y., Sept., 1869.

FROM ELD. C. F. SWEET.

ALBION, N. Y., Sept., 1869.

BR. STORRS: Please say, through the HERALD OF LIFE, that my brief review of Dr. A. Campbell's "EXTRA ON LIFE AND DEATH," is now published in a pamphlet. I will send it, post paid, on receipt of cash, at the following prices: By the 100, $4; twenty-five for $1; twelve for 60 cts.; four for 25 cts.; two for 15 cts.; 10 cts. single copy.

Who will help me circulate this messenger of truth, and thus help themselves, and help to enlighten those now sitting in darkness, unenlightened in the truth of God on their future destiny. Orders for it will be promptly attended to, by addressing me as above.

[NOTE BY THE EDITOR.—We have received a copy of the above review. It is a 24 page Tract, entitled, "A Colloquy between Dr. A. Campbell's 'Extra' on Life and Death, as extracted by 'Bosworth,' and C. L. Sweet." We give the following extract from the closing part of the "Colloquy."—ED.]

C.—(p. 16.) Our second objection to this in our day new vamped old theory is, that it assumes that eternal life and eternal death mean eternal being and eternal not being.

S.—This second objection, Doctor, would hardly be worthy of a passing notice, were it not to show the unenlightened and candid that it contains the elements of its own explosion and annihilation as a valid objection to the true and gospel doctrine of the Christian's hope, which is held out in the Scriptures as being life eternal in the sense of an endless and glorified being; and that in opposition to the end of the disobedient and unconverted, which "end is death," "they are dead and shall not live, deceased and shall not rise," but "punished with an everlasting destruction," so as "not to be, and their place not to be," and "they be as though they had not been," having been "burned up root and branch," and become "ashes," and having been "consumed into smoke," in the lake of fire when the "elements melt," and they go to "perdition" by "the second death." This is their "end," and this scriptural and inspired theory, doubtless, as thus stated in scripture language, is the "new vamped old theory" of which the Doctor so bitterly complains, and to which he so piously and earnestly objects. If this is not what he means by "new vamped old theory," then what does he mean? For this theory is, as we see, a Bible theory, stated in Bible language, and is as old as the Scripture itself; and he does not deny, but has frankly admitted, that its present advocates believe and call it *the* Bible theory, and claim also that through misinterpretation of that holy book, by her ladyship the Queen of Mystery, Babylon, and also her legitimate offspring, and perhaps others, this "old Bible theory" has been put aside, crushed, and trodden under foot by apostates and lovers of evil: and now, these having their minds enlightened and their hearts enlarged and their souls disposed by the power of the God of truth to "new vamp" this old Bible theory, why should the Doctor's soul be vexed, or he find fault with its antiquity, and also with their labor of love that is worthy of all praise, and that deserves to be commended? Upon what ground can he object, seeing he himself professes to be also a reformer, and the founder of "the reformation," endeavoring to exhume old Bible theories on other points in Bible theology from the *debris* of the religious theology of this corrupt and apostate age? Surely he should not object to his contemporaries laboring to "new vamp" old truths that have been anathematized, crushed, and lost sight of in the dark days of Papal triumph, bigotry, and superstition, simply because those truths are unpalatable to him, and because the advocates thereof follow him not, neither make his flesh their arm. Doctor, "forbid them not," as Jesus directed his "disciples."

But will you please define the terms life and death?

C.—(p. 17.) Union with nature, or union with God, is life. Separation from nature, or from God is death.

S.—Whether that is a correct definition of the terms life and death or not, I have no objection to it in this controversy; for to be united to nature as a living and personal being is also to be united to the God of nature, in some sense at least: for the God of nature and the God of the Bible are the same supreme, self-existent, and omnipresent God. Hence for an animate man to be united to, and associated with animate nature, is also to be united with the God of nature, as his creator and upholder in animate life and being, whether that life and being be spent in heaven, earth, or hell; and, therefore, as you truly affirm, to be separated from nature and nature's God would be death, and we might add, if understood in the absolute sense, it would be the worst form of annihilation: for to separate man from nature and nature's God, in the absolute sense, is to annihilate the *material* of which man is composed, as well as to annihilate him as a personal being and his personal and animated existence forever. As an organized being, then, man cannot be separated from nature and nature's God without the loss of life and organized animate existence just as long as the said separation from God and nature shall be continued. Therefore the sequence is, to punish a human being with a separation from God and nature forever, would be to punish him with an everlasting destruction in the absolute sense, which is to annihilate him, and that forever.

FROM A. B. VAN DOREN.

CHICAGO, ILL., Sept. 7, 1869.

BR. STORRS: You will find within $1, for a copy of BIBLE VS. TRADITION. I hope to be able to dispose of many tracts and books in the future. I have been requested to send for this book for a "Christadelphian." There are a great many common people in our city that are thoughtful, and are inquiring after truth. They seem to think I am the only one to look to for books, tracts, etc. If the friends wish, I will scatter all that they are willing to send. If I had money I would order 1,000 tracts on the "Atonement and the Gospel Hope." They are just the things to attract attention. I feel like giving them to all. The truth in Christ, "how precious." It seems I cannot wait to send this truth to all. And when we understand the truth as it is in Christ, then we can exclaim with John, "Behold what manner of love the Father hath bestowed upon us, that we might be called the sons of God." I trust that you will return home refreshed in body and spirit. And that you may live to see the seed you have sown, grow unto an abundant harvest. I have prayed for God's blessing on our anniversary meeting, and trust that good has been done for the cause of truth and right. I feel anxious to receive the HERALD OF LIFE and learn all the particulars, etc. Yours, in love.

Z. McLESTER, Paris, Tenn., writes: I have given out my papers and tracts, and loaned books on the Life theme to reading men, ministers and professors of different callings and professions. Then I have watched your business column to see if any of my friends had felt sufficient interest to send you a few cents only for further knowledge on the subject, till I despair of getting up any interest in that way. I read your paper every week with much interest; please find one dollar inclosed; it may pay arrearages, perhaps. Money is scarce, and at 77 I can't work. Most truly, yours.

SALLY DILLINGHAM, West Brewster, Mass., sends $5 for the HERALD OF LIFE, and writes: I love the doctrine it contains and believe it firmly. It is all the preaching I have, and I thank the Lord for that. I have some good friends that can't believe as I do, but I wish not to have doctrine separate us where the true spirit is manifested. Pray for me, that I may be ready and waiting for the coming of my blessed LIFE-GIVER. May you live to be useful to many as you have been to me. I thank the Lord for your "SIX SERMONS." How dark my mind was; it seemed like beginning the alphabet; but I commenced to learn and have followed on, learning more and more, ever since, so that now I can read and understand, and desire more of the Spirit in my heart, and that love which casteth out all fear.

NOTE BY THE EDITOR.—Our aged Sister has our sympathy and prayers. May the Lord preserve her unto His kingdom and glory, soon to appear. Let none of us ever "separate" from those who "manifest the spirit of Christ," however we may differ from them doctrinally. Nothing can compensate us for a lack of love to the members of Christ's body. "Love to one another" is the first of all Christian duties.

H. A. CROSS, Kalamazoo, Mich., writes: I can say, for your encouragement, that truth is advancing in this part of the West. There "certainly" is a stirring among the "dry bones" of "orthodoxy."

NOTICE.

THE ADVANCE: This journal, which Dr. BUSHNELL pronounces "one of the ablest, best, and most outspoken religious papers now published," has entered upon its third volume, and celebrates the event by several marked improvements. It appears in a new dress of type, begins the regular publication of Rev. HENRY WARD BEECHER'S Sermons, and adds several new names to its list of contributors, among them that of Hon. HENRY WILSON of Massachusetts, who in the current number discusses the problem of Chinese emigration from the standpoint of Christian statesmanship. The publication of Beecher's Sermons in the ADVANCE will prove an admirable feature of an already admirable paper, and attract many readers.

The ADVANCE is published at $2 50 per year by THE ADVANCE COMPANY, 25 Lombard Block, Chicago Ills.

REMARK BY EDITOR OF HERALD OF LIFE.—We cheerfully publish the foregoing notice, as requested, asking "The Advance" only to "reciprocate the courtesy" by giving place to the following notice in its columns:

The HERALD OF LIFE will enter upon its Seventh volume Oct. 6th, and celebrated that event with new type and a superior quality of paper, together with a removal to 206 Broadway, Room 7. It is published by THE LIFE AND ADVENT UNION, and edited by GEO. STORRS. It maintains the doctrine of No future life except by a union with Christ and a resurrection from the dead, by the indwelling of God's Spirit: all others "utterly perish in their own corruption." 2 Pet. ii., 12. Terms: $2 per year. *Address* GEO. STORRS, Box 4658, NEW YORK.

THE SUNDAY MAGAZINE, a monthly of recreation and instruction. Profusely illustrated. Edited by Rev. Thos. Guthrie, D. D. Messrs. J. B. Lippincott & Co. have the pleasure of announcing that they have concluded arrangements for the future publication, in this country, of Dr. Guthrie's "SUNDAY MAGAZINE," commencing with the number for *October* next, forming the first of a new volume, to be, in respect to letter-press and illustration, a *fac simile* of the English Edition.

Since its commencement, THE SUNDAY MAGAZINE has enjoyed an enviable popularity in England—its circulation sometimes reaching as high as 140,000 copies per month—and the publishers are confident that it only needs to be better known and be made more accessible to the American public to become equally popular in this country.

TERMS. Yearly Subscription, $3 50. Single Number, 30 cents. Club Rates, per annum: Two Copies for $6 25; Three Copies for $9; Five Copies for $14; Ten Copies for $25.

THE SUNDAY MAGAZINE and LIPPINCOTT'S MAGAZINE, to one address, $6 50. Specimen Number mailed to any address on receipt of 25 cents. Subscribers will please be careful to give their Post-office address in full. A full prospectus, with premium list, will be mailed on application. Address J. B. LIPPINCOTT & Co., Publishers, 715 and 717 Market street, Philadelphia.

ARE WE TO HAVE A NEW RELIGION?

To the thoughtful observer of social developments no proof need be adduced in support of the assertion: that the present is a time of unusual religious activity, in all parts of the civilized world. The more thoughtless may be reminded of the increasing number and growing acerbity of divisions among the leading sects of all faiths, the spread of Protestantism in Italy, Spain and South America, the increase of Catholicism in England and in parts of Germany, the Ritualistic exitement in England and the United States, the threatened split among the Jews and Mormons, the growth of new sects, the rise of Spiritualism into a church, and even the organization of so-called infidelity into religious bodies, with priests, and emblems, and forms of worship. Nor are great political measures wanting to illustrate or prove the depth of the movement: the disestablishment of the Irish Church, though in its execution and anticipated influence intended as a merely political measure, is yet in its essence purely a tribute to the rights of religion; while the freedom of worship in Austria has scarcely any real political character, and the proposed Ecumenical Council at Rome is merely the expression of a powerful desire on the part of all Catholics to restore to their church organization its endangered unity and compact force. Everywhere the social influence, and in many places, especially with us, the political influence of the smaller religious circles, the congregation, is quietly but rapidly extending and leading to earnest differences of views. The general interest finds expression in various minor ways. Led by one or two of the great New York dailies, newspapers throughout the country regularly report the sermons preached by leading clergymen, and there is everywhere much less of that kind of profanity which finds a vent in ready appeals to sacred things at inopportune moments and in public places.

What is the cause of this growth of religious activity, this increased interest in matters of faith, this deepening respect for whatever men think sacred?

The essence of all religion is the recognition by man of a power superior to himself, all faith is but the unresisting submission, all prayer but silent appeal, all worship but the open homage to that higher power which all men recognize, though they may forget. Influences of various kinds affect the intensity of all men's religious feelings, and vary the degree of consciousness with which men recognize their weakness. In times of prosperity, when success follows our efforts, we are strong and confident in our strength. In times of danger we involuntarily pray. When we encounter difficulties that we cannot overcome, we appeal for aid. Never since the Reformation was there a time, when the great masses of peoples everywhere felt so utterly helpless and wretched as they do now. The mute despair of growing pauperism stifles the pæans of joy over our so-called material progress. Suffering peoples everywhere are unconsciously revolting against evils which they indistinctly feel, but do not understand. Whichever way we turn we see peoples sunk to incredible depths of immorality, corruption and base selfishness. Gambling such as the world never knew before, amid high and low; extravagance, frivolity, drink, opium, infanticide; corruption in the courts, corruption in the legislature, corruption in the family; the growth of immense capitals and the illegal combinations of corporate powers, making men more powerful than the State; perversion of legislation to the oppression of the poor by the creation of monstrous monopolies and legalized robbery; corporations combining to throw thousands of families out of employment, in order to double and treble the price that they can wring from every one obliged to use their products; entire States controlled by two or three corrupt demagogues; the law openly defied, the moral sense derided, fraud, deceit, violence, shamelessness everywhere, *and nowhere redress!* Government has lost its influence, the law its power, public opinion its purity, and men are once more vividly reminded that there is a power higher than man, that there is an appeal that will be heard, that there is a court which knows no bribes. The helpless, hopeless subjugation of the world to the tyranny of a degraded Roman Senate prepared the minds of men for the teachings of Christ. From under the irresistible iron heel of feudalism Northern Europe rose to listen to Luther and his compeers. Can it be, that from the dire oppression of moneyed oligarchies the peoples of this century are to awaken to a higher spiritual life? Is the recent growth of religious activity the first evidence of reviving faith? Are men turning with a faint and almost despairing hope to seek in religion the justice, the truth, the purity they nowhere else can find?

The church as it stands can offer but little of what men seek. Like society, like law, like government, it is led, sustained, protected, supported by the very gamblers and thieves against whom it should afford redress. Its teachings now have no power over the consciences of men. Its ablest disciples doubt its vitality. "Is Protestantism a failure? Is Christianity a failure?" resounds on all sides. But the very doubt implies inquiry. The struggle of sects proves the earnestness of thought. The outer form of the church, with its hierarchy, and its rituals, and devices, and emblems, may prove unequal to the task of regeneration. But the fundamental thought of all religion, that before the higher power that rules the universe all men are equal, will ever remain. In that thought all that are oppressed will ever find refuge; to that thought all oppressors must bow; and whether in the shape of a new religion or in the shape of a new revivified Christianity, that thought will ultimately restore men to virtue, justice, liberty and peace.—*The Free Trader.*

SHAKING HANDS AS A MEANS OF GRACE.

I MAINTAIN that shaking of hands, rightly administered, is a means of grace. You, my dear sir, are established, and every one knows you to be a solid man. There is a man beside you just fighting his battle and making his way. You know him, and nod to him. Take him by the hand, my dear sir. It will do him good; and if he was cast down a little as men will sometimes be, it may encourage him. "Our minister shook hands with me." What made that hulking fellow, too big to be a boy, too raw to be a man, announce that fact so loudly when he went home? The truth is, for sensible effect on him it was more than the sermon. John Smith has been a hard drinker, but is trying fairly to get out of it. Going down the village street, he meets Mr. Brown, who is "boss" at "the works above." Mr. Brown shakes hands with "Mr. Smith," in sight of the entire village. Does that do Smith any good? I tell you it is as good to him as one of Mr. Gough's admirable lectures. It says as plainly as if Mr. Brown had written it: "Mr. Smith, you have only to take care of yourself, and you will be a respectable man in spite of all." That makes Smith stronger; and when he goes to church next Sabbath, and looks over at Mr. Brown, he will find it easier to believe God's most loving word: "Their sins and their iniquities I will remember no more." So "shake hands and be friends"—at market, on the street, and, above all, at church. I presume the apostle meant something when he said: "Greet all the brethren with an holy kiss." Some people quit church for want of this means of grace. Everybody looks as if just returned from the north pole, and there had not been time to thaw, and the deacon, who "runs the church," (if anything so lifeless can be said to be run) had been in command of the party. I suspect the boys sometimes says: "Well, I guess I ought to be good, but if I ever do, it won't be 'long with the deacon." They wait, poor boys, till some one comes along with heart—getting no good in the meantime—whose genial, life-like ways make them "feel kind o' good," and they catch the inspiration and "run with gladness in the way of God's commandments."—*Dr. John Hall.*

PRAY WITHOUT CEASING.

"Do you think," I ask, "that the Lord will let me see in this life the salvation of the souls for whom I pray?"

"I cannot say as to that. When I was a child in the Sabbath-school in the old country," she continued, "my faithful teacher used to say, "I have prayed too much for my class for one of them to be lost." I was a thoughtless girl at the time, and remembered wondering at it, and thinking it a very self-confident remark. "I shall have them all," she would say: "I shall say to Christ at the judgment,' Here am I and the class thou hast giv en me.'"

"And were they all converted?" I asked.

"Yes; she did not live to see it, but my eyes have seen it—the last of the sixteen gathered into the fold."—*Witnessing for Jesus.*

ITEMS.

EVERY morning we enter upon a new day which carries a yet unknown future in its bosom. Thoughts may be born to-day which may never expire; hopes may be excited which may never be extinguished; and acts may be performed to-day, the consequence of which cannot be realized until that day when "the secrets of all hearts shall be made known."

SELFISHNESS is that detestable vice which no one will forgive in others, and which no one is without himself.

LET your thoughts be fit and suitable for the subject. Every day have higher thoughts of God, lower thoughts of self.

SELF-DENIAL leads to the most exalted pleasure, and the conquest of evil habits is the most glorious triumph.

MAKE no more vain resolutions, but proceed at once to duty. Know your weakness, trust and pray. God will help you through, and give you patience.

THERE is no salvation of the soul, no hope of everlasting life, but in the Cross.

IF you would not fall into sin, do not sit by the door of temptation.

THE voice of God may be heard in every judgment of his hand.

HE that reproveth another without praying for him, or having compassion on him, is a merciless foe; no good physician, but a troublesome prater.

HE that is truly polite knows how to contradict with respect, and to please without adulation, and is equally removed from insipid complaisance and low familiarity.

A HOLY life has a voice; it speaks when the voice is silent, and is either a constant attraction or a perpetual reproof.

THE full assurance of faith, always attended with the full assurance of hope, never fails to be productive of perfect love, even the love that casteth out fear.

FEW things are necessary for the wants of this life, but it take an infinite amount to satisfy the demands of opinion.

Do you wish to learn how to give anything? Then fancy yourself in the place of the receiver.

SOLITARY NIGHTS IN PRAYER.—The supplications of the Redeemer, which ascended on those solitary nights, when of His people there was none with Him, survive in no human record; yet, doubtless, to the end of time, our world will be indebted to the lonely hours when the Man of Sorrows watched and prayed upon the Mount of Olives.—*Rev. J. Hamilton.*

CLOSE PREACHING.—The following is from a sermon addressed to a congregation in Turkey, in a community all of whose members, with one exception, were known to be given to lying. "Now, you know that all of you, except Brother Sarkis, who sits over there with his feet down in the oven, are addicted to lying; and God means *you* when he says 'All liars shall have their part in the lake which burneth with fire and brimstone.'"

APPOINTMENTS.

WAREHOUSE POINT, CONN, Sunday, Oct. 3d.
HARTFORD, Sunday Oct. 10th.
NEW BRITAIN, Sunday, Oct. 17th.
FORESTVILLE, Sunday, Oct. 24th.
NEW HAVEN, Sunday, Oct. 31st.

If brethren in Conn., wish preaching evenings between Sundays, they will please address me at Hartford, Conn.

S. W. BISHOP.

BUSINESS MATTERS.

One Dollar each from—Valentine Eckert, James Wheeler, John H. Wilson, James Simpson.

Two Dollars each from—Mrs. Maria Cornell, Wm. H. Cornell, C. G. Miller, William Stauts, J. C. Hancock, "A Sister," Iola Converse, Wm. P. Bond.

Various Sums—Mrs. Maria Cornell, $10 on pledge; Mrs. Susan Grim McFarland, $4; Ann M. Dickinson, $5; R. Cadwell, $17 50; W. N. Houghtaling, $10; Andrew Whitcomb, $1 25; Anna A. Keach, $5; Geo. H. Danforth, $3; Isaac S. Small, $3; John W. Stokes, $3 20.

Parcels sent since last issue.

Joel S. Richards........................by mail.
John S. Armington........................by exp.
Jacob Shafer........................by mail.
Dr. James F. Lee........................"
W. H. H. McAllister, at Bethel, Vt.........."
A. B. Van Doren........................"
T. C. Craig........................"
David H. Baker........................"
George U. Lewis........................"
John W. Stokes........................"
T. F. Hall........................"

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Poetry.

"Himself Hath Done It."

Isaiah xxxviii., 15.

"Himself hath done it" all! O, how those words
Should hush to silence every murmuring thought!
"Himself hath done it"—He who loves me best—
He who my soul with His own blood hath bought.

"Himself hath done it." Can it then be aught
Than full of wisdom—full of tenderest love?
Not one unneeded sorrow will He send,
To teach this wandering heart no more to rove.

"Himself hath done it." Yes, although severe
May seem the stroke, and bitter be the cup,
'Tis his own hand that holds it: and I know
He'll give me grace to drink it meekly up.

"Himself hath done it." O, no arm but His
Could e'er sustain beneath earth's dreary lot;
But while I know He's doing all things well,
My heart His loving kindness questions not.

"Himself hath done it." He who searched me through,
Saw how I clave to earth's ensnaring ties,
And so he breaks each reed on which my soul,
Too much for happiness and joy, relies.

"Himself hath done it." He would have me see
What broken cisterns human friends must prove;
That I may turn and quench my burning thirst
At His own fount of everlasting love.

"Himself hath done it." Then I fain would say—
Thy will in all things ever more be done;
E'en though that will remove whom best I love,
While Jesus lives I cannot be alone.

"Himself hath done it"—precious, precious words!
Himself—my Father, Saviour, Brother, Friend,
Whose faithfulness no variation knows—
Who, having loved me, loves me to the end!

And when, in His eternal presence blest,
I at His feet my crown immortal cast,
I'll gladly own, with all His ransomed host,
"Himself hath done it" all from first to last!

—*Selected by* Amanda Bailey.

Children's Department.

The Young Witness.

A little girl nine years of age was offered as a witness against a prisoner, who was on trial for a felony committed in her father's house.

"Now, Emily," said the counsel for the prisoner, upon her being offered as a witness, "I desire to know if you understand the nature of an oath?"

"I don't know what you mean," was the simple answer.

"There, your honor," said the counsel, addressing the court, "is any thing necessary to demonstrate the validity of my objection? This witness should be rejected. She does not comprehend the nature of an oath."

"Let us see," said the judge, "Come here, my daughter."

Assured by the kind tone and manner of the judge, the child stepped toward him, with a calm, clear eye, and in a manner so artless and frank it went straight to the heart.

"Did you ever take an oath?" inquired the judge. The little girl stepped back with a look of horror, and the red bloom mantled in a blush all over her face and neck as she answered, "No, sir!"

She thought he intended to inquire if she had ever blasphemed.

"I do not mean that," said the judge, who saw her mistake; "I mean, were you ever a witness before?"

"No, sir; I was never in court before," was the answer.

He handed her the Bible, open.

"Do you know that book, my daughter?"

She looked at it, and answered, "Yes, sir; it is the Bible."

"Do you ever read it?" he asked.

"Yes, sir; every evening."

"Can you tell me what the Bible is?" inquired the judge.

"It is the word of the great God," she answered.

"Well, place your hand upon this Bible and listen to what I say;" and he repeated, slowly and solemnly, the oath usually administered to witnesses.

"Now," said the judge, "you have sworn as a witness; and will you tell me what will befall you if you do not tell the truth?"

"I shall be shut up in prison," answered the child.

"Anything else?" asked the judge.

"I shall never go to heaven," she replied.

"How do you know this?" asked the judge again.

The child took the Bible, and turning rapidly to the chapter containing the commandments, pointed to the injunction, "Thou shalt not bear false witness against thy neighbor."

"I learned that before I could read."

"Has any one talked with you about your being a witness in court here against this man?" inquired the judge.

"Yes, sir," she replied. "My mother heard they wanted me to be a witness, and last night she called me to her room and asked me to tell her the ten commandments; and then we kneeled down together, and she prayed that I might understand how wicked it was to bear false witness against my neighbor, and that God would help me, a little child, to tell the truth as it was before him. And when I came up here with father, she kissed me, and told me to remember the ninth commandment, and that God would hear every word that I said."

"Do you believe this?" asked the judge, while a tear glistened in his eye, and his lip quivered with emotion.

"Yes, sir," said the child, with a voice and manner that showed her conviction of its truth was perfect.

"God bless you, my child," said the judge; "you have a good mother. This witness is competent," he continued. "Were I on trial for my life, and innocent of the charge against me, I would pray God for such witnesses as this. Let her be examined."

She told her story with the simplicity of a child, as she was; but there was a directness about it which carried conviction of its truth to every heart. She was rigidly cross-examined. The counsel plied her with infinite and ingenious questionings, but she varied from her first statement in nothing. The truth, as spoken by that little child, was sublime. Falsehood and perjury had preceded her testimony. The prisoner had intrenched himself in lies, till he deemed himself impregnable. Witnesses had falsified facts in his favor, and villainy had manufactured for him a sham defence; but before her testimony falsehood was scattered like chaff. The little child, for whom a mother had prayed for strength to be given her to speak the truth as it was before God, broke the cunning devices of matured villainy to pieces like a potter's vessel. The strength that her mother prayed for was given her, and the sublime and terrible simplicity—terrible, I mean, to the prisoner and his associates—with which she spoke, was like a revelation from God himself.—*Shining Light.*

"No Time."

I once took dinner at the house of a very intelligent man, until that day a stranger to me. He was at home on all subjects of conversation: the news of the day, past and present history, mechanics and recent inventions. I thought as I heard him entertain a company composed of layman, clergymen and ladies, "how fortunate he is to have received a superior education in early life, and to have leisure to continue his reading and study.

He showed me his new house just built, and seemed especially proud of one room, well lighted, and fitted with tables, books, pictures, and easy chairs. "This is my children's study," said he; "here they learn their lessons with no one to disturb them, and they disturb no one. I spare no expense to make it an attractive room, and feel rewarded by their enjoyment of it."

As I looked at the comfortable chairs I remarked, "These seats are very unlike the stools and benches without backs upon which we sat in school."

"Madam, I never went to school a day in my life," was the astonishing reply.

Boys, what do you think of that? I afterward learned that this accomplished, intelligent gentleman, exerting an influence in the city where he lived, whose society was sought by men of culture and renown, was a poor boy who had always worked for his living, and though never in school, had never known a vacation.

I wish some young men I know, who are behind the counter or learning trades, who have said in my hearing, "I am anxious for an education but have *no time*," could see the gentleman I have been describing; it might shame them out of their folly. He had no short business hours, evening classes, lectures, or public libraries, or associates to help him. He did not tell me of any cigars, fancy neck-ties, "Police Gazettes," or of kid gloves, he bought during the years in which he obtained his education. His mind was upon something better.—*American Messenger.*

The Unseen One.

When a great Scripture truth sheds its light for the first time upon the understanding, a feeling of joy and wonder is experienced—joy, because that truth is the key which opens an entire cabinet of precious things hitherto hidden from sight; and wonder that, with the Bible in hand, it should not have been seen before. No change has taken place in the book; it contains precisely its former message, without the addition or subtraction of a single word; but to the eye, to the mind, to the heart, a wonderful transformation has taken place.

At first, those Scriptures which obviously furnish "proof texts" of the truth in question are examined and treasured; but the light thus obtained speedily expands, like the light of the morning as the sun ascends, until many a hitherto unnoticed allusion, reference, implication, or form of words, confirms the value of the discovery, and gives fresh beauty to the Bible, and fresh strength to the believer. A golden thread is seen running through the entire texture of Scripture, and, to change the figure, the symmetry of revelation stands before the student in all its exquisite completeness.

Hence it is that the return of the Lord, at the close of this dispensation, seen at first in its broad outlines in parable and prophecy, now meets us in doctrine and precept, imparting its wonderful significance to both—even when we are not looking for it. In the ordinary course of reading it flashes upon the mind as the animating thought to which the inspired writers would call attention. That the Redeemer's work *for* men, when he offered himself "without spot to God," and his work *in* men when, by his Spirit, he applies the efficacy of his one offering to their consciences and hearts, are among the ever recurring topics of Scripture, every Christian knows; but every Christian does *not* know that the hope of the Lord's return breathes and throbs, like a thing of holy life, in many a passage where the reader, searching for evidence of this doctrine, would hardly look for it. The indirect proof, the implied evidence that it was constantly in the minds of the sacred penmen, is very strong. They felt its vast importance, even when they did not expressly teach it, and gathered strength from it in the midst of their manifold sorrows, even when they did not put it in so many words on the parchment. By overlooking this fact, the real force of many of their utterances is lost.

For example, the life-giving hope—the hope of life—inspired by the resurrection of Christ, who is our life, occupies the first section of Peter's first epistle. He utters thanks to the Father for this abundant mercy; refers to the incorruptible inheritance reserved for those who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time; and adds: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness, through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: *whom having not seen*, ye love; in whom *though now ye see him not*, yet believing ye rejoice with joy unspeakable and full of glory."

Now can any thoughtful believer fail to see that this double allusion to the *unseen* One—"whom having not seen"—"whom now ye see not"—reveals the dominant thought of the apostle that the present dispensation is incomplete, and will remain so until the appearing—the apocalypse—of Jesus Christ himself, the object of Christian love and faith? Christian love and faith really receive their highest commendation in these words, reminding us of the beloved Master's statement to Thomas, "blessed are they that have not seen, and yet have believed." That he walks "by faith, not by sight," is the prominent characteristic of the Christian's pilgrimage; but however blessed this walk of faith may be—and it is unquestionably the most blessed thing on earth at present—the idea of *incompleteness* most certainly belongs to it. It is not the goal of the journey, not the perfection of bliss, not the highest good. It is associated with sore trials and manifold sorrows; tests, discipline, training, nights of weeping, and days of heaviness; and all this is fully recognized in Scripture as features of the time of *waiting* for the Lord's return. When his glory shall be revealed, we shall be glad also with exceeding joy. The blessedness of believing in and loving him whom we have not seen is great; but it is not complete; our joy will not be "full" until we see him as he is, and that will not be until his promised return in glory.

This is really the doctrine which pervades and gives wonderful meaning to the New Testament. When asked for evidence of our so-called "novel doctrine," that our Lord himself will return before the golden age of prophecy sheds its lustre upon a world so long kept in gross darkness by the father of lies, we have furnished that evidence copiously from the prophets of both Testaments, and from the words of the Lord himself, of whom and whose kingdom the prophets of both Testaments speak: but so far is this from either exhausting our testimony, or ending our labor of love, that we find fresh proofs from every re-perusal of the wonderful documents that form the Bible, and fresh energy to labor in this holy cause as we "see the day approaching" which will solve all mysteries, and bring the church out of the whirlwind of perplexities in which she is now involved.

We have this idea of separation, absence, sorrow, when our Lord said to the disciples, "I go my way to him that sent me." The thought was distressing. The Messiah, the Lord, the King of Israel, go away! *Away!* Where? Why? Was not the nation of Israel his peculiar inheritance, the seed of Abraham his people, the world his kingdom? No doubt of it. Go away? Sorrow filled their hearts. Surely we—we who love Jesus understand *something* of this, however little it may be. Love would have its object within sight, near, close at hand. To "go away," therefore, must be in pursuance of some profoundly wise arrangement which, in its issues, should compensate temporary absence by an enduring and glorious reunion. And that such is the fact is clearly taught; but still the absence was, in itself, a great sorrow.

Leading them out as far as Bethany, our Lord blessed his disciples, promised them the Holy Ghost, and charged them to be his witnesses in Judea and Samaria, and to the uttermost part of the earth. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." They stand and gaze heavenward. They begin to realize their mournful condition. The master they loved had left them! They are poor men in the midst of a world of enemies! But suddenly they are aware that two strangers stand by them, who speak thus: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Clearly, then, they must wait; and *here* was their hope: he is *not* to remain away always; he will come again! They must trust, and work, and wait. They will bear testimony to his Messiahship, death, resurrection, ascension, and promised return; by the help of the Holy Ghost they will preach these grand truths, and be faithful to their high commission, however complicated the trials, and however deep the sorrows that await them. The *unseen* One shall live in their hearts and be the burden of their speech, until this mystery of absence shall be cleared up in the glory of his return. The thing is not as they thought, nor as they could have wished—very far from it; but *He* knows best; and whilst they suffer persecution unrepiningly for his sake they will comfort one another with the hope of his return.

This was precisely what they did. Peter's speech to his countrymen, on occasion of the healing of the cripple, comprehends all these points—the death, resurrection, ascension and second coming of his Lord. The restitution, predicted by the prophets has not been forgotten; you may rely upon its complete accomplishment; and God "will send Jesus Christ, who before was preached unto you, to carry his glorious purposes into execution." (Acts iii.) In the house of the centurion, also, the same apostle said: "Ye know the word which was published throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed with the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew and hanged on a tree. Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead." (Acts x.) But as Christ will not judge the quick and dead until his appearing and his kingdom (2 Tim. iv., 1), Peter's thoughts were undoubtedly on the return of his Lord, as he spoke to Cornelius and his friends; as were Paul's when he addressed the Athenians: "God hath appointed a day in which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts xvii.,) as when he reminded the elders of the Ephesian church that he had preached "the kingdom of God" among them (xx., 25); as when he reasoned before Felix, "of judgment to come" (xxiv., 25); and as when he earnestly "testified the kingdom of God" to his countrymen in Rome (xxviii., 23).

The same ever-present, hope-sustaining thought, pervades the apostolic letters. It is the refuge in every storm that sweeps across the church; the consolation in every sorrow; the bright star in the darkest night of persecution; the solution of every mystery; and the glorious victory over death itself. There is not a word in these divine epistles either about glorification before resurrection, or the conversion of the world by the gospel, but oh, how much about the glorious apocalypse of Jesus Christ whom, having not seen, *we* love!—Wm. Leask, D. D., *Ed. of "The Rainbow."*

Gamaliel and Nicodemus.

The Talmudic and early Rabbinical writings of the Jews cast great light on many parts of the New Testament. Although most probably not committed to writing until centuries after the destruction of Jerusalem, and the final dispersion of the nation, they embody a vast number of facts and theories handed down from the times before and after Christ. Like the Apocryphal Gospels, they furnish a strong negative argument for the divinity and inspiration of the New Testament. We can point to the manifold absurdities and triflings of both the pseudo-Christian and the Jewish writers, and say "such would the New Testament have been were it but the embodiment of the ideas and 'the spirit of the age,' as modern skepticism asserts."

Yet it is worth while to pick out the valuable grains from the great chaff-heap, and find in the undesigned testimony of the Talmud, a confirmation of the truth of the nobler record. This we will do (at second hand of course) in regard to two New Testament characters.

The Gamaliel who is recorded in the Acts of the Apostles as giving wise and temperate advice in regard to the suspension of the persecution of the Church, succeeded his grandfather, the great Hillel, as the head of the Sanhedrim. Though a profound theologian, according to the Jewish standard, he was more of a Herodian than a Pharisee. His temperament forbade his being an enthusiast, either in religion or politics. He was one of the men who always see two sides to every fact, and was not indisposed to accept Roman supremacy as, on the whole, not a bad thing. As a matter of course, Pharisaic Jerusalem grew too hot to hold him, and he removed the theological school to Jamnia, a few miles to the west, where probably a young man of Tarsus, Saul by name, and Paulus by cognomen, was brought up at his feet.

He was, as might be expected, a man of liberal culture. He was familiar with the Greek language and literature, and with what was known of astronomy. In various little ways he excited the hostility of the Pharisees, and evinced a readiness to mingle with the heathen, which they regarded as unorthodox. At Ptolemais (they recorded) he had bathed in a place where a statue of Venus had been erected. He had a figure carved on his own seal, which was not the only indication that his love of the beautiful overcame his regard for the traditional interpretation of the second commandment. He made use of his astronomical knowledge in the compilation of lunar tables, to be used in testing the truth of those who deposed that they had seen the new moon, upon whose appearance the time of the Passover depended.

His Liberalism, however, was rather a fashion learned by imitation from the heathen, than the outgrowth of any principle of spiritual freedom within. His actual teaching was rigid adherence to the "traditions inherited from the fathers," while he had a horror of the wrangling captiousness of the Pharisees. When he died, it was said, with an oriental excess of expression, that "the glory of the law had departed, and general wickedness had spread among men."

The "Nicodemus who came to Jesus by night" is described by the Talmudists as one of the three wealthiest men in Jerusalem. His name was originally Bonai, but was changed to Nicodemus, in memory of a miracle wrought by his prayers.

Yet after the destruction of the city by the Romans, his daughter was reduced to such penury that she was obliged to sustain life by gathering particles of barley from the ground. The atrabilious Pharisees did not hesitate to attribute the change to some violation of the law, which is supposed to confirm the opinion that her father was a secret convert to the Christian faith. Ultoniensis.—*Am. Presbyterian.*

"Father Knows."

A gentleman was one day opening a box of dry goods. His little son was standing near, and as the father took the packages from the box he laid some of them upon the arm of the boy. A little friend and playmate of the merchant's son was standing by, looking on. As package after package was laid upon the arm of the boy, his little friend began to fear his load was becoming too heavy, and said,

"Johnny, don't you think you've got as much as you can carry?"

"Never mind," dear little Johnny answered, in a sweet, happy tone, "father knows how much I can carry."

Brave, trusting little fellow! He did not grow restless and impatient under his burden, heavy though it doubtless seemed. There was no danger, he felt, that his father would lay upon him a burden too heavy for him. His father knew the strength, or rather the weakness, of that little arm, and would not overtask it. More than all, his father loved him and could not harm him.

It is such a spirit of loving trust in him that God desires all his children to possess. He says,

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

A child may not understand why he is obliged to perform a certain action, or why he is sometimes refused that for which he very much longs, and which it is in his parents' power to bestow; but if a dutiful child he will submit cheerfully, feeling that father or mother knows best. Sometimes, when a child interrogates a parent as to some course which he has been asked to pursue, he receives this answer:

"My child, I cannot explain this to you now; you are not old enough to understand it; but some day you shall know all, and then you will see that father's way was the best way."

So God sometimes calls us to walk in a path where all before us is dark. We cannot understand his dealings, but he bids us put our hand in his and press on, trusting to his infinite wisdom and to his loving guidance. We may not know in this life why our heavenly Father led us in such devious paths, but in the light of eternity all will be made clear. Then shall we see that God's way was not only the best way, but the only way. God afflicts not willingly. If he lays a burden upon us, it is because that the chastening, which for the present is grievous, will afterward yield the peaceable fruit of righteousness. It is sweet to the child of God to feel that his heavenly Father knows how much he can bear, and will not lay upon him burdens too grievous to be borne; sweet too, to feel that he will not be left to carry his sorrows alone. Into his bleeding heart the Comforter will come and heal the wounds that Love has made, and in his weakness the everlasting arms will be underneath him.—*Selected.*

"Caught in His Own Trap."

The "Observer" tells an amusing story of a student who upon examination for licensure preached a remarkably good sermon. The Moderator, after the young man had left the room, stated that the young man had not written that sermon, but procured it from an old work which he named. The young man being recalled said that the sermon was not his own, but made up from notes of one *preached some time since by the Moderator.* The "Observer" finds a similar instance of this elf-conviction in an exchange. A Manx (or Isle of Man, whose dialect is peculiar) Local Preacher chanced, in the south of England, to come upon a Mormon orator, who was loftily claiming the power of comprehending unknown tongues, and challenging his audience to test his capability. The Manxman stepped forward, and, uttering of a string unknown words, demanded the interpretation. The orator was nonplussed, and took refuge in the denouncing of the words as mere extemporized gibberish. But the Manxman slowly repeated his words, so that all might know that his utterance was a *bona fide* language; and wresting thus from the Mormon a confession of ignorance, he went on to show that what he had spoken was simply the Lord's Prayer in the Manx tongue, so well using his advantage over the impostor as to drive him from the field, and to be able to preach to his audience the truth as it is in Jesus. Deceivers often overreach themselves, and produce the very result which they seek to avoid.

Lord Coke wrote the following, which he religiously observed: "Six hours to sleep, to law's great study six, four spend in prayer, the rest to nature fix." But William Jones, a wiser economist of the fleeting hours of life, amended the sentiment thus: "Seven hours to law, to soothing slumber seven, ten to the world allot, and all to heaven."

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THE ORIGIN OF POPULAR THEOLOGY.

ALSO, THE TRUE THEOLOGY STATED.

BY ELD. L. F. MOORE.

TEXT.—"But as it is written: Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him. But God hath revealed them unto us by his spirit." 1 Cor. ii., 9, 10.

Such is the declaration of Paul, the learned, but humble follower of our Lord Jesus Christ. In our experience, we meet with all kinds and classes of men, and in our conversation with them, we find that they all have ideas and opinions peculiar to themselves. If we talk with men of the world, about worldly matters, we discover at once a very great discrepancy among them in their opinions relating to worldly matters.

Indeed, we expect this; for having no sure foundation upon which to base an opinion, except their own reason or way of reasoning, we must expect to find a difference of opinion just in proportion as each individual expects to be benefited or damaged by the matter in question.

If we enter into conversation with religious men, we again discover just as wide a difference among them with reference to their belief, as we do among worldly men in their interests; and if we come to the Christians, among the different denominations, we find the same disagreement; and if we carry our investigations to individual members of Christian churches, we still find among them differences of opinion. Now what is the reason of this? As far as the mere religionist is concerned, we can, in answer, ascribe the same reason to them, that we have to men of the world, only adding that they are led by a degenerate reason, which is pushed on by a perverted will; but why Christians should differ so much from the same premises as they do is truly curious, to say the least.

That many men do believe just alike in some things we do not deny; but that this belief is the illegitimate result of reasoning on their part, we very much doubt, for quite frequently we meet with men who are almost unable to discern between good and evil, who believe great truths. Take the degraded criminal, brought up perhaps in the midst of vice and pollution, and by faithful perseverance he can be taught the sublimest truth that ever reached the mortal ear; yet, after he has learned it, can he give a reason for it? No, unless he has been taught the why, and the wherefore. It is enough for him to know that it is truth, and that giant minds have believed it before him. So we might answer, why it is that there is so much difference among Christians. In many cases we find them, in order to sustain a loved theory, flying to some standard author, and with all the confidence imaginable earnestly contending for the truth from the writing of some great man. They believe as they do, not because they can by any logic demonstrate their belief, but simply because great minds have believed thus before them; or it may be, as in the case of the Catholic, who seems to enjoy a kind of ancestral pride in his belief. His forefathers believed so; therefore he does.

With these remarks let us consider the text.

There seems to have been, not an universal, but a general opinion among men of most all ages, that there is life beyond the grave. Many have been the speculations concerning it, as to its character, its locality, its employments, its results, and also the manner of entering into it. So far as our experience goes, let us for one moment consider man.

Take one look at him in all his nobility; consider his structure; his perfect adaptation to minister to all his wants and necessities; his wonderful power of mind, and the vastness of his mighty intellect; add to this the position he holds in the world as its sovereign ruler; see how every thing bends to his will; distance vanishes as he advances; wind, vapor, gas, water, and even the very lightning, are all made to become subservient to his will. The wild beasts of the forests retreat at his approach, the heavens are explored and laid out in signs and consellations; his eye has followed the "swift planet" and "fiery comet" in their flight.

Behold the inventions he has sought out. We see him enjoy the works of his hand, but soon, alas, we follow him to the narrow resting place in the earth; he is deposited in the charnel house, and here our experience ends: we can go no further; the future is closed from our vision; never has one returned, of our human friends, to disclose the mystery of the future to us. We are, as far as our experience goes, altogether in the dark, but we ask ourselves the question. Is this the last of man? Has he run his race so soon? If a man die shall he live again? In vain we attempt to get answers to these questions from human sources, for there is no positive knowledge or experience; and in our despair, we cast about us for answers. Where shall we go for them?

Here we have traced man as far as we can, our knowledge of him ends with the grave, and there we must leave him forever—DEAD, unless we can get some positive evidence of his future existence. I am aware that learned men attempt to settle the whole question for us; but, if we accept all that they say, for truth, we shall only be doing what we have been deprecating, and perhaps, may not, after all, be able to demonstrate our belief; and besides, it were impossible for us to accept all that learned men say; for there are about as many different views as there are learned men. So we will explore among them all to discover, if possible, something to fasten our hopes upon.

If we go back to the early ages of the world, before the time of Moses and the Pentateuch, we find a human being—man—speculating about a future life. (There is something in man that tells him that he was created for some great and noble end; not merely to live a short period of time and then cease to exist). His name is Zoroaster, of Persia. He is skilled in all the learning of his age, and is the reputed author of the following system of religion, to wit:

"In the first place we have presented two beings; one good, called Ormazd; the other evil, called Ahriman. Both possessing creative power, but in different degrees. Ormazd is King and creator of the world of light. He begins his creation in bringing forth the Fravashi (spirits, or basis of existence) of all things. He then creates, for his assistance in an anticipated struggle with the evil one, the sun, moon, planets, and stars. The Fravashis (spirits), of men created by Ormazd (Zoroaster was a firm believer in the dualism of all things) are preserved in heaven, the realm of light; and Michra (the sun) was appointed to lead them into the bodies they were to inhabit.

"Ahriman is king of the world of darkness, and looking from the gloomy depths of his kingdom, and beholding the work of Ormazd prepares himself for the fearful conflict which awaits him. Ormazd, knowing all the misery that Ahriman would cause, and knowing also that victory remained for him, offered the evil one peace; but he chose war; and the vast preparation of this great war being completed, Ahriman was urged by one of his demons to begin the conflict. He counted his host, but finding it inferior to that of Ormazd he sunk back in dejection. But the time was fast approaching for the onset; and soon again, with all the impetuosity of the arch fiend, he sprang to the contest. His host followed him, but he alone succeeded in reaching the realm of light, his troops remained behind. He is driven back to earth, and here the conflict is renewed, which resulted, after ninety days and nights, in the complete victory of Ormazd over Ahriman, who is driven with his demon troops into the abyss of Duzahk.

"The result of this fearful struggle upon earth, was the production of man and woman, who were originally innocent; but being tempted by Ahriman they yield, and lose their right to heaven, for which they were originally created; and now they are to go on the path of probation in this world, called the way of the two destinies. Those who do good and obey Ormazd are at death received by good spirits and guided to the bridge Chinevat; the wicked are dragged there by the demons. Here Ormazds holds a tribunal to decide the fate of the spirits. The good pass the bridge into the mansions of the blessed; the bad fall over into the abyss of Duzahk, where they are tormented by the demons.

"Finally comes the consummation when the whole earth, by a great conflagration, is changed into a stream like melted iron, which will pour impetuously down into the realm of Ahriman. All beings must now pass through this stream; to the good it is pleasant; but sinners must be burned three days and nights, after which they are purified and restored. Afterwards Ahriman is purified with his demons by the fire; all evil is consumed, and all darkness banished; and from the extinct fire will arise a more beautiful earth, and destined to be eternal."

The above views obtain to a very great extent to day; although not properly accredited to their author, "Zoroaster."

This system of the religion of the Persians claims great antiquity; biographers claiming that its author lived as long ago as six thousand years B. C., although there is a great difference among them; some say twenty three hundred years B. C., and some thirteen hundred and fifty years B. C. Be that as it may, we find in the system the fundamental principles of the systems of the religion of the Hindoo, the Parsee, the Turk, the Chinese, the Catholic and the Orthodox; and among each of the above-named sects we find their *wise* men, teaching and adhering to their peculiar views, or different phases of the above great system; presidents of universities among the rest.

Now shall we receive the above views, or some or all of the peculiar construction put upon them by great and learned men, simply because *they have believed*: as an answer to our questions and bid our despair flee away? I answer most decidedly, No! for the author of the system was a mere man, and his experience went no further than our own, which is confined to our earthly existence. Again, the views are altogether void of demonstration; they have never been illustrated. Perhaps some one will say, "you lack faith." I know it. I long ago lost faith in wise men and their wisdom; and when they undertake to teach me, I ask, Why? And besides, as we understand it, faith is the gift of God; and how can we exercise faith in things which are not of God?

But leaving these collateral issues, let us still seek for answers to our questions. We find still other views that obtain to-day, and among them the doctrines of the "man Christ Jesus." Let us consider them. For brevity we will take the creation and fall of man, or the introduction of sin into the world, as a fact, and proceed with man from the place where our experience left him—in the grave, dead, unconscious.

The doctrines of the "man Christ Jesus," teach that man lost his life through sin; consequently are of and in themselves perfectly helpless. They also represent that man must forever remain in the grave, held by his sins unconscious, unless the "man Christ Jesus" dies, is buried; and is raised again to life to live forever. They also teach that it is very essential to exercise faith in Christ in order to receive any benefit from him. And if we believe on him we may have everlasting life and not perish. While the Bible represents man as dead indeed through sin; lost forever without the intervention of the Divine and mighty architect to again rebuild the noblest structure ever produced by him; it presents to us a merciful plan of redemption for our thoughtful consideration; which I am sure, well understood, recommends itself to every man's conscience and reason. What is it? Life from the dead through Jesus Christ. How? By a resurrection out from among the dead ones, at the last day. Here we have in few words, the doctrines of the "man Christ Jesus." But some one will say, the doctrines of this man, as they stand above, are no more than those of other men. True, as they stand above stated. But we ask the question, Did Christ ever give any proof of his statements? Had he any experience beyond this life? Did he ever illustrate his doctrines? We answer unhesitatingly and emphatically, Yes! That was his mission to illustrate and demonstrate, "Life and incorruptibility by the glad tidings;" and there is evidence which his enemies cannot gainsay. Gibbon says, that the cause of the success of gospel was "*The convincing evidence of the doctrine itself.*" *Chap.* 15. He is "declared to be the Son of God with POWER, according to the spirit of holiness, by the resurrection from the dead." And after his resurrection that power was exerted in the raising of "many bodies of the saints." It is in this that we claim for the Christian religion the superiority over all other religions, to wit: its demonstration. Christ both made and proved the proposition he made, and in it we will rest, and by faith in him, bid all our despair flee away: and then if dead, by a resurrection to life, receive our crown of life; and if living, by a change to immortality, enter into the world to come, when He shall consummate our hope.

We ask. How many does this plan of redemption affect? Various answers are given. Some say, "All men." We ask. In what way? The answer is given, "By giving them again the life lost in Adam." But that is contrary to Scripture, which says, "The GIFT of God is ETERNAL LIFE, through Jesus Christ." Surely Adam had not such a life. It has been remarked that in order to receive any benefit from Jesus it is essential that we have faith in him; hence we read that, "WHOSOEVER believes in him, should not perish" (be lost out of being), "but have everlasting life." John iii., 16. Here our condition is defined as "perished" without him; but upon the condition of belief on him, we can have "everlasting life," from such a condition.

The Scriptures represent us as being stung to death with sin. "The sting of death is sin." 1 Cor. xv., 56. Disease came by sin; all the pain we suffer is the result of sin; and death is the inevitable result of disease and pain, which are introduced by sin. Men have been seeking an antidote for disease. The ancients sought it in magic; the moderns in "portable gold." Prince de Leon sought it in Florida in quest of the "fountain of youth." All have failed of success. Still there is an antidote. Hear it: "He that believes on me (Christ) though he were dead, yet shall he live AGAIN. John xi., 25. Here is the antidote—Christ,—who has the power to entirely eradicate disease. He will do it by removing the cause, which is sin, by extracting the sting; then the grave opens, the redeemed come out shouting, "O death! where is thy sting?" It's gone; Christ has removed it. The sting, if never removed, must still hold all under its deathly power: but the removing of it is, "Life from the dead;" and with that bestowment comes the shout, "Thanks be to God, who gives us the victory, through our Lord Jesus Christ."

All who come out from the grave must give this shout, because it is a shout of triumph, caused by being brought out of the grave *through* or *by* Jesus Christ.

We, therefore, come to the conclusion that, the plan of redemption does not affect all men by giving them a resurrection to life, but only believers.—"Whoso findeth me (wisdom), findeth life." . . . . "All they that hate me (wisdom), love death." Prov. viii., 35, 36. The man that wandereth out of the way of understanding, shall remain in the congregation of the dead." Prov. xxi., 16.

In conclusion, let me say, that, in our humble opinion, the resurrection of dead men to eternal life through Jesus Christ, at the last day, upon condition of implicit faith in him, is the fulfilment of our test, i. e., together with the blessing attendant upon a future life; for heathen nations or philosophers never dreamed of it. True, we find the resurrection spoken of in some of the ancient systems of religion; but it is only an addition of modern days. No, the resurrection is of Jesus. We find some of his professed followers who disbelieve it; but to us it looks like LOVE, and we love it. Amen.

SOMERSVILLE, CONN., Sept., 1869.

MILLENNIAL JERUSALEM.

BY J. T. BARCLAY, M.D., MISSIONARY TO JERUSALEM FROM AMERICA.

"Glorious things are spoken of thee, O city of God."—Psa. lxxxvii., 3.

WE learn from the prophecy of Zechariah (xiv., 8), that at the coming of the Lord, two most copious perennial streams of water shall burst forth from Jerusalem; one going forth toward the Mediterranean, or "hinder sea;" and the other toward the former or Dead Sea, developed apparently by the great earthquake; and as this earthquake, which shall rend Mount Olivet asunder and produce a "very great valley" running eastward, apparently for the purpose of conveying one of the life-giving streams to the parched desert below, will probably effect other physical changes in the immediate neighborhood of Jerusalem as well as in the depression of land from Geba to Rimmon; it will be useless to speculate as to the course the western stream will pursue, though it would seem from the third chapter of Joel, v. eighteenth, in connection with the declarations of Ezekiel (xlvii., 1–12), that the course of the eastern river is very definitely marked out, though there is no valley in the neighborhood of Jerusalem known at the present day by the name there designated Shittim. Wadyaneh-Nazel, however, would seem to be indicated as the most natural channel, and may originally have been called Shittim.

We are not informed *where* the healing stream bifurcates, if indeed there be only *one* source of the waters, or in what part of the Temple inclosure, or of the city, the second fountain arises. If there be *two* distinct sources, Ezekiel only measures and describes one; but Zechariah clearly indicates the existence of two, and inasmuch as that which flows eastward arises on the east of the holy house, that which flows westwardly probably arises west of that building. If so, it must necessarily fall into the Tyropœon; and if left to itself, would naturally be carried down Wady-en-Nair into the Dead Sea, unless it be conducted out of it westwardly by an aqueduct or else the earthquake divert it in the same direction, either by opening a new channel, or by blocking up or elevating some portion of the present Wady-en-Nair. It would be perfectly practicable, with very little labor, to conduct a stream issuing from the Temple area to the region of the future Jehovah-Shammah, by a short serpentine canal conformed to the requirements of the ground about the upper portions of the Tyropæon, Mount Zion, Hinnom, etc., situated as the ground now is. This western stream may thus readily be conducted to the great city, and thence, after irrigating a large portion of the arid region of southern Judea, enter the Mediterranean at El-ansh, or by any of the numerous valleys that empty into the Mediterranean. We have no positive information as to the size of *this* river, but if it be as large as that emptying into the Dead Sea, it may be rendered very serviceable not only for the irrigation of a large district of country, but for internal boat navigation. If it be true that the desert of Arabia was once an inland sea or lake, and is still depressed below the level of the sea, may it not be refilled either from the sea or by this river? It will be recollected that while Jerusalem is 2,927 feet above the Dead Sea, its elevation above the Mediterranean is only 2,610 feet, and that Jehovah-Shammah will be much more depressed.

The waters that issue out eastward seem to undergo no increase in passing from the altar through the surrounding buildings, nor, perhaps, for a further distance of six hundred yards. But, at this point at the least, the fountain becomes a stream ankle-deep; twelve hundred yards from the sanctuary, it becomes knee-deep; at a distance of eighteen hundred yards it is found to be loin-deep; and when it is last measured, at a distance of two thousand four hundred yards (more than one and a third mile) from the wall of the sanctuary, by which time it has passed through the cleft in Mount Olivet, it has become more than chin-deep, "risen waters to swim in, a river that could not be passed over." Whether the river becomes still deeper, and what is its width, we are not informed; but it is probable that it receives no further increment. Its gradual augmentation thus far at regular intervals of one-third of a mile, seems to be due to subterranean accessions received from the rent bowels of Mount Olivet.

Should this river rush immediately down this valley into the Dead Sea, it would produce a succession of rapids, cascades, and cataracts unequalled in all the world; for the distance being only about fifteen or twenty miles, and the difference of altitude nearly four thousand feet, the rate of descent could not be less than an average of two hundred feet per mile, or one foot in twenty-six—a fall of four thousand feet in twenty miles! while the entire fall in the Mississippi, through its whole course of two thousand miles, is only one thousand five hundred and seventy-five feet. What inconceivable power for the propulsing machines! What teeming luxuriance must cover the banks of this fertilizing and vivifying stream, and especially if the waters be made to meander along the declivities of the once frightful, barren, and desolate desert! How surpassingly beautiful the evergreen landscape in which this life-giving river sweetly meanders, where "grow all trees for meat, whose leaf fadeth not, neither shall the fruit thereof be consumed: bringing forth new fruit according to his months, the fruit thereof for meat, and the leaf thereof for medicine." (Ezek. xlvii., 12.) Then, indeed, will the wilderness and the solitary place be glad, and the desert rejoice and blossom as the rose. These are the gladdening waters of which the exulting psalmist spoke in vision, "There is a river, the streams of which shall make glad the city of God, the holy place of the tabernacles of the most High." (Psa. xlvi., 4.)

We are not positively told that the waters issuing to the west will possess those wondrous properties that characterize the eastern river; but it is altogether a legitimate inference that they will be similarly endowed. And if, on the banks of this refreshing and fructifying stream, adorned with their health-imparting and life-giving trees, the highway of holiness shall lead from Jehovah-Shammah to the Holy City and Temple, through the desert of Tekoah, then really become "an house of prayer for all nations," what a paradisiacal avenue would conduct the millenarian pilgrim up to the house of the Lord! Thus shall "the ransomed of the Lord return and come to Zion, with songs and everlasting joy upon their heads." "And it shall come to pass . . . . in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the law from Jerusalem." (Isa. ii., 2, 3.

"See the streams of living waters,
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of drought remove.
Who can faint while such a river
Ever flows their thirst to assuage!
Grace which, like the Lord the giver,
Never fails from age to age.

Great as are the temporal blessings of the millennial age, greater by far are its spiritual blessings. Satan being then bound, and the evidences of the Lord's presence ever before their eyes, who can from even the faintest conception of the blessedness and splendor of the glorious era when "the whole earth shall be filled with the glory of the Lord, as the waters cover the sea!" For "wisdom and knowledge shall be the stability of thy times, and strength of salvation."

The waters of the Dead Sea would not only be "healed," but, doubtless, much increased in depth, and extended in length; for the latter rain being also fully restored, would form, in concurrence with these waters, far more than a counterbalance to the evaporation by which this mysterious sheet of water is now restricted to its narrow limits; and being walled in by perpendicular cliffs towering to the height of one or two thousand feet on each side; while its breadth would not be much increased, its length must necessarily be greatly extended, particularly toward the south. It would seem, even from existing indications, that its length was formerly much greater than at present; and such a copious accession would, doubtless, cause its permanent outflow into the Red Sea, thus effectually sweeping away its bitter waters.

Very considerable geological changes will doubtless be produced by the great convulsions that accompany the subsidence and levelling of the tract of country lying between the Mediterranean and the Dead Sea, under the parallels of latitude separating Jeba and Rimmon; and one highly beneficial result, amongst many remarkable consequences of the earthquake, will no doubt be a literal verification of a prophecy of Isaiah (xxxv., 6, 7), that has heretofore been regarded as exclusively figurative: "In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." How glowingly is the prosperity of the land and nation of Israel set forth by the prophet, when Judah and Israel shall have been restored and brought in complete subjection to their Prince, David the Beloved, i. e., the Prince Messiah. (Isaiah lx.)

But the most interesting, and perhaps the most marvellous circumstance attending the millennial condition of Jerusalem, remains yet to be mentioned. We are informed by Isaiah in the fourth chapter of his prophecy, that "when the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment and the spirit of burning . . . he will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day and the shining of a flame of fire by night; for upon all the glory shall be a covering. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain" (verses 3–6) . . . "The Lord shall arise upon thee, and his glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising." [Isaiah lx., 1–3.] "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended: thy people also shall be all righteous, and they shall inherit the land forever. The branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time." (lx., 19–22.) Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold on the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound." (xxx., 26. "Then the moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before thy ancients gloriously." (xxiv., 23.) From these passages it would appear that when the Lord shall again record his name in his dwelling-place in Zion, for "this is the hill which God desireth to dwell in, yea, the Lord will dwell in it forever," there will be revival, on a magnificent scale, of the "glory of the Lord," as it anciently rested over the tabernacle in the wilderness, a "pillar of cloud by day, and of fire by night," such a manifestation of Deity, perhaps, as was seen in Eden! May it not be to this Shechinah, thus overshadowing the holy city as a glorious luminary canopy that the astonishing change of climate is to be ascribed? And need any more direct divine interpretation be invoked in explanation of the wonderful effects wrought on the whole vegetable and animal kingdom in relation to the fertility of the soil, the domestication of destructive members of the forest, the transmutation of poisonous reptiles into innocent creatures, and the prosperity, happiness, and longevity of its inhabitants? Should any other influence be deemed necessary, we have it without inconsiderately ascribing these wonderful changes to such an alteration of the axis of the earth as would make the ecliptic and equator coincide. Has not the Lord promised, in speaking of this very matter, as portrayed in the eleventh chapter of Isaiah, that he will make a covenant with the beasts of the field, and the fowls of heaven, and the creeping things of the ground? (Hos. ii., 18.) There is no calculating the wonderful consequences that would result from the alteration of electrical, thermal, and magnetic agencies. And who can divine the wonderful change that will be wrought, not only on man, but on the brute creation also, and, indeed, even on the vegetable kingdom, by the life-giving stream that flows from the oracle of God! Would it be any marvel that the carnivorous beasts should not only be herbiverous, by feeding upon the vegetation growing upon the banks of this marvellous water, but have their entire nature changed into something like what it probably was when Adam gave them names in the garden of Eden! If the juice of the grape, when fermented, is capable of produc-

ing an effect so astonishing upon man—mentally, physically, and morally—is there anything unreasonable in the supposition that the water of this river, and the vegetable production on its banks, which are not only healing but life-giving, should effect such a change even in ravenous beasts and venomous reptiles? Certainly not; "*because their waters they issue out of the sanctuary*," a fact to which the prophet directly ascribes their wonderful properties. If the properties of the nitrous oxide, or exhilarating gas, are so different from that of the atmosphere, though formed of the same elements, and differing only in their relative proportions, why should not a slight change in the waters of the sanctuary be adequate to the production of all the effects ascribed to this millennial "*aqua vitæ?*"

There is no aspect in which the millennial age can be regarded that is not richly suggestive of the most pleasing and profitable theme of contemplation. Satan being bound, and man brought into complete subjection to Jesus Emmanuel, the whole creation, which had hitherto groaned in travail on account of man's sins, is vocal with praise, "the times of the restitution of all things" having now arrived. Who that has a heart to feel can refrain from praying and laboring for a "consummation so devoutly to be wished!"

From Emeline Wood.

Albany, N. Y., Sept. 19, 1869.

Dear Brethren and Sisters in our precious Life-giver: How my heart draws out to you. Every time I go to camp-meeting, my love increases towards you all; and when I think of your love to me and to one another, how my heart cries out—Glory to our God; for our "God is love," and they who love Him truly love each other. How many times a day the numerous little tokens of love come up to be remembered, which you showed me; and I praise the Lord at each thought of them; for I feel that it is a pure and fervent love. That is the way that Jesus loves. I cannot express the feelings I have to you all.

When I arrived home from camp-meeting, I felt as though I was in the world again, and longed for that meeting when we will never part. How my heart rejoices that our Father in heaven ever called together so many in the precious Life views, and that He called us together in the bonds of love. I praise the Lord that he lets me live in these days. When I think of all our preaching brethren, and how God has blessed their labors, I am lost in wonder, love and praise. I am encouraged to do more to help the word to run and be glorified. I brought from the camp-meeting a large basket of Campaign Documents; and with the help of the Lord, I am going out with them; and may the Holy Spirit seal the word on many hearts. We cannot tell what good may thus be accomplished.

I was invited to the Colored Methodist Love-feast, last May; and a feast of love it was. If ever the Spirit visited a people, it was there. I took a few tracts with me. As I went out, I said to the Br. at the door, I want to leave these tracts for your Minister. "Certainly," said he, "he will be pleased to receive them. Awhile after that, their Conference met here. I went to see and hear if they had any of the blessed light of the precious word; and, I tell you, they talked of the kingdom soon to be set up; and it was to be under the whole heavens, not above the earth: no going to heaven at death; but Jesus is coming, and then He will raise the dead and change the living saints, and all be caught up together to meet the Lord in the air; not to stay there; no, but they are coming down on the earth renewed; and "so ever be with the Lord."

The minister saw me there with some of the tracts, and came out of the pulpit and asked, if I had some more such as I left for him. He said, "they were blessed; and the other ministers want mine; but I cannot let them have them, except to read." So I gave them all I had, and they thanked me. I went again Monday evening, and took some of my Heralds of Life and more tracts. How I did bless God that they wanted to read them. They talked in Bible language much more than other ministers do. I feel much encouraged to distribute tracts now, and God blesses me in it.

When I look back and see the commencement of the Life views, how the Lord honors his word, (His word is truth), my heart says, Praise the Lord for his wonderful works to the children of men. "Ye are my witnesses, saith the Lord."

Dear Brethren and Sisters, you who were not at the camp-meeting, you do not know what you lost: they were all so earnest; so much good done; so much love shown to all; how my heart does rejoice. I do believe the dear ones mean to be found without spot when our Life-giver appears. May I be one of the happy number. I trust Sr. Earl and myself will be there. She is not ashamed to let the world know that she is one of us. O, how she is growing in the knowledge of the word. She is strong in the faith. May the next year bring greater things yet. Brethren and Sisters, do write for the paper; it encourages me greatly. We wish to know how the truth is progressing.

Daniel Hawks, Andes, N. Y., writes: I am convinced that theology, as taught by the sects, needs remodling oftener than they are inclined to do it. It seems to me that there is so much error taught with the truth, that the unregenerated turn from the Christian religion in disgust; and what little truth there is is mixed with so much error it loses its power with them. I desire the truth, the whole truth and nothing but the truth. Yours, in hope of eternal life at the last day.

THE HERALD OF LIFE.

NEW YORK, SEPTEMBER 29, 1869.

NO IMMORTALITY NOR FUTURE LIFE, EXCEPT IN JESUS CHRIST ALONE, AND BY A RESURRECTION AT THE LAST DAY IF DEAD, OR A CHANGE IF ALIVE.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote there or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

End of This Volume.

This number ends the Sixth volume of the Herald of Life. Never had the friends of an unpopular enterprise so much cause of gratitude to God, for the mercy and favor attending their efforts to promulgate truth, as have those who have been engaged in sending abroad the Life views. A steady advance has been made, and continual accessions have encouraged our hearts to labor on in the blessed work: while we ascribe all the success to the power of truth and the blessing of the God of truth and love. Let His *name* have all the praise and glory.

To some of our Subscribers this may be the last number of the Herald they will receive. We would be sorry to part with any of them, and hope they may see their way open to renew their subscriptions immediately. Do not delay a day, but act at once in the matter.

No. 206 Broadway, Room 7.

During the past week we have been much occupied in the *Removal* of the *Office* of the Herald of Life to the above location, and fitting up, ready to go into our work with renewed energy and determination to urge forward the work of God in the way His providence has marked out for Life Believers. Br. Spencer is with us, and has got in our new type and materials for setting up the Herald in the best manner possible. We may be delayed a little in getting out the first number of the next volume; but trust, not much.

We have been unable to give our usual attention to the matter of the present week's issue, and our friends will excuse us, under the circumstances. We shall try to do better, hereafter, when we get over the fatigue and confusion attendant on removal.

We shall be glad to see our friends at our new office when we get all things in working order; but we especially desire that you will "work together with" us in making the Herald what its name indicates—*A Herald of Life*. This must be the great object we all have in view, that we may honor our blessed Life-Giver, and magnify the name of His Father, whose love has brought to our minds and understandings such glorious truths, and made us to rejoice in His love to us, that He has not left us to grope our way still, in the darkness and superstition wherein we were once bound; but has caused us to "see light in His light," even "the light of life" to those, and to those *only*, who have the indwelling of His Spirit, shed on us through Jesus Christ our Lord and Redeemer.

Let every lover of the truths we advocate now put forth a new effort to double our present list of subscribers in the next three months. Can it not be done? Try.

Do not forget that our expenses will be increased by this new movement; and as we never have gone backward, in the matter of the Herald, but always forward, so now let all push onward, in love and faith, fully believing that the voice of God is heard bidding us "Go Forward."

God has called us to do a great work; let us understand this, and work accordingly. All can do something, by your prayers; your contributions to our columns; your donations to the funds necessary to carry on the work; and by procuring new subscribers and stirring up old ones to make remittances immediately.

As we have to begin with the use of more funds than usual, it is desirable that such as have made *pledges* should redeem them as early as convenient.

Our work must be enlarged greatly. There is no necessity of the truths we promulgate being confined in a corner. Thousands on thousands of our tracts have been sent out on their mission the year past, and we ought to double, yea, treble this work the coming year, and even quadruple it. The coming struggle against the horribleness that has characterized the nominal Christianity of past centuries, is waxing hotter and hotter, and we shall prove unfaithful to God and humanity if we do not put forth all the means and power God has placed within our reach to carry on the work of purifying the waters, that the pure stream of a *living* Christianity may be made to flow across the deserts and wastes made by honest and dishonest theologians; for both have been engaged in the dreadful work of corrupting the word of God, and "making it void through their traditions."

Men of God, help; the work must be done. If we do it, well for us. If we do it not, God will lay us aside and raise up others who will do it, and we shall lose the reward He designs for us and offers to us. Think on these things and let no worldly schemes delude us into wasting the time, the means, and the opportunity God is giving us to carry forward the heavenly work He has called us to do. Let us arise and build the walls that shall stop the flowings of the corruptions (of our holy religion) which have so long dishonored God, and made sad sincere souls, who have lived and died under the clouds and moral pestilence brought into the Church by paganized teachers, and matured by papacy, while Protestantism has mingled, drunk, and administered to others, the poisonous cup of inherent immortality and eternal torture to the souls of men.

This abomination must be made to cease; and many Protestants in Europe and America are awaking to the importance of the work to be done to clear Christianity of these plague spots, or this leprosy which has so defiled its lovely and heavenly face.

"Let us not be weary in well doing; for in due time we shall reap, if we faint not." Let us "come up to the help of the Lord, to the help of the Lord, against the mighty;" so shall we avoid the curse denounced against Meroz (Judges v., 53) and be blessed in our deeds.

To New York City Subscribers.

Those of you who have not done it already, should call or send to our office, 206 Broadway, immediately, and let us know if you wish your papers continued; otherwise you will not receive the next, or first number of Volume VII.; as we are obliged to pay postage in *advance* on all your papers sent through the Post-office. *Make no delay.*

To all our Subscribers.

If any of you fail to receive the first numbers of Vol. VII., who are entitled to it, please let us know without delay; as in re-arranging our mail books we may have made some mistakes, notwithstanding all our care, and the intention to deal justly. We have designed to treat all liberally.

To Delinquent Subscribers.

Some have not paid up on this closing volume. We will concel all your past indebtedness if you will send us, immediately, $2 for the coming volume, and credit you in full for Vol. VII. Is not this a generous offer? We wish you to have the benefit of the paper, or we should not make it. Do not let a day pass without accepting it.

England: The Progress.

We give the following extract from a letter written to the *Rainbow* by Rev. Edward White, author of "Life in Christ," a work from which we made large extracts into the "Bible Examiner," some twenty years since. The extract from the "Rainbow," now given, will be read with interest. It is as follows:

To the Editor of the Rainbow.

Sir: Permit me to express my great thankfulness that God has, after so many years of expectation, raised up advocates of the doctrine of Life in Christ, who seem every way fitted to commend it to the attention of the public. It is now twenty-five years since Mr. Dobney published his work on Future Punishment, and I accompanied him in testimony in my Four Discourses on the Scripture Doctrine of Immortality. Those deliverances of an early manhood have cost us both the serious sacrifices of a lifetime in discredit, loss, and the suspicion of the orthodox churches—evils only of late years surmounted by either of us: but I believe that the gravest review of what we did aforetime, now that we are beginning to be reckoned among the elders, only leads us to the conclusion that a thousand, yes, ten thousand lifetimes of rejection and disrepute would have been a cheap price to pay for the honor of serving God and man in testimony against the errors which were at that time almost wholly unassailed among believers.

Allow me to express, Mr. Editor, my admiration of the judgment, courage, and candour, which mark the writings of some of your leading contributors. Mr. Maude's paper in your March number deserves to be reprinted and circulated by thousands. He seems never to have heard of the earlier battles fought in this cause; but I can assure him that the old soldiers look upon his mode of fighting almost with envy, wishing that in their youth they had known how to put the case as well as he puts it now. What, moreover, can be more complete, more judicial in tone, than Mr. Prebendary Constable's articles? I am sorry that necessity compels him to oppose our old friend, Mr. Henry Dunn; but although I differ from Mr. Dunn, let me mention a good deed of his which I shall never cease to remember. At the very outset of my career, when a savage and deceitful article in the *Eclectic* was put forth in attempt to strifle both me and my then recently published book on *Life in Christ* Mr. Dunn, at his own expense, printed a long, reply to this article, and had it stitched into every number of the following *Eclectic* with signally good effect. And whatever we may think of his doctrines now, this has been a sample of the man in real life all through.

Mr. Editor, we have seen some courageous avowals of conviction during the last few years. Mr. Minton has shown an example of all-sacrificing honesty, which is highly inspiriting and exemplary, quite apart from its bearing on this immediate controversy. During the next few years the public will be startled with other unexpected confessions of belief. Some of the very foremost men among the Congregationalists, the best scholars, the "chief priests" of that sect, will, I doubt not, before long, edify the public with their candid expressions of faith in these much-abused doctrines. It is my firm belief that the old doctrine is losing its hold on nearly all the best minds, and that many are in that transition state in which any fine morning may witness their open avowal of sympathy with the truth. What we need, and must pray for, is more "boldness." For my own part, I purpose to deliver a series of discourses on the theology of our Missionary Societies, during the present month, of which, if agreeable, I will send one to the *Rainbow* for July, on "The hinderance to belief in the gospel, both at home and abroad, caused by the doctrine of the endless misery of the idolatrous nations, of past and present times." [This appeared in our issue of August 18, and is worthy to be put into a tract.—Ed. of Herald of Life.] Let all who have been favored to learn the truth, in God's gift of eternal life, now work at its promulgation with a will, and we may venture to predict a material alteration of public opinion during the next ten years. I feel all Mr. Constable's persuasion that Universalism cannot stand in a fair and vigorous conflict with the doctrines to which you have addicted yourself; and that not even Mr. Jukes' fascinating Mysticism will enable it to make head against the truth.

The controversy is narrowing itself by degrees and becoming concentrated around its real centres. The question cannot be evaded much longer, whether the absolute rule of interpretation for all public documents is not—that the plain unvarnished sense of the general current of its expressions on any topic shall be taken as the ruling sense; so that all real or imagined exceptions to that sense, founded on interpretation of isolated passages, must give way before the meaning deduced from the literal interpretation of the words chiefly employed. It is this principle which we seek to apply to the language of Scripture on *life* and *death;* and orthodoxy on this question acts on the worst principles of heterodoxy; on such principles indeed, that you might undertake thereby, if leave be given, to apply them to overthrow the whole structure of Christianity.

We see what comes of departing from this rule, by observing the hermeneutical operations of the two opposed schools of Orthodoxy and Universalism. Allow Universalism to teach, with Mr. Jukes' of that *death, destruction, perishing, being slain, being killed*, are forms of speech to denote a moral and physical process of recreation, *reformation, renewal*, and then you will have little ground on which to deny to orthodoxy the gratification of making the very same words stand for *endless sin and misery.* Meantime, it is somewhat curious to see the same words, and those the words constantly used in Scripture to denote future punishment, by one school of interpreters made to stand for everlasting sin and torment, and by the other, the Universalist Reformers, with equal unreason, made to stand for a process resulting in eternal purity and joy. But this is, in both cases, I think, to trifle with language and with Scripture, not to interpret it.

Philadelphia, Pa.

Br. Jacob Grim has issued a tract of two pages, very neat in its appearance; the matter of which we transfer to our columns. It reads as follows:

Is It Infidelity?

Is it Infidelity to believe the soul that sinneth *it* shall die? Ezekiel xviii., 20.

Is it Infidelity to believe the wages of sin is death? Rom. vi., 23.

Is it Infidelity to believe the word of God when speaking of man? He says to the Adam, "For dust thou art and unto dust shalt thou return." Genesis iii., 19.

Is it Infidelity to believe that the natural man is like the beasts which perish, when Peter says: "But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption?" 1 Peter ii., 12.

Is it Infidelity to believe in the mortality of man, when the word of God says: "Which in his times he shall show who is the blessed and only potentate, the King of kings, and Lord of lords, who only hath immortality?" 1 Timothy vi., 15, 16.

If the King of kings only hath immortality, is it Infidelity to ask where in the Scriptures it says the natural man has immortality inherent in himself?

Is it Infidelity to believe the words of Jesus when he said, "That God so loved the world, that He gave his only begotten Son that whosoever believeth in him should not *perish*, but have everlasting life?" John iii., 16.

Is it Infidelity to ask if the word *perish*, in John iii., 16, and the same word in 1 Corinthians xv., 18, mean the same thing, and if it means eternal torments?

Is it Infidelity to ask if Jesus would have suffered eternal torments if he had not been raised from the dead? For the apostle affirms Jesus died, was buried, and rose again (from the dead) according to the Scriptures. 1 Corinthians xv., 1–3. "For if the *dead* rise not then is Christ not raised. And if Christ be not raised (from the dead) your faith is vain, ye are yet in your sins. Then they also (as well as Christ) who have fallen asleep in Christ, are perished." 1 Corinthians, xv., 16–18.

Is it Infidelity to believe that life and immortality were brought to light by Jesus Christ who hath abolished death (not eternal torment) and hath brought to light life and immortality through the Gospel? 1 Timothy i., 10.

Is it Infidelity to believe that, "To them who by patient continuance in well-doing seek for glory, and honor, and immortality: eternal life" (or incorruptibility)? Romans ii., 7.

Is it Infidelity to believe the words of Jesus, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit?" John iii., 6.

Is it Infidelity to believe the words of Jesus, "That every one that believeth on him, may have everlasting life: and I will raise him up at the last day?" John vi.

Reader, Will You Answer the above Questions?

Preaching on the Above Subjects,
At S. W. Cor. Girard Ave. and Ninth St., Phila.,
On Sunday Evenings.

The Herald of Life is a weekly paper, devoted to the advocacy of Life future and eternal only to the Righteous. All others "utterly perish in their own corruption," and live no more. Terms, $2 per year. Office, 206 Broadway, (Room 7), New York: or, *address*, George Storrs, Box 4,658, *New York.*

Pernicious Literature.

We believe nothing is having such a pernicious influence upon society as the corrupt literature which floods the world. Thinking people may well become alarmed at this fact. The land is full of crime which the low character of our popular literature is certainly responsible for. Our Christian communities lament this; but they are powerless to effect a change. We have, truly, a large religious element in this country, which assuredly ought to have a powerful influence in regulating this evil; but they seem shorn of their strength, and their power for good seems to be buried amid the filthy trash which they eagerly seek for, to more or less extent. And the rising generation promises no change for the better, in the approximating future. As long as professed followers of the Holy One of Israel will seek the fictitious literature of our day, and bring their children up with a novel for their constant companion, we may reasonably expect that the world at large will follow the example.

That this wide-spread evil can be regulated by legislation, is doubtful. Upon mere moral grounds, it would be difficult to place the dividing line. Where good and bad are mixed up so promiscuously, would not difference of opinion render it utterly impossible to make a distinction sufficient to base an enactment upon? We have already more laws on the statute books than are enforced. Let them be carried out strenuously, coupled with the influence of that mighty giant—public opinion—and the result would be gratifying to all lovers of law and virtue.

To meet this growing evil, the combined influence of Christians should be borne against it. The novelist's corrupt influence must be met by the power of God's truth. Scriptural books and tracts should be widely circulated; and, indeed, we should seek in every manner to let the true "light shine." Many considerations urge this upon us. The time of probation is rapidly passing, and soon the just Steward will appear. The black cloud of night's closing hours is enveloping the world; but will soon be dissipated by the glory and majesty of redemption's morning. Let us, therefore, work while time is given us.

W. H. S.

The Warning Message.

Nothing is more clearly set forth in the history of the world than that God always sends forth a warning message before visiting the children of men with a judgment for their wickedness. This is consistent with His character—which is one of supreme love and justice—and with the principles upon which He deals with a fallen race. Before visiting a judgment of a universal extent upon a rebellious race, He has commissioned and sent forth faithful servants to warn the people of the coming danger, and to point out the means of escape. Such is the history of God's judgments in the past.

A warning message has never been a popular one. This could not be in the nature of things; for the means of escape which are therein set forth require *submission* on the part of the guilty. For example, look at the antediluvian world. Their wickedness was so great that God regretted that he had made man, and issues a decree that he will destroy man from the face of the earth. But his great love for the race of man still prompts him to offer the guilty an opportunity to escape the threatened destruction. He commissions a man of holiness and faith to promulgate his decision. This warning message presented the nature of the danger, and plainly set the means of escape. The result was lamentable. The warning cry was scoffed at, and the remedy rejected. The message was unpopular; and the delusive tide of public opinion carried the human race down to destruction.

From this we learn that it is not always safe to be on the popular side—it is not safe to heedlessly run a great risk because the majority do.

Again, in the destruction of Sodom and Gomorrah and the cities of the Plain the same facts are apparent. After God had decided to destroy that rebellious people, he faithfully set before them the nature of the judgment and the means of escape. But this also was followed with the same result as in the other instance—only few were saved.

From numerous portions of the New Testament we learn that the *moral* condition of the world in the days of Noah and Lot was a type of the generation upon which the last great judgment should be visited, when the Son of man shall be revealed "in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction."

In the days of Noah and Lot they did everything in utter disregard of God's warning: every imagination of the heart was only evil continually—"Even thus shall it be when the Son of man shall be revealed." No generation, it seems to us, could more perfectly fulfil this type than the present. The depravity of mankind is of a universal nature pervading all climes and classes of society.

But Peter particularly speaks of these times when scoffers should abound; when the judgment message should be sounded forth to a godless world; for it was this message of the speedy return of the Lord of life and glory at which they were to scoff. No message has ever developed scoffers like this; and they will continue to scoff until they share the fate of the antediluvians.

Many are the signs and tokens which assure us that we are not mistaken in regard to our conclusion that the speedy consummation of all things is at hand. Not only in human language is this warning found, but nature herself gives signs of a speedy change, such as was never indicated before. In the air and skies, on sea and land, there is a remarkable fitness to the prophetic word. These things are noticed by those who have eyes to see, and ears to hear. To such they bring no gloomy apprehension; for Jesus says, "When ye see these things begin to come to pass, then lift up your heads, for your redemption draweth nigh."

Again, the Scriptures show us that in the last times, in opposition to the warning message, there would be a "peace and safety" cry. There is one class who repudiate the message of Christ's coming, and say, "all things continue as they were from the beginning of the creation;" and this is reiterated by another class, who say, "My Lord delayeth his coming." Under the influence of this cry the popular church is "deceiving and being deceived," "having a *form* of godliness but denying the power thereof."

This peace cry is presented in numerous forms, among which are the mighty worldly achievements of the modern church—making large additions to its fold, of wealth, number and influence, "being increased in goods and having need of nothing." Thus the modern shepherds comfort and deceive their flocks with the Laodicean peace cry. But upon such will the Lord come "as a thief in the night."

In all ages when there has been a warning message proclaimed, there has been a peace cry which has deceived the masses. So in our day the world is again being deceived by the same cry which is so pleasing and soothing to the ears of unregenerated human nature. Surely, the fearful pages of history should warn us against following the example of past generations. We may safely trust in the words of Jesus, "*Behold I come quickly.*"

W. H. S.

Christ and His Kingdom.

"He came to his own, and his own received him not." John i., 11.

He came to his own dominion, and his own people "received him not; but as many as received him to them gave he power to become the sons of God."

Here, we perceive, are two principles. The one was the principle of dominion, upon the basis of right or ownership. He came to his own. The second was the principle of life, by whichmen become the sons of God, even by believing on his name.]

There is no need of proving that Jesus was the rightful heir to the throne of Israel; for none of us doubt the fact. The first question to prove is, Was it the time and purpose of God to give Jesus the possessions which of right belonged to him?

The Lord said, "Remove the diadem, take off the crown, . . . I will overturn, overturn it; and it shall be no more until he come whose (right it is), and I will give it to him." Ezek. xxi., 26, 27. We quote the language of Jesus in proof the time had come to establish the kingdom of David which was overturned, "saying, the time is fulfilled, and the kingdom of God is at hand." Mark i., 15.

Nathaniel testified, "thou art the son of God; thou art the King of Israel." John i., 49. "Hosanna; Blessed is the King of Israel that cometh in the name of the Lord." Zech. ix., 9, describes the manner in which their King should come. "And Jesus recognizes the fact; for the record states, "And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Zion; behold thy King cometh, sitting on an ass's colt." John xii., 14, 15. As some of our advent brn. have been led away with these sayings, we thought it would be well to make some allusions to the fulfilment of them. We find another prophecy of the same import in Mal. iv., 5. 6. "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." And in fulfilment of this, we give the language of Jesus, and the angel, to Zechariah. Luke i., 17, Matt. xi., 14, and xvii., 11, and Mark

xi., 11. In which the angel and Jesus testifies that Elijah has come.

We ask the following questions:

Had the time come for God to fulfil his promise to the heir of David's throne?

2. Did the heir come to receive the throne?

3. Did God send the messenger Elijah, as he promised he would?

4. Did he smite the earth with a curse?

5. And what is the present hope of the world?

The first we have already answered in the language of Jesus in Mark i., 14, 15. "The time has come."

The second question we have answered in our text, "He came to his own, and his own received him not."

The question you will ask here is, did God fulfil the promise and give him the kingdom?

Here, I apprehend, we shall differ; nevertheless the truth of God must stand, if all our theories fall. For many years I have been unable to harmonize many things which I find in the Scriptures. But as time advances, and light springs up, many things are made plain. Jesus is made known to us in a twofold view, as the Son of man, and as the Son of God. As the Son of man, he has his trials, his ambitions, and his desires for worldly honors and glory, the same as we have. Wherefore in all things it behooved him to be made like unto his brethren. . . . "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Heb. ii., 18. "But was in all points tempted like as we are, yet without sin." Heb. iv., 15.

We quote from Br. Storrs' tract, "Devil, Satan," etc. "The temptation of Jesus cannot be totally unlike that of other men. . . . He must have had all the natural appetites incident to our human constitution; for He took on him the seed of Abraham, and was made in the likeness of sinful flesh." Page 19. Again. "We are now to consider the temptation by the presentation of the kingdoms of this world; nor are we to lose sight of the fact that Jesus was tempted in our nature, not in the divine—and that he was tempted *like* as we are. Let us, also, understand that he was born under the promise and oath of God that, The Lord God *shall* give unto him the throne of his father David; and that he shall have dominion also from sea to sea, and from the river unto the ends of the earth." . . . all Kings shall fall down before him; "Yea, *all nations* shall serve him. See Luke i., 23, and Psalm lxxii., 8–11." Page 23, same tract.

The kingdoms of this world, "then, were to be possessed by Christ." Did he receive them? You answer "no." Where is the fault? John the Baptist, Jesus, and Daniel declare the time had come.

We will now look at this same Jesus in his other character for a few moments. He is set forth as "the Lamb slain from the foundation of the world." Rev. xiii., 8. "As a lamb without blemish and without spot." 1 Pet. i., 19. We see him set forth in the animal sacrifices; we behold him in the offering of Abraham; we behold him through all the types of the old dispensation, prefigured in their sacrifices, as the one of whom it was written, that he should do thy will, O God. "Who, in the days of his flesh, when he offered up prayers and supplications, with strong crying and tears, unto him (God), that was able to *save* him from death, and was heard in that he feared. . . . And being made perfect, he became the *author* of eternal salvation (life), unto all them that obey him." Heb v., 7–9.

Here we have the two purposes of God set forth. The one is the establishment of the kingdom of Israel in the flesh, of which Jesus the Son of David is the rightful King. The other is the establishment or introduction of a new principle of life into the world. All the promises of God to Israel, as far as we have been able to understand them, are in the flesh as a people. The promise to Jesus, as their King, is a promise to him in the flesh. In Psalm lxxii., the strongest in the book, is a promise to both the King and the people in the flesh. "And he shall live; and to him shall be given of the gold of Sheba; *prayer* also shall be made for him continually, daily shall he be praised." Prayer to be made *for* him? Does Jesus raised from the dead need the prayers of his subjects? "But it says, His name shall endure forever; does this not prove he is immortal?" I answer, no; for I read, in John xii., "The people answered him, We have heard out of the law that Christ abideth forever and how sayest thou, The son of man must be lifted up. Who is this Son of man?"

So we understand the Apostle, when he says, "Now to him that worketh is the reward not reckoned of grace (favor), but of debt." Rom. iv., 4. "For Moses describeth the righteousness which is of the law, That the man which doeth these things shall live by them." Rom. x., 5.

Now Jesus did obey the law, or he was not the Lamb without spot or blemish; and if he did obey the law, then he was entitled to life under the law. I have been asked how could he live, being mortal and having our nature? I would say, that is God's affair, not mine. God said, he that doeth the law shall live by the law; and God is able to fulfil all he promises. Moreover, Jesus says. "No man taketh my life from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again." John x., 18.

"Therefore doth my Father love me, *because* I lay down my life, that I might take it again." John x., 17.

Here is the great sacrifice, and the great temptation. Jesus having acquired the right to live, and being the heir to David's kingdom, and having the oath of God to establish it, being persecuted, ill-treated, not having where to lay his head, men despising him, and speaking all manner of evil of him, the strong temptation rises in his mind. All the kingdoms of the world are to be subject to me, and why should I be thus trampled on, and be despised and rejected of men? On the other hand, the high dignity of becoming the Son of God, and the Author of eternal life. "He who was rich for our sakes became poor that we, through his poverty, might become rich." "My Father loveth me because I lay down my life for my sheep." "My Father worketh hitherto, and I work;" both engage in the glorious work of introducing the new principle of life into the world, even by the resurrection to incorruptibility.

Well may the Apostle say, "Now if the fall of them (Israel) through the sacrifice of their King laying his kingdom on the altar for us), be the riches of the world (by the introduction of immortality into the world)' "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable his judgments, and his ways past finding out." Rom. xi., 33.

To our third question, then, we answer, The heir came at the appointed time, and declared himself the King of Israel, and claimed his right to the throne, and told Pilate, He could have no power over him, except it were given him from above."

Pilate said to the Jews, "*Behold your king.*" Jesus answered, My kingdom is not of this world. If my kingdom was of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my *kingdom* not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To *this* end was I *born*, and for this cause came I *into the world* that I should bear witness unto the truth." John xviii., 36, 37. Where then is his kingdom? It was laid on the altar for you and me; and with it the blood life of Jesus Christ, and now being quickened by the Spirit of God, He becomes heir to the dominion that God gave to Adam, Gen. i., 26, and which Adam lost; and which the seed of the woman was to recover; "whom God had constituted heir of all things." Heb. i., 1, to ii., 5–9. Which kingdom, Jesus says "Except a man be born again he cannot see." John iii., 5.

"Being born again, not of corruptible seed (blood and mortality), but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof fadeth away; but the word of the Lord endureth forever; and this is the (word of the Lord) which by the gospel is preached unto you." The other questions we will answer at some future time. Hence the kingdom we are looking for is an everlasting one, that "shall not be left to other people." Dan. ii.

JACOB GRIM.

Letters and Extracts.

FROM DR. LEWIS WATSON.

BANGOR, ME., Sept. 21, 1869.

BR. STORRS: In justice to truth and the cause of our Master, I ought to say that our Camp-meeting, at North Herman, exceeded, in interest, Christian love and fellowship, our most sanguine expectations. It was our first united effort to present the *Life* views in this community; and it was a happy success. All speak well of the spirit manifested by those who believe. Such an absence of envy, jealousy and fruitless strife is not always seen; and we thank our God for it.

A Methodist Br., of blameless life, who had not before heard these truths preached was astonished at the manifest familiarity with the Bible and its doctrines, as exhibited by our brethren who preached the word. Many seemed disappointed when they learned our strength. We hope some may yet give glory to God by believing.

It may not be out of place to say the initiative was taken for a discussion of the glorious truth of "Life only in Christ," at an early day, in Bangor. Br. Rufus Wendell, whom we all love so much, and who was with us in his strength during the meeting, will take part in the discussion. Our Father knows how many desire the truth for His honor.

Br. Wendell, with a kind spirit and an appreciative love for the truth, urged the claims of the HERALD OF LIFE, with his usual success. We love its weekly visits, for the solid truth it contains, and for the glory of the Master it, so much exalts. Truly, "God is Love."

FROM O. A. PERCY.

SOUTH NORWALK, CONN., Sept. 20, 1869.

BR. STORRS: And to the loved ones that are scattered abroad; I can say, that we prize our paper more and more. How eager did we grasp it this last week. We thought of what our dear Editor said, if we could not do without it one week, how would we feel to have it stopped entirely. That we could not well endure. And thanks be to our heavenly Father for its continuance; and for raising up lovers of the Truth, who have the means to do so nobly as many of our dear brethren have done. Father, bless them, is our prayer; and may the paper outride the storm, and onward, onward go, ever bearing with it the Truth of Life only in Christ while this Age lasts; and may our dear Editor be blessed with life and health and patience to help its onward course, and to encourage, strengthen, and to feed the scattered lambs of God. How thankful I am for the privilege we lately enjoyed, as many as there were of us, meeting together. But it is o'er, and we are gone each to our several homes. East, West, North, and South, finds us, to meet new duties, new cares and trials. Yes, dear ones, and none need to pass through more severe trial than we have since we returned to our home. It has seemed as if the powers of darkness and sin were determined to conquer. But thanks be to our God for a reliance on His blessed word. Jesus is near by. He is right in the fore part of the vessel. And when we cry unto him, he awakes, and stills the raging sea; and the many sweet, and never-failing promises that have been left us, how we cling to them! As thy *day so shall thy strength be.* I will not forsake my people. And whatsoever ye shall ask the Father in my name, he will give it to you. Cast thy burden on the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved. Come unto me, all ye that labor and are heavy laden, and I will give you rest. O how precious are such promises to God's tried children. And then to know that a kind Father's hand is leading us, and knows best what course to take with us; just what is for our own good; and will do all things well, if we mortals will be kind and good. May we let our lights shine the *brighter* the more we are tried, and come nearer and more near our Saviour; and lay aside everything that is not in accordance to his word, and live for good alone.

And let us not think strange concerning these fiery trials, as though some strange thing happened to us; but rejoice inasmuch as we are partakers of Christ's sufferings; that when his glory shall be revealed, we may be glad also with exceeding joy.

Like him on earth I wish to be,
That when he doth appear
I may rejoice his face to see,
And his kind voice to hear.

For time to come I would fulfil
The wishes of my Lord;
Obey his precepts, do his will,
And magnify his word.

We would wish to be remembered by all the loved ones in prayer. Thanks to Sister Weaver for what we heard from her last week; it has done us much good. Now let us hear from the rest of the dear ones—Sisters Campbell, Beach, Castle, Wood, Hough, Brooks, Perry, Thomas, Day, and many more we might mention. Let each and all of us exhort each other in love, and so live day by day, that we may meet when He who is our Life shall appear. Your sister, waiting for the kingdom of God.

FROM JOHN W. STOKES.

LITTLE RIVER, ME., Sept. 19, 1869.

BR. STORRS: Please find inclosed $3 20. Two dollars for the HERALD OF LIFE, and one dollar twenty cents for "Life only in Christ."

I have read the Campaign Documents, and think a great deal of them; they are in harmony with the Bible. We feel thankful that we ever embraced this glorious doctrine, "Life only in Christ." It gives God his due, which is love; and Christ, the LIFE-GIVER, what he was sent to give, viz., Life to his, at the resurrection, or end of the age.

I see in the "World's Crisis," Sept. 15, that Br. S. L. Manley has put in an article on the resurrection of the just and unjust: he has brought up many texts, but I see none to prove that the wicked dead will be made alive. Until this is proved by the word of God, let the wages of sin be *death*, but "the gift of God is eternal life, through Jesus Christ our Lord."

If God gives life, will it not be *eternal* life? I think it will, according to his word. I cannot find any other life mentioned in the Bible. Glory to God.

FROM A. S. K.

SPRINGFIELD, MASS., Sept. 20, 1869.

DEAR EDITOR: Together with other readers of the HERALD, in examining the first issue after the anniversary, we were made to feel more than ever before the privilege we have had of attending nearly all the anniversary meetings of the Life and Advent Union since its formation under the old "Chestnut Tree." We were not present at that time, but have attended five out of six of its anniversaries. When we read those precious letters from our dear brethren and sisters, especially in the far West, Sister Pitts and others, it occurred to us that we ought to feel very thankful that we have the privilege of meeting with, and listening to so many precious and melting testimonies as we were favored with this year at the "Informal Meeting." We feel no shame attached to us, to be seen weeping on such an occasion, or when reading Sister Weaver's letter relating to that event. We know one Methodist Preacher who was present, and listened with deep attention to the many harmonious and melting testimonies that were given. Let us show what the doctrine of Life only in Christ has done for us, by words of love and kindness.

FROM I. R. CASTLE.

HINESBURG, VT., Sept. 21, 1869.

DEAR HERALD OF LIFE: May thy life-beaming, life-inspiring presence never cease to cheer the hearts and homes of all the dear life-lovers, life-believers, life-hopers, and life-seekers, until He who is our LIFE shall appear, is the prayer of one who rejoices in thy life-giving precepts, and in the fair prospect of thy life-long prosperity, in the hands of our live Editor.

Please say to the Brethren and Sisters with whom we spent our happy sojourn in the dear old "Life and Advent Mission Tent" (at the late camp-meeting) that we reached our home in safety before dark, on Monday night, finding all well, and all had been well during our absence.

Tell them, too, we can never express the gratitude we feel to our heavenly Father, for granting us the privilege of attending those blessed meetings; extending and forming so many interesting acquaintances, whereby we feel strengthened and encouraged to go on our way rejoicing in the blessed hope of life, eternal life, through Jesus Christ alone.

Tell them how doubly anxious we shall be to hear from each and every one of them, through the free columns of our dear LIFE HERALD; and we will try to write occasionally, if it is nothing but our name as a believer in Jesus, and a lover of Life.

FROM W. N. GLENN.

STOCKTON, CAL., Sept. 12, 1869.

EDITOR HERALD: I am trying, in my poor way, to advocate the doctrine of "No life out of Christ;" a doctrine which is very dear to me. It places God in his true light—a God of love, of mercy and of justice. But there is one stereotyped objection which I invariably meet; it seems to spring spontaneously from the mind when first approached upon the subject. And I well remember that it was the first objection that came up in my own mind. The sum of the argument, though variously stated, is this: "You give the wicked all the encouragement they want by teaching them that when they die that will be the end of them.

Aside from the many arguments we can bring to bear upon this groundless objection, there is one I would like to call attention to This cry of "encouragement to the wicked" throws a grave charge upon God. When Adam and Eve were placed under a test of obedience, he told them, if they disobeyed they should die; not a word about eternal torments. When they had disobeyed, He told them, "dust thou art and to dust thou shalt return:" not a word about eternal torments. Now, is not the above objection directly charging God with encouraging Adam to sin? Surely, if the same teaching is encouraging to sin now, it must have been then. But those who enjoy the *liberty* of the Gospel know that the choice of the wicked is not the test of doctrine. Is it truth? is the only legitimate question in regard to any doctrine.

—— ——, Dunham, C. E., writes: "It rejoices my heart and soul to know that the HERALD is to be sustained the coming year. My whole being is with you, I send $2 25 to renew my subscription; which is but a small sum; but I am an old man of 78 years, and crippled with rheumatism, and have no means to make money. I did expect I should have to discontinue my paper, for there is no money in circulation but American silver, and that I could not send by mail; but Providence provided. I am alone as to Life Believers, except my wife. I never heard a sermon from human lips on this subject, nor do I expect to; but God is with me and strengthens me on the Life views. We have Methodist, Baptist, Congregationalist, Episcopalian, and a large church of Roman Catholics; seven churches for public worship; but not one that preaches the truth as it is in Jesus, as I understand it. My prayers are for you, and all the brothers and sisters scattered through the world, that they may be like leaven, till the whole is leavened. Your brother in Christ."

LORY JENKS, Danville, N. Y., writes: I rejoice to learn from the issue of the 15th inst, that the HERALD OF LIFE has been nobly sustained, and I hope and trust it will be until the LIFE-GIVER comes. I regret that I have not the means to assist in so noble a work in sending forth the truth to deluded men. Money due me, that I expected to receive, and on which I depended this summer, I have been defrauded of, and never expect to get. This makes me unable to pay in advance, but will as soon as I can. I have had of you about $8 worth of tracts, and still owe something for them.

R. CADWELL, Cortland, N. Y., sends $17 50, and writes: "I find myself in a condition to act free in regard to the support of the HERALD OF LIFE; though I thought possible its opposers, and *wants*, might make it my duty to act as far as I could in its support. But, as I anticipated, it has swung clear of the "Breakers," and is fairly in the field, again, to do its *great* and needed work for humanity and the glory of God; and may it, with all its fellow-laborers in the field of Life only in Christ, be greatly blessed of God, with his servants."

C. N. BURZELL, Spring Creek, Pa., writes: "I expect to reside at this place the year to come. The tracts sent me are abroad, at work. We have tried to interest the people here in the Life views. I spoke to an attentive audience, to-day, on the resurrection and eternal death to the wicked, all being strangers to me except one or two families. They crowded around me after service, and said, "That looks like common sense,' etc. I will try and send money soon for the HERALD. Your Br., striving to gain everlasting life."

EDWARD B. FISK, Glenn's Falls, N. Y., renews his subscription, and writes: "The HERALD OF LIFE has come to me filled with truth, knowledge and blessings, during the year past; and I feel that I cannot get along without it, it is such a help to understanding the Scriptures; and through them, by faith, to know the Christ, the resurrection and the life; and through him to be assured of pardon and adoption of the Father, by a resurrection to life at the close of this present age. That God may continue to bless you is the earnest prayer of your brother in Christ."

MARCENA A. HICKS, New Rutland, Ill., writes: "I wish to express my satisfaction with 'our paper.' It seems to grow more and more interesting as each number comes richly laden with precious truths, dug from the inexhaustible mine. May God continue to prosper it by pouring upon those who serve us through it, His holy Spirit; that they may bring out of the storehouse things new and old; and may He grant to spare its Editor until Jesus comes and the weary servants shall find rest. Your brother in Christ."

RUFUS WENDELL, Salem, Mass., under date of Sept. 22, writes: "I received last week's HERALD on Sunday morning while our Conference meeting was in progress [at the Maine Camp-meeting.] Was glad—very glad—to learn, 1. That we are to have an *accessible office* in New York; and 2. That Br. Spencer is to be associated with you. This latter thing is what I have many times wished might come to pass, and your announcement respecting it came to me as a very agreeable surprise."

JAMES and REBECCA HERBERT, Point Pleasant, N. J., send $2 for the HERALD, and write: "This is to pay on the present volume, and we will pay $4 on Volume VII. We have lived in this place three years; have kept a sabbath school two summers, and have been encouraged with the seeming interest shown; but alas, a "falling away" has come, and they "separate us from their company." We rejoice to know the HERALD OF LIFE will be continued: and we will do all we can for the cause it so nobly sets forth. Our little Linda sends her ten cents to the children's department. Yours in fraternal waiting for the establishing of the kingdom of God and his dear son."

WM. G. OCOBOCK, Auburn, N. Y., writes: "I have paid $5 a year for the HERALD OF LIFE for some years past, and am satisfied with it at that price; and would be glad to do more if I could. My health is failing, and all I have for income is hard labor, and when health fails, income fails. I have looked for redemption these many years, and still am hoping it may soon come."

GEO. H. DANFORTH, Norwich, Conn., writes: "Sickness and dull times in my business the past season, have cut me short of the means of doing as much as I would for the cause. But I thank and bless the Lord that so many are able and willing to support the HERALD OF LIFE. God bless them: how it makes me love them."

J. S. SMALL, Wales, Me., sends $5, and writes: "We are well satisfied with the contents of the HERALD and its management, and hope it may long continue to be published and circulated for the benefit and instruction of those who read it. Yours in the Gospel hope."

PLEDGES FOR HERALD OF LIFE, VOL. VII.

L. C. Thorne (paid)	$250
Wm. H. Thorne (paid)	250
Geo. K. Carroll (paid)	150
R. Martin	150
John Kemp	150
D. B. Salter	150
Jacob Grim	100
Thos. M. Redhead	75
Wm. Roworth	75
W. S. Olmsted	50
Chas. Hough	50
Thos. R. Crocker	50
Mrs. E. G. McCullough	50
Thos. McClary	50
Joseph Laciar	50
Jas. L. Boyd	30
Frances Roworth	25
Mrs. R. W. Pierce	25
A. Powell	25
Edwin Haynes	25
Daniel Chase	25
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T. J. Ellsworth	25
James F. Redhead	25
Wilbur A. Hart	20
Peter Kemp	20
Samuel F. Clapp	20
Samuel Brown	20
Clamor Franke	20
Wm. Nichols	20
Wm. T. Littell (paid $5)	20
Daniel Littell	20
E. A. Walker (paid)	17
S. A. House	15
C. A. Hempsted (paid)	15
Chas. A. Hastings	15
P. Garcelon	15
Wm. Warren	15
A. W. Macdonald	15
J. K. Winter	15
Thomas Fielden	15
S. Cooper (paid $5)	15
Mrs. R. C. Grim	12
Mrs. J. T. Cornell (paid)	10
D. Anderson	10
David H. Baker	10
C. W. Lindall	10
L. Upson	10
F. C. Upson	10
Thos. J. Harris	10
Wm. Stark	10
John H. Fenton	10
Henry Low	10
Charles R. Percy	10
V. W. Miller (paid)	10
R. R. Bonnell	10
Stewart Carlisle	10
A. Annable	10
E. H. Beach	10
Thos. Wilkins	10
A. Bradford	10
Caroline C. Belden (paid $5)	10
Hiram Drown	5
John S. Potter	5
N. G. Potter	5
Alsop Sexton	5
A. S. Whitney (paid)	5
Susan Grim McFarland	5
Louise J. Beach	5
H. Rockwell (paid)	5
Mrs. E. C. M. Boyd	5
J. Aldershaw (paid)	5
Howard Balkam	5
C. W. Morse	5
J. Mayo	5
Mrs. D. C. Corwin (paid)	5
Gilbert L. Rice	5
Mrs. R. Martin	5
Mrs. Glass	5
Abby E. Perry (paid)	5
Ruth Thompson (paid)	5
Lewis Hart	5
Carrie Grim	5
"A Sister"	3
Phœbe H. Day (paid)	2
L. Johnson (paid)	1

Pledges since Anniversary.

Julius Neale	5
Geo. Atkinson (for 3 copies)	10
Benj. Mellor	20
W. H. Houghtaling (paid)	10
R. Cadwell (paid)	17

A WIFE'S INFLUENCE.

A CHRISTIAN woman gave her hand to the man on whom she had already placed her tenderest affection. He possessed almost every grace, but was destitute of the grace of God. By spending the early part of his life in a foreign land, and associating with those who had the reputation of gentlemen, he had imbibed the fashionable habit in that place of using God's name in vain in common conversation. His new and much loved wife sought to reclaim him. She knew the only way to his heart. She took advantage of his love for her to win him to Christ, and she effectually succeeded.

One day, as she was standing before him, in company with a few friends who were listening to his conversation, in order to give additional interest, as he supposed, to what he was relating, he added the name of Christ. He looked at his wife and saw her in tears. He was confused. She raised her hand and gently pressed his chin. "O!" said she, "if you knew how much I love that dear name, you would never again pain my heart by trifling with it."

His heart was touched. He was unable to to proceed. He asked her forgiveness, and soon left the room. In this way he was saved from ruin, and is now an eminent example of piety.

ITEMS.

CHRISTIANITY is the special academy of patience, wherein we are informed, inured and trained up to bear all things.

WISE men make more opportunities than they find.

BY entertaining good thoughts you will keep out evil ones.

IF disposed to be exacting, let your heaviest demands be made upon yourself.

ENTERTAIN no thoughts that you would blush at in words.

A TRUE friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably.

CHOOSE not a friend on a sudden, nor make any one your intimate before you have experienced his integrity.

NOTHING can inspire perfect friendship, because truth is the only bond of it.

A MAN may have a thousand intimate acquaintances, and not a friend among them all. If you have one friend, think yourself happy.

APPOINTMENTS.

WAREHOUSE POINT, CONN, Sunday, Oct. 3d.
HARTFORD, Sunday Oct. 10th.
NEW BRITAIN, Sunday, Oct. 17th.
FORESTVILLE, Sunday, Oct. 24th.
NEW HAVEN, Sunday, Oct. 31st.

If brethren in Conn., wish preaching evenings between Sundays, they will please address me at Hartford, Conn.

S. W. BISHOP.

BUSINESS MATTERS.

One Dollar each from—Mrs. E. Mahan, L. F. Titcomb, Henry Clark, N. D. Wight, Eld. E. V. B. Edgerly, Melissa A. Sawyer, Wm. A. Rollins, James Smith, John J. Blaisdell, Sumner J. Finson, Hiram Mann, Jacob Spencer, Mrs. Parmelia Barker, Wm. N. Bragg, Horatio N. Patten, W. L. Johnson, Hiram Hurd, Charles Farnham, B. R. Griffen, M. M. Grant, Mrs. S. H. Thurston, Anna Neill, Mrs. C. H. Morse, T. E. Newton, Mrs. D. Hunt, Miles Clark.

Two Dollars each from—John Hunt, E. C. Mosher, D. S. Morrison, Mrs. Daniel Bush. Mrs. F. Arthur, Dr. L. Watson, John Lightfoot, H. A. Arnold, George W. Small, Wm. P. Clark, Elisha Piper, Addie Bickford, Michael Taylor, Dennis Sherburn, R. E. Whittier, Stephen Curtis, Sarah Smith, Wm. C. Patten, Sewell H. Mansell, Wm. H. Warner, W. S. Kagg, Wm. J. Warner, J. L. Warner, W. H. Patterson, Marcena A. Hicks, Edward B. Fish, James and Rebecca Herbert, Nathan Ward, Mrs. L. A. Butler, William Wright.

Three Dollars each from—Sylvester Havens, Wm. Delano, Daniel E. Ireland, Henry Dunbar, John Campbell, David Ayers, Anson F. Cressy, Thomas Boardman.

Five Dollars each from—Wm. Cooper, R. D. Chase, Wm. G. Ocobick, Austin Pomroy, Mrs. Polly Eastman.

Various Sums—Snow Salisbury, 50 cents; Jasper Stone, $4; "Dunham, C. E.," $2 25; (No name to the letter. Please send it. E. Dunham and Dunham Flats are both on our mail book; so that we know not which subscriber to give credit.) Joseph Lingle, $10; J. F. Huber, $12.

Pledges to Tract Fund for 1869–'70.

Wm. Cooper, Cambridgeport, Mass. (paid) $5; R. D. Chase, Dover, N. J., $25.

Parcels sent since last issue.

John Hunt	by mail.
To Saugatuck, Conn.	"
Henry Dunbar	"
James Jarvis	"

Poetry.

"I AM THE DOOR."

BY REV. DWIGHT WILLIAMS.

"I AM the door;"
Come in, come in,
And leave without thy load of sin.
The night is dark, the storm is wild;
O venture in, thou stranger child.

"I am the door;"
Come, gently knock,
And I will loose the heavy lock
That guards thy father's precious fold;
Come in from darkness and from cold.

"I am the door;"
No longer roam;
Here are thy treasures, here thy home;
I purchased them for thee and thine,
And paid the price in blood divine.

"I am the door;"
My Father waits
To make thee heir of rich estates;
Come, dwell with him and dwell with me,
And thou my Father's child shalt be.

"I am the door;"
Come in, come in,
And everlasting treasures win;
My Father's house was built for thee;
And thou shalt share that home with me.

CAZENOVIA, N. Y.

—*N. Y. Ch. Advocate.*

Children's Department.

TOO CERTAIN.

"FATHER, I am tired of reading the Bible. I have read it so often that I know everything in it."

"Everything, my son? Do you think you could not find one chapter that would contain something you have never yet noticed?"

"Yes, father, I think so. I am sure I know all that is in the historical parts of the Bible."

"Well, let me try you. When were a large number of men fed with a few loaves of bread, and a supply left when they had done eating?"

"Why, father, surely I remember Christ's feeding several thousand persons, at two different times, with a few loaves and fishes."

"Very well; those are two instances. Now tell me a third."

"There is no other in the Bible."

"You are perfectly sure of that, are you? Suppose you reflect a little before you answer again."

"Yes, father. I have thought, and I am certain there is no other miracle of the kind mentioned in the Bible."

"Well, my son, open your Bible at the fourth chapter of the Fourth Book of Kings."

"The Fourth Book of Kings! Father there is no such book."

"Hand me the Bible. What does this title say?"

"It is 'The Second Book of the Kings, commonly called the Fourth Book of the Kings.'"

"Well, there is one thing learned by the boy that knew the Bible so well. Now turn to the fourth chapter, and read from the forty-second verse."

"Here it is, sir: 'And there came a man from Baal-shalisha, and brought the man of God—'"

"Who was the man of God?"

"I must look. It was the prophet Elisha."

"Now proceed."

"And brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husks thereof. And he said, Give unto the people that they may eat. And his servitor said, What, should I set this before a hundred men? He said again, Give the people that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord.'"

"That will do for this time, my son. I have never wished to make the reading of the Scriptures tedious by requiring you to read them continually, without giving you other books to read. But I wanted to convince you how mistaken young people are apt to be in their ideas of their own knowledge. There are thousands of children—yes, and of men and women, too—who would read with great interest many passages of the Bible, if they found them in a fresh and beautiful volume, which they believed to contain nothing but what is published for the first time. Remember this, and let me advise you to read the four books of Kings, and to make a list of all the passages you will find there, which, like the one you have just read, are as new to you as if you had never heard or read them."

JOHNNY, THE NEWSBOY.

SOMETHING more than a year ago, as the writer was seated in the cars going West, a pleasant voice sung out, "Paper, sir? morning paper, lady?"

There was nothing new in the words, nothing new to see a small boy with a package of papers under his arm; but the voice, so low and musical—its clear, pure tones, mellow as a flute, and tender as only love and sorrow could make it—called up hallowed memories.

One look at the large brown eyes, the broad forehead, the mass of tangled nut-brown curls, the pinched and hollow cheeks, and his history was known.

"What is your name, my boy?" as, half blind with tears, I reached out my hand for a paper.

"Johnny ——;" the last name I did not catch.

"You can read?"

"O yes, I've been to school some," glancing out of the window to see if there was necessity for haste.

I had a little brother once whose name was Johnny. He had the same brown hair, and tender, loving eyes, and perhaps it was on this account I felt very much like throwing my arms around Johnny's neck and kissing the thin cheek. There was something pure about the child, standing modestly in his patched clothes and half-worn shoes, his collar coarse but spotlessly white, his hands clean and beautifully moulded. A long shrill whistle, with another short and peremptory, and Johnny must be off. There was nothing to choose; my little Testament, with its neat binding and pretty steel clasp, was in Johnny's hand.

"You will read it, Johnny?"

"I will, lady, I will."

There was a movement; we were off. I strained my eyes out of the window after Johnny, but I did not see him; and shutting them I thought and dreamed of what there was in store for him not forgetting to ask His love and care for this destitute, tender-voiced boy.

A month since I made the same journey, and passed over the same railroad tract. Halting for a moment's respite at one of the many places on the way, what was my surprise to see the same boy, taller, healthier, with the same calm eye and clear, pure voice.

"I've thought of you, lady. I wanted to tell you it's all the little book."

"What's all the little book, Johnny?"

"The little book has done it all. I carried it home and father read it. He was out of work then, and mother cried over it. At first I thought it was a wicked book to make them feel so badly; but the more they read it the more they cried, and it's all been different since. It's all the little book; we live in a better house now, and father don't drink, and mother says 'twill be all right again."

Dear little Johnny, he had to talk fast; but his eyes were bright and sparkling, and his brown face all aglow.

"I'm not selling many papers now, and father says, may be I can go to school this fall."

Never did I so crave a moment; of time. But no, the cars were in motion, Johnny lingered as long as prudence would allow.

"It's all the little book," sounding in my ears, the little book that told of Jesus, and of his love for poor, perishing men. What a change! A comfortable home; no more a slave to strong drink. Hope was in the hearts of the parents; health mantled the cheeks of the children. No wonder Johnny's words came brokenly! From the gloom of despair to a world of light; from being poor and friendless, the little book told them of One mighty to save, the very Friend they needed, the precious Elder Brother with a heart all love, all tenderness.

Would that all the Johnnys who sell papers, and have fathers that drink, and mothers that weep over the ruin of once happy homes, took to their wretched dwellings the little book that tells of Jesus and his love. And not only these, but all the Johnny's that have no parents, living in cellars, and sleeping in filth and wretchedness—would that they could learn from this little book what a friend they have in Jesus.—*Selected.*

"SATISFACTION BY CHRIST."

A WRITER on this subject, in his communication, states the following: "Our Saviour gave to the law precisely what it claimed *of us*;" also, "And what he gave remains under it.

These statements need a little careful looking after. As to the first: If it is true, the claims of the law have been fully met; hence, have no further demands upon us. Has it? Our debt being paid, our sins forgiven, we are now as clean as if we had never sinned, consequently, liable to no penalty, providing we believe in the atonement. To declare, I say, his righteousness: that he might be just and the justifier of him which believeth in Jesus." Rom. iii., 26. The next verse asks, "By what law?" (are we justified); "by works? Nay; but by *the law of faith.*"

If immortal soulism were true, the satisfaction contemplated would be only a compromise with the law. If the law, is made to say "I will allow the atonement of satisfaction to apply to the account of the soul; but I must have the body." That according to our idea, is the "Lion's share."

Such is the consistency of orthodoxy. It pleads for a vicarious sacrifice; yet tamely gives up the redeemed victim to take the *full* force of the penalty; it being death. In the case of the sinner, infinitely worse; body and soul separately damned: the body to corruption and worms, the soul to hell. And now what of our consistency?

If *we* say full satisfaction was made for all, as well as them; if like them, we resign every body to be dealt with according to law, and to be kept under its power always; in such case are we not the greater losers? They have immortal souls, and we have not. Alas, for us!

If that second statement is true, "what Jesus gave, justice retains;" it has, we admit, a show of reason in it; but is it sound theology? It might work that way in common law—in man's jurisprudence, and might be insisted upon in this case on the ground of principle. But principle may be limited in its power, if not in its rights.

We may acknowledge the eternal right of justice, as a principle, but may not always concede it the power to exact its claims. The extreme penalty for sin was death. Jesus took the penalty. Justice accepted; the court adjourned satisfied; the tomb was sealed, and all that. Justice had had its way, and God's justice is so far satisfied, that he gave a token of it by opening the prison of the dead; Jesus rose and led with him a multitude of captives. Justice could drive its principles no farther than the cross. "It was not possible that he should be holden of *death.* Acts ii., 24.

We see, though we may allow all that is asked for justice, it is too weak to "hold" what was given it, if not too just to do it. Said our Lord, "I have powerto lay down my life, and power to take it again." Justice may prevent, if it can! "Mercy and truth are met together; righteousness" (justice) "and peace have kissed each other."

Further. Suppose a malefactor dies under the law of the State of New York. Dies to all intents and purposes, and comes to life again: no matter by what power. Can justice be supposed to have further claims upon him? Could the law demand another execution in violation of the Constitution, which provides that no person shall have his life put in jeopardy twice for the same offence?

Satisfaction has been made by a most competent party. The thing was tried through ages before by many offerings, but "could not make the comers thereto perfect." But Jesus has, by one offering, "*perfected* forever them that are sanctified." Heb. x., 14. Satisfaction! More. "But not as the offence, so also is the free gift;" "much *more*, etc." Rom. v., 15.

Again: "And not as it was by one that sinned, so is the gift; for the judgment was by one (offence); but the free gift answers for many, unto justification:" verse 16. "By one man's disobedience many were made sinners. So by the obedience of one shall many be made righteous," (just): verse 19.

Here is a man before the court of extreme justice, who has even saved the honor of the law. "He magnified the law and made it honorable." He refined it, and then kept it: kept it outward and inward; in the letter and the spirit. It is said of the law. "If a man offend in one point he is guilty of all." Now, "it's a poor rule that won't work both ways." If Jesus kept the *whole* law, we, if we plead his merits before the bar of the keenest justice, are clear of all. "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the *flesh*, that the righteousness of the law might be fulfilled in us,"etc. Rom. viii., 3, 4.

It appears to me, according to the states of divine justice itself, it can justify as well as condemn. Justice can be just when it justifies him that believe in Jesus. If justified, we are clear. By applying for the full benefit of the satisfaction made we can be, we must be saved from guilt, and from any penalty. Or injustice is done to Jesus.

B. MATTHIAS.

LANESFIELD, KANSAS, 1869.

THE PROSPECTS OF PAPACY.

THE following telegram was received in this city last week:

PARIS, Tuesday, Sept. 21, 1869.

The papers of this city publish a letter from the preacher-monk, Father Hyacinthe, addressed to the Father-General of his order at Rome, announcing that he abandons his convent and ceases henceforth to preach in the Church of Notre Dame of Paris. As a reason for this radical step, he declares that he cannot obey the orders of the Holy See. He protests against the Pope and the Council, and against the doctrines and practices of the Roman Church which, as he contends, are not in accordance with the principles of Christianity. The French journals regard the letter of Pere Hyacinthe as a great religious and political event.

On the foregoing the "New York Tribune" remarked as follows, which will give our readers an idea of the prospects of Romanism, or Papacy:

There is little commotion, on the whole, among the Roman Catholics of this country with regard to the great Council which is to begin on the eighth of December. But in Europe it has long been known that thousands of the most intelligent priests and laymen and millions of the masses of the people repudiate the principles of the Papal Syllabus, to which it is feared the coming Council will give further sancti on and development. As the time for the opening of the Council draws near, the opposition, at first more latent, becomes more evident, and gives proofs of a strength which will take most of the heads of the Church by surprise. We have room only to refer to a few of the most prominent among the pertinent facts of a recent date.

The most remarkable is mentioned in a cable dispatch of this morning. Father Hyacinthe, the greatest Catholic pulpit orator of France, the peer of Bossuet, Bourdaloue, and the other great lights of the French pulpits, has found it impossible to withhold any longer his public dissent from the doctrines which are in advance assured of the approval of the Council. Though a zealous priest of his Church in all points of faith, Father Hyacinthe has always been a hopeful believer in the reconcilability of Christianity with progress. He has heretofore carefully avoided any public disagreement with his ecclesiastical superiors, and, living in a diocese whose archbishop is himself classed among the semi-Liberals, he has been able to retain a good standing in the Church. Not many months ago he was represented to have had a friendly interview with the Pope. Now, as we learn by cable, he finds it impossible to leave his position with regard to the Council any longer undefined. He published a letter to the General of the Dominican Order of which he is a member, and in it announces to the whole world that he can no longer regard the views which prevail in Rome as being in accordance with Christianity, and that, therefore, he leaves the convent.

Among the Catholic laymen of France there is none whose reputation as a champion of Catholic interests can stand any comparison with that of Count Montalembert. He has long been on the point of death, but from his sick-bed he has publicly declared his entire sympathy with an address recently issued by a number of eminent German Catholics against the ultramontane theories which the promoters of the Council are determined to enforce. A similar view has been taken by the greatest living Church historian of the Catholic Church, Professor Dollinger of Munich. He has for months made no secret of his unyielding opposition to the doctrine of the majority of bishops. Whether one of the keenest pamphlets against the Council which have yet appeared is from his pen is still contested; but when officially asked by the Bavarian Prime Minister concerning the rights of the States with regard to the expected ultramontane resolutions of the Council, he, with several of his colleagues, has given an answer which will be no less distasteful to know than the expressions of Montalembert and Father Hyacinthe. For Hungary, the ablest of the Catholic bishops, Michael Horrath, is the leader of a movement which is intended to break the power of ultramontanism, to strengthen the hands of the Liberal Ministry, and to secure a participation of the laity in the administration of Church affairs.

Such are a few striking indications of the drift of public opinion among the European members of the Catholic Church. There is a great and growing dissent among the laity of Europe, but especially of Germany, to the doctrine of the Syllabus which pronounces the present civilization as fatally in error and in apostacy from Christianity. His Holiness writes to the Catholics of Austria that he hopes the Œcumenical Council will have the greatest and most fortunate results for all mankind; but these words of promise will fail to allay the distrust of Christendom excited by his organ, the *Civilta Cattolica*, which declares that the Council will never pronounce the separation of Church and State, and the demand for religious toleration "is, in the mouth of a Catholic, a monstrosity." The prayers of two hundred millions of Catholics will, it is believed by the Church's faithful, be an element in the evolution of the final truth of the Council's decision; but it is plain that the anticipated decisions of a Roman Council have never been so much prayed against as now, and that, too, among Catholics themselves.

HEART IN RELIGION.

FROM every quarter comes the call to Christians to work in the vineyard. The harvest is fully ripe and the reapers must thrust in the sickle, or the precious souls, all ready to be garnered, will perish. There is yet much land to be possessed and who, if not the people of God, will go up and possess it? Jesus looks with pitying eye upon the famishing and dying multitude—the poor, the maimed, the halt, the blind, in the high ways and by-ways, the streets and lanes of the city, and right in the heart of this great moving, surging throng is the Christian church. And the word of the Master is clear and audible, "compel them to come in that my house may be full!"

Oh! for this gospel compulsion, this constraining love!

All true, successful Christian work must be the fruit of a heart deeply and solemnly impressed with the value and danger of perishing souls. All true work has heart in it. Fellow-Christian, if you expect to do much for Christ—if you mean to be of real service while you stay, you must put your heart into your work. It must be heard in the tender tones of your voice, in your prayers and praises and appeals; it must be seen in the pity and compassion of your eye, and your earnest and persevering labors for the salvation of souls must bear witness that your religion is heart-work.

To go about the Master's business in a cold, formal way, as many do; to hear the preacher because it is quite proper; to go to prayer meeting because one's absence will excite comment; to live in the church and attend to all the external proprieties of a nominal believer, with no real heart in it, or sympathy with the high and glorious trusts committed to us—all this must be bondage indeed! The galley-slave at the oar is nothing to this!

But to have one's heart inflamed with the love of Christ and love of souls; to go forth with an intense and glowing desire to win the unwary and careless to the cross; to make the cause of God the chief and absorbing subject of thought and feeling—this is a joyful life—this is liberty—this is rest in action. Oh! for more heart—more fervor—more consuming zeal and devotion in our religion. Could we feel, as a few years since, a great sweeping wave of divine influence coming over the heart of the church, calling Christians to prayer and praise and labor, and awakening the dead in sin to life in Christ, how should we sing for joy! The cold, formal tone of personal piety would give place to quick and warm-hearted labors in season—out of season.

Christian brothers! there is work for you close at your hand; perhaps in your own families, your workshops, your counting houses. There are those close beside you for whom Christ died, who are yet in impenitence. They call upon you for help. They need your prayers. But alas! perhaps you have no heart to do this kind of work. You say you would like to see a revival. You think the minister ought to try to promote or rather commence such a work. But the standing fact against you is, that you have no heart for any of these things. You do not go to the prayer meeting, you neglect the culture of your own immediate field, and others do the same. And by reason of this, Zion languishes and the dead in our houses and homes and congregations and the world's great high ways are going to their dread account all unshrived.

Let it not longer be so! Pray for the spirit of the Master—pray for heart-searchings and reconsecration, and then shall we go forth to a joyful harvest of souls.

G. F. W.

—*American Presb.*

FATHER'S SHOP.

"IF father hadn't a shop, wouldn't he ask a blessing, as grandpapa does?" said a little boy to his mother one day.

We did not learn the answer, but we thought the question worth repeating. Many a father neglects reading the Bible and family prayer. Why is it? Is it the shop, or the farm, or the business, or the merchandise? What is the excuse? Have you more business than King David, who said, "Evening, and morning, and noon, will I pray, and cry aloud unto thee? Have you more cares than Daniel, who had the oversight of a hundred and twenty princes and their provinces, and yet found time to kneel upon his knees, and pray before the Lord three times a day? You have time to talk with men—why not with God? You have time for private conversation with friends and strangers—why not with the Lord? You have time to read the newspapers—why not read the Bible, which has more good news than the whole of them?

"So many cares and trials," do you say? Well, would you refuse help because you have a heavy load? Do you gain anything by such haste? Do you find the hasty plans, hasty bargains, hasty acquaintances, and hasty words cost more than they profit sometimes? Many a poor day's work comes from a wrong start. Things which go wrong usually go slow, and if they go fast so much the worse.

"If father hadn't a shop." Is that the trouble? Then it were better that father were as poor as Lazarus and could have time to pray. But perhaps the trouble lies deeper. Does father love to pray? Does he feel the need of prayer? If he does he can find a place to pray anywhere, and as for time, he can "watch and pray always."

Father's "shop" ought to lead him to pray more and more; and every care and sorrow, and trial and temptation, ought to drive us to the mercy seat and lead us to the Lord.

Reader do you pray? If not, what is the reason? Is it the "shop," or is it a wayward, sinful heart? "Watch unto prayer."—*Cottager and Artizan.*

REV. MATTHEW WILKS.

AN aged American minister states, that in the early part of his ministry, being in London, he called on the late Rev. Matthew Wilks. Mr. Wilks received him with courtesy, and entered into conversation, which was kept up briskly till the most important religious intelligence in possession of each had been imparted. Suddenly there was a pause—it was broken by Mr. Wilks:

"Have you anything more to communicate?"

"No, nothing of special interest."

"Any further inquiries to make?"

"None."

"Then you must leave me; I have my Master's business to attend to. Good-morning."

"Here," says the minister, "I received a lesson on the impropriety of intrusion, and on the most manly method of preventing it."

HOW HE STOPPED HIM.

AT the late meeting of the Presbytery, Brother W—— said, early in his ministry he and another brother were conducting a meeting in which there was much religious interest. An old man gave expression to his joy by shouting, and continued it until it began to interrupt the services. Brother H—— said to Brother W——, "Go stop that old man's noise." He went to him and spoke a few words, and the shouting man at once became quiet. Brother H—— asked Brother W——, "What did you say to the old man that quieted him so promptly?" Brother W—— replied: "*I asked him for a dollar for foreign missions.*"

ITEMS.

BOAST of your treasures of grace, and you are soon robbed.

THE joy of the spirit is a delicate, sacred deposit, and must be kept in a pure casket, as an unholy breath will dim its lustre and fade its freshness.

IT is the agent and not the instrument to which responsibility attaches.

THEFTS never enrich; alms never impoverish; prayers hinder no work.

BLESSED is he who employs all his time profitably, is silent on subjects that do not concern him, and passes through this tumultuous world like one who is dumb and heareth not, for the Lord's sake.

SLANDER is a coward's revenge, dissimulation his defence.

IT was a noble sentiment that Judge Talfourd died in uttering. "That which is wanted to hold together the bursting bonds of the different classes of this country, is not kindness but sympathy.

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

ON all books and pamphlets sent by mail the postage has to be *pre-paid.*

SIX SERMONS on the Inquiry. *Is there Immortality in Sin and Suffering?* To which is added a sermon on *Christ the* LIFE-GIVER, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidels. This work contains double the amount of matter of the original Six Sermons. *Price*, in paper covers, 30 cents. Postage 4 cents.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made near fourteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER: OR, MAN IN DEATH; AND THE HOPE FOR A FUTURE LIFE.—A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "spiritualism," which is really animalism. Price 20 cents. Postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD; OR, THE RIGHTEOUS ONLY WILL LIVE AGAIN. BY GEO. STORRS. Price 20 cents. Postage 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.—This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the EDITOR of the HERALD OF LIFE. Price $1. Postage 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death—3. Who will live again? These questions are taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.—Immortality: The Arguments from Nature and Scripture, by Rev. T. M. POST D. D., St. Louis, Mo., Reviewed by GEO. STORRS. Price, in pamphlet, 30 cents. Postage 4 cents.

The history of this work was this: Rev. T. M. POST, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. POST took up the subject under two heads of argument. First, "The Argument from Nature;" and second—"the Argument from the Scripture." The first of these appeared in *The New Englander* of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, OCTOBER 6, 1869. VOLUME VII.—NUMBER 1. WHOLE NUMBER 287.

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THE RISEN MESSIAH.

BY W. H. SPENCER.

"God hath both raised up the Lord, and will raise up us by his own power. Know ye not that your bodies are the members of Christ?"—1 Cor. vi. 14, 15.

IT would seem from Paul's writings that there was no subject which he loved to contemplate as much as the death and resurrection of Christ; and hence we often find him discussing this subject in the early churches. In presenting this truth he argues it with such wonderful clearness and force that we are unable to see how it is possible for any one to mistake his real meaning.

We can only account for this often recurrence to the Messiah's resurrection when we understand the Pauline view of a future life. The death and resurrection of Christ, according to his theology, is the grand foundation upon which the whole system of Christianity securely reposes; for "if Christ be not raised" from the dead "your faith is vain, and ye are yet in your sins." But Paul does not argue this as the only result; for if Christ be not raised, "then they also which have fallen asleep in Christ are perished." 1 Cor. xv. 17, 18. Hence he informs the Corinthian church that he delivered unto them "first of all" that which he received, "how that Christ died for for our sins according to the Scriptures, and that he rose again the third day." If Paul considers this fact of first importance in the Christian religion, surely we ought not to esteem it any less.

The passage before us, at the head of this article, states a fact, and gives the church a promise for future fulfilment. It asserts that Christ was *raised from the dead,* and promises a resurrection to all who are "*the members of Christ.*" Throughout all of Paul's reasoning on the resurrection these two doctrines are clearly visible.

The declaration that God hath raised up Christ from the dead plainly proves the certainty of his death. Christ truly "*died* for our sins according to the Scriptures." He as certainly entered death as any of Adam's posterity ever did. Isaiah, with prophetic vision, looking down through the vista of the future, beholds him "brought as a lamb to the slaughter," and positively declares that "*he was cut off from the land of the living.*" We refer to this testimony because a large portion of the Christian world in theory deny that Christ *really* died. They believe that a part of him—which they are pleased to call an "immortal soul," (though not a Bible term)—escaped death. If he really possessed an immortal entity, which we are told is the "real man," that escaped death, then we must admit that we have been wonderfully deceived by the book of inspiration. The Scriptures say that he was "cut off from the land of the living," which is not true if he did not cease to live. Whatever constituted the being called Christ truly entered a state where there is no life—for death is the opposite of life—and the prophet, as if to forever settle all caviling on this point, asserts that "his *soul*" was made "an offering for sin"; and again, that "*he poured out his soul unto death.*" If we will turn our attention to a scene in "the place called Gethsemane," we can hear Jesus, in the depth of his anguish, exclaim, "My soul is exceeding sorrowful even unto death." We might follow the crucified and lifeless Son of God to the newly made tomb of Joseph—behold him wrapped in clean linen—watch the battle-worn soldiers seal the tomb with a huge stone, and take their position as sentinels over the dead—and in all this we could not doubt that Jesus surely died. Many are the inspired testimonies which positively assert this fact, thus giving us strong grounds of hope.

But a question of great importance introduces itself for our consideration. Was there any necessity for the death of Christ, as far as related to a future life? Truly, if the doctrine of the inherent immortality of the soul be true, a future life was not depending upon the great sacrifice of himself, and upon the premises of this doctrine, there appears no valid reason for his suffering and death. If at death man, as a disembodied soul, enters immediately upon his reward or punishment—either happiness or misery, without a moment's unconsciousness, as we are taught—it follows that all who had died for four thousand years of the world's history, before his Advent, have entered a future state; thus doing away with the importance of his coming to offer the race a future life. It casts serious reflection upon the wisdom of God to suppose that he would give his beloved Son to be tempted, judged and crucified by wicked men, and give him "the keys of death and the grave," for the purpose of bestowing upon man what was already in his power. We can conceive of no theory more inharmonious with the Scriptures; and we wonder not that it makes skeptics by multitudes. We are not surprised that the world at large feels such little interest in Christ when popular theology makes of no importance the work which he has done.

Paul, however, lays great stress upon the resurrection of Christ; for he argues, if Christ be not raised, "then they . . . which have fallen asleep in Christ are perished." Upon the premises of popular theology, can this be true? Paul argues that a future life for those who have fallen asleep depends entirely upon the resurrection of Christ; for the whole force of his reasoning is to the effect that if Christ had not been raised from the dead the whole race of Adam would have perished. This places the greatest importance upon the sacrifice which Christ made, and makes the subject of deep interest. It conclusively shows that the doctrine of the immortality of the soul is a hypothesis without a shadow of foundation in the Scriptures—a theory of man's invention, which makes the plan of redemption something very different from revelation.

The apostle's position, on this sublime and important subject, is in perfect harmony with all the other inspired penmen. Even the Master Teacher himself lays the same truth before the world, in stating the great plan and purpose of God. He says, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." John iii. 16. This shows that without the gift of his Son the entire posterity of Adam would have perished—would never have seen a future life, or life from the dead. But now that God has made the gift, how far does this sacrifice effect the human race? Are the benefits accruing from this gracious bestowment of a universal nature? In other words, as a result of his death and resurrection, will the whole race have a future life by a resurrection from the dead? Nothing could be farther from the sense of this passage than the theory of an unconditional resurrection of the dead. It plainly shows that as a result of Christ's death and revival to life, that "whosoever *believeth* on him should not perish"—as would have been their fate had he not died—"but have everlasting life."

Thus, according to the plan and purpose of God, by "the workings of his mighty power," Christ has become the great LIFE-GIVER—the Redeemer. "Though he was crucified through weakness, yet he liveth by the power of God." 2 Cor. xiii. 4. And after his exaltation to the right hand of the Father, he says, "I am he that LIVETH and *was dead;* and behold I am alive forevermore, . . . and have the keys of hell (*hades,* the grave) and of death." Rev. i. 18. This power over death and the grave was given to him by the Father; for he says, "All power is *given* unto me in heaven and in earth;" thus making a *deliverance* from the hopeless condition in which Adam's transgression had placed man depend upon the exercise of this power which Christ had received.

As Christ has passed through the prison-house of death, being alive by the power of an endless life, and having become the LIFE-GIVER the important questions arise, "What is the nature of the life which reposes in him to dispense? and to whom will he give life?" To answer these questions briefly we will turn to the inspired word.

Jesus says, "As the Father hath life in himself, so hath he given to the Son to have life in himself." John v. 26. The Father is the great source of life, and from him the Son derived his life. But what is the nature of the life which the Son now hath in himself? Says Paul, "There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. The first man is of the earth, earthy; the second man is the Lord from heaven." 1 Cor. xv. 44–47. Two Adams are here introduced, and also two life principles. The first Adam possessed natural, or blood life; and as this life is forfeited by sin, an immutable law would forever hold man in the chains of death were not some remedial principle interposed. Death is an effect—the *destruction* of life—and would forever hold man in its grasp unless divine power is interposed by the production of a new life, indestructible in its nature. We may now readily see the purpose of God in giving his Son to die. He partook of our nature, and voluntarily gave a life of innocency, upon which the law had no claims, that he might become the Second Adam—"have life in himself"—and interpose a new life principle for the recovery of man from the eternal claims of a broken law. Christ lives by virtue of a *Spirit-life,* and, therefore, "dieth no more." Hence this is the only life principle which the Father hath "given the Son" by which to arrest the power of death.

To the question, "To whom will he give life?" there can be but one answer in harmony with the Scriptures which we have adduced, viz., to "whosoever believeth on him." "Whoso eateth my flesh, and drinketh my blood, hath eternal life," (possesses the new life principle), "and I will raise *him* up at the last day." "He that believeth on me hath everlasting life." This is the precious promise of Jesus which his enemies cannot claim. They reject him and spurn his offer of salvation, and he declares that they "shall not see life, but the wrath of God abideth" on them. "The wages of sin is *death,* but the gift of God is eternal life, through Jesus Christ our Lord."

Oh what simplicity and beauty there is in the plan for man's redemption! Could I but get the attention of every sinner in this broad domain, I would urge him to secure Christ as his all sufficient friend and Saviour, and thereby secure an existence beyond the grave.

NEW YORK, Oct., 1869.

"IMMORTAL EXISTENCE."

BRO. STORRS: The enclosed article was written in criticism of a sermon delivered at the Congregational Church, Middletown, N. Y., by the pastor, Rev. C. A. Harvey, in answer to Pilate's question to Christ, "What is truth?"

Mr. Harvey publishes in the *Orange Co. Press,* weekly, the subjects of his discourses for the ensuing Sabbath morning and evening. Noticing the advertisement, and the above named subject having been set down for the evening service, I went and listened to his discourse. Agreeing with him that *truth* is of paramount importance to man to know, I felt justified in examining the announcement made that "he possessed immortal existence," because I regard such an existence, instead of being his Adamic birthright, as being the very offer of the gospel; and as such, likely to be affected—yea, even to be secured or lost—by the nature of his understanding of this subject. I have sent my article to Mr. Harvey, and shall, doubtless, ere long be favored with his reply. Believing, as I most conscientiously do, that immortality is the gift of God through Jesus Christ alone, and that this is a truth so clearly taught throughout the Scriptures that wayfaring man, even, need not err concerning it; and yet, standing alone in this community in the open avowal of this truth, I find it exceedingly difficult to sit and hear those who profess to be the *expounders* of the word of God persistently deny it, without raising my voice in its defence. Believing that responsibility stands inseparably connected with influence, and that truth will ever sustain its defenders, I am determined to know no fear that shall dissuade me from openly professing and maintaining what I believe.

I am very respectfully, and in the *true hope* of the gospel, fraternally, yours.

G. E. PUTNEY.

HOWELLS, N. Y., Sept. 13, 1869.

REV. C. A. HARVEY: *Dear Sir*—I listened to your discourse last evening on the subject, "What is Truth?" After stating, by way of preliminary, that this question has agitated the world of mankind for nearly nineteen centuries, and still remained an unsettled one, you proceeded, saying, that the inquiry is one of paramount interest to man, because "he possesses immortal existence." Now, sir, as a careful listener to your discourse, and an anxious enquirer after truth, permit me, in all candor, to ask, where you find your warrant for this declaration? If all men possess, inherently, immortal existence, then, surely, immortality is not the hope of the gospel, or the specific gift of God through Jesus Christ. If all men are naturally immortal—"have immortal existence"—they must derive it from their natural progenitor, viz., Adam. But the Scriptures explicitly declare man to be mortal; that he is of the earth, earthy; that all flesh is as grass, and all the glory of man is as the flower of grass; that that which is born of the flesh is flesh, etc. From which I understand it to be plainly taught, that in Adam we have no legacy of immortality. "And so it is written, The first man Adam was made a *living* soul"—not an immortal soul—"the last Adam was made a quickening spirit." "The first man is of earth, earthy." We, by nature, bear the image of this first man, and consequently are only *earthy.* The life and the nature which we derive from our federal head, I understand, ends in *death,* under the penal execution of the law announced to Adam by Jehovah himself—"in the day thou eatest thereof thou shalt surely die." This penalty,—pronounced by God in the Garden of Eden, subsequently repeated by the prophet Ezekiel in these words: "The soul that sinneth it shall die," and by the apostle to the Gentiles, "For the wages of sin is death," and so throughout the Scriptures where the penalty for sin is spoken of—has never, to my knowledge, been abrogated or altered. On the contrary we find Jehovah declaring, "My counsel shall stand, and I will do all my pleasure." God's declared penalty against sin is, certainly, a part of his counsel; and his declared purpose to execute it is a part of his pleasure. Thus, according to the plain teaching of the Scriptures, I find man in Adam so far from having an "immortal existence" is doomed to inevitable death. And were there no better tidings than those which came through his natural, or Adamic constitution, found for man in the Bible, that book, to my mind, would sound the eternal death knell of the race.

But there are better tidings, not coming to us through our Adamic relation, but through the gospel of Jesus Christ. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not *perish* but have everlasting life"—"immortal existence." Here we find light penetrating the darkness; hope beaming upon our world; immortality brought to light; not through Adam the first, but through Adam the second. Says Jesus, "I am the resurrection and the life: he that believeth in me, though he were dead"—in consequence of his relation to the first Adam—"yet shall he live"—by virtue of his relation to me. Saith the apostle, "Christ hath redeemed us from the curse of the law, being made a curse for us." How did Christ re deem us from the curse of the law? I answer, by suffering that curse, and thus satisfying the demand of the law. What was the curse, or demand of the law, which Jesus suffered? I answer, *death.* "Wherefore . . . sin entered into the world, and death by sin." Now, how hath Christ redeemed us from this curse? I reply, by overcoming its power, by the superior power of his divine nature. The truth as I understand it is, the man Christ Jesus, *died,* a sacrifice for sin; through the power of his divine nature, which was partner with his human, he subdued the power of death—for he was "put to death in the flesh, but quickened by the Spirit." Hence, says the apostle—addressing Christians—"if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." What was the particular thing which the letter of the Mosaic law, through the weakness of the flesh, could not do? I answer, it could not break the power of death to which every child of Adam stood condemned. Yet this power must be broken, or the captive, man, must eternally be held in captivity under it; for the sentence of death, by the irrevocable decree of God, hath passed upon all men. But this power has been broken. By whom? By the Son of God, who, coming in the likeness of sinful flesh, had power to lay down his life and power to take it again. Here, then, in the resurrection of Christ we see not only the *fact* but the *manner* of his bringing "life and immortality to light." He laid down his mortal life a sacrifice for sin; thus acknowledging the justice of God, and satisfying the penalty of his law. He took up from death, not his mortal life—for this would have been taking back the purchase price of redemption—but he restored his mortal body to life by the power of the Eternal Spirit, against which the law had no claim; and hence lives our justification.

Thus, for believers, hath Christ abolished death, and secured, through spiritual life, which he communicates to them, immortality. Wherefore it is written, "When he ascended up on high, he led captivity captive, and gave gifts unto men." What was the captivity which Christ led captive? Not death, surely, for that, in Adam, still reigns; but the power of death to retain his believing ones. Hence the Scripture, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Death reigns universally over our mortal natures by the power of law; yet to believers the promise is, that *grace* shall release them from this power by a resurrection unto spiritual and eternal life. "For as by one man's disobedience many were made sinners," and thus brought into condemnation to death, so by the obedience of one shall many be made righteous." Jesus also declares, "This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life"—immortal existence—"and I will raise him up at the last day." But I hasten.

In what relation does the word, immortality, occur in the Scriptures? Rom. ii. 7, "To them who seek for glory, honor, immortality," God will render "eternal life." Why, "by patient continuance in well doing seek" for that which man already possesses? 1 Cor. xv. 53, "This mortal must put on immortality." If man has immortality by nature, why this talk about putting it on at the resurrection? Will he simply *put on* what was before a part and parcel of his original nature? If it be thus a part of his nature, how can he ever *put it off?*

1 Tim. vi. 16, "Who *only* hath immortality"—speaking of God. If God only hath immortality as an attribute, how can it be true that every human soul is possessed of it? 2 Tim. i. 10—speaking of Christ—"who hath abolished death and brought life and immortality to light through the gospel." Was it only one of man's natural attributes that Christ brought to light through the gospel?

I believe I have quoted every Scripture text in which the word immortality occurs; and in neither do I find it ascribed to man as an attribute. The word immortal occurs once, and is ascribed to God. 1 Tim. i. 17, "Now unto the King eternal, immortal," etc. The question, then, seems to recur to my mind with increased pertinency—Where is the authority guaranteeing the declaration that man is possessed of immortal existence?

I consider immortality to be the gift of God, communicated to man only by the indwelling of the Holy Spirit. It is, hence, to my mind, the offer, hope, and substance of the gospel; and not a part of our original nature. As such, it can only be secured to man in the manner indicated by Christ to Nicodemus, "Ye must born again."

Without this second birth, man is but carnal, and doomed, by the specification of law to death. In the second birth he becomes spiritual; and by virtue of this spirituality of nature, an heir of eternal life. Then it is that he has dwelling in him the "life of God," which you rightly, indeed, named "Christian Truth." This is truth because it proceeds from God—not from Adam. It is, moreover, Christian truth, because it can be secured only through Christ, who is, to man, the author of this kind of life. Agreeably herewith Christ declares, speaking of believers, "I give unto them eternal life." And again, "He that hath the Son hath life; and he that hath not the Son hath not life," declares the Scripture; for "This is the record, that God hath given to us eternal life, and this life is in his Son."

Failing myself to discover any Scriptural authority for the declaration that man, by nature, "possesses immortal existence," I respectfully request that you will refer me to the authority from which you feel warranted in making it.

Pardon the length of my communication, and believe me to be, in the honest pursuit of truth and in the bonds of Christian fraternity,

Yours, truly.

G. E. PUTNEY.

FEW SAVED.

AN INQUIRY BY ELD. L. F. MOORE.

"THEN said one unto him, Lord are there few that be saved?" Luke xiii. 23. The answer given in Matthew seems to imply that such will be the case; and our own brethren, by analogous reasoning and statistical reports, prove that the saved, in point of numbers, will be far inferior to the number lost.

We wish to inquire about the salvation of the few, and see if possible how it is, and would begin our our inquiry by asking—*Is it necessary, in order to save a few, to effect the whole race of man?*

God having formed man of the dust of the ground and given him life, formed the woman; then placed them in the garden of Eden, leaving them with a nature, although mortal, yet susceptible of becoming immortal; or, in other words, with a life capable of being prolonged without limit, to choose for themselves which course to pursue, whether of obedience to enjoy the blessings accruing thereby, or of disobedience to suffer its fearful consequences. Surrounded by everything beautiful and delicious, with the bright prospect of an eternal existence before him; with no one to question his sovereignty, this "lord of creation" sees fit to repudiate all, simply to gratify a desire, the gratification of which would inevitably result in his entire dissolution.

We find the record of the death of the man; thus fulfilling the decree, "Dust thou art, and unto dust thou shalt return." Turning to Paul, in Rom. v. 12, we read, "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Without further argument, that is enough to show that all men are under sentence of death; and the sentence coming from Divinity will surely be carried into execution, except in the case of the changed when the Lord comes. We inquire—Is the sentence and execution perfectly just? The answer will be given, we think, unanimously, it is! We inquire once more. Have they upon whom the sentence has been executed any right to or claim upon life?—that is to live again? Why, of course not, if the sentence and execution is perfectly just. Then, if they live again, it must be either because justice demands it, or else because there is merit in the executed. That the former position is not true, is evident from the fact that justice demanded their life once; and having obtained it, is satisfied, and knows of no possible way to again restore the forfeited life. In fact, to restore them to life would only be to question the justness of justice.

That the second position is not true, is obvious from the fact that, where merit is, justice has no demand to make; and the apostle shows plainly that there is no merit in man when he says, "Death passed upon all men, for that all have sinned;" leaving them without merit.

There is but one way by which men can live again; that is, by *favor.* This we understand to be the gift of God, as the apostle declares in Eph. ii. 8, "For by grace (unmerited favor) are ye saved, through faith; and that not of yourselves; it is the gift of God." The Scriptures represent all as being dead because of sin; and doomed to remain so, unless provision is made for their salvation. There is but one who has the power to make such provision; that is God, whose character is represented by "Love;" and if He should make such provision, we have every reason to expect that it will be in perfect keeping with his character.

We are informed by some, that there is to be an "unconditional resurrection to life, of the whole posterity of Adam," because of a certain plan of redemption, said to have been formed, "to be effected through Jesus Christ." Let us look at this. If we turn to John iii. 17, we read, "God sent not his Son into the world to condemn the world." Why not? Because the world is already condemned: "He that believeth not is already condemned." But, "He that believeth is not condemned." Why? "Because he is passed from death to life." John v. 24.

It would seem from this that the world is already under condemnation to death without Christ—that is, without hope. If we turn to 1 Cor. xv. 17, we read, "And if Christ be not raised . . . . then they which are fallen asleep in Christ are perished." It would seem from this that the resurrection depended *altogether* upon the resurrection of Christ; and if this be true—which it is—it entirely destroys the theory of an unconditional resurrection, and makes it a *conditional* one, depending altogether upon Christ's resurrection.

We consider all men under sentence of death, justly so; and when dead, it is justice that accomplished the whole. And when the whole human family are dead, there is not one of them that has any kind of right, of himself, to live again; and without Christ, the whole of them must remain forever and ever dead. This is sad to contemplate. Truly, their condition is awful! While we consider it, we are led to inquire, if all these are placed in such a state *justly,* what did Christ come for? Did he come to make their condition better or worse? We at once say, He came to make it better. Well, will he make it worse by affecting all who are justly in death, who did not believe, by giving them life of any kind? No, no! Why do "ye make the heart of the righteous sad, whom I have not made sad; and strengthen the hands of the wicked by promising him life?" Ezek. xiii. 22. Love placed them in the state of death. It did it justly; and love can only take them out again.

Out of the whole race only a few comparatively will be saved. The high priest once said, "It is expedient for us that one man should die for the people, and that the whole nation perish not." John ii. 50. We agree with him; for if in order to save eight or ten men out of a hundred it is necessary to bring pain and suffering upon ninety, we think as long as the ten are *justly* dead, it were far better and more in keeping with the character of love to let them remain dead, than to affect the whole in such a way. Love formed the plan of redemption. Love carries it into effect, through Jesus Christ. Love has said of the wicked, "He shall go to the generation of his fathers; they (fathers and all) shall never see light." Psa. xlix. 19. Love has said, "Drought and heat consume snow waters, so doth the grave those that have sinned. The womb shall forget him; the worm shall sweetly feed on him; he shall be no more remembered." Job xxiv. 19, 20. Love has said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John vi. 53, 54. Love has also declared, "*The dead shall be raised incorruptible*"; which cannot mean the wicked dead; hence we firmly believe that LOVE formed the plan of redemption, which carried into effect will only affect those few who accept of it. That plan is Christ Jesus, the LIFE-GIVER.

CONSTANCY IN HOLY DUTIES MAKES THE PERFORMANCE OF THEM EASY.—It is easy to keep that armor bright which is daily used, but hanging by the walls till it be rusty it will take some time and pains to furbish it over again. If an instrument be daily played upon, it is easily kept in tune, but let it be awhile neglected, and cast in a corner, the strings and frets break, the bridge flies off, and no small labor is required to bring it into order again. And thus also it is in things spiritual, in the performance of holy duties; if we continue them with a settled constancy, they will be easy, familiar, and delightful to us; but if once broken off, and intermitted, it is a new work to begin again, and will not be reduced to the former estate, but with much endeavor and great difficulty.

FROM M. M. EASTMAN.

BRO. STORRS: I like the HERALD much. Rich, indeed, with sound arguments, and I think a good spirit seems to be manifested in those that write for it. I regretted very much not being able to be at Springfield, but had a blessed meeting at Alton Bay. Heard Bro. Grant try to show that the wicked dead would be raised to life, and it convinced me more than anything I had ever heard, that the wicked could not be raised; had no life out of Christ, could never see it, but must abide under the wrath of God; under the sentence of death: "The wages of sin *is death*." I can't see how that can be made to mean two deaths. The righteous die surely, but their reward is *life, eternal life*. Blessed be God for that promise. Death cannot hold them, but the word says the wicked "shall *remain* in the congregation of the dead;" that is their doom or *punishment*. If that is God's design, I am sure I am willing. Should an enemy come to our dwelling and kill a loved one for us, and the law says, hang the man till he is dead, we might look on and see him hung; but could we possess a heart hard enough to wish him to be brought to life and see him *die again?* I think we would be satisfied. And it looks clear to me that a God of infinite goodness, love, and compassion, could from the beginning devise the way for man's best good. Thus He so surely "guarded the Tree of Life, lest man should put forth his hand and eat and *live* forever." He must return to the dust from whence he was taken. But how plainly has Jesus shown us how we can obtain life. In John vi., the Saviour said so many times, concerning the righteous, "I will raise *him up* at the last day." John vi. 40, 44, 54; but not an intimation about raising up the wicked. John v. 28 would seem to show that the wicked would live again; but verse 25 says, "they that *hear* shall live," as though some might be raised that would not hear, and they would not live. And then he says, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

Now, this verse alone would look as though they must have life; but the word does not say come forth to life, but in the 25th verse says, "They that *hear* shall live." But in this chapter it seems Jesus was talking to the multitude; "and without a parable spake he not unto them." When he went up into a mountain and sat with his disciples, also, when the disciples sought for him and found him on the other side of the sea, it seems he entered into a conclusive argument with his dear disciples about laboring for "that meat which endureth unto everlasting life." "Labor not for that meat which perisheth." John vi. 27. Jesus said, "I am the bread of life; and he that cometh to me shall never hunger; and he that *believeth* on me shall never thirst." John vi. 35. Blessed promise to those who *believe*. I don't see how we can get any future life *out* of Christ. "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. But whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise *him* up at the last day." John vi. 53, 54.

But, my dear brother, I sat down to write for some tracts; I did not think to write as I have. I thought I did not fully agree with you upon this subject; but I see by following the Master's words, it leads us together; and may we bless God for the great and wonderful plan of salvation for poor fallen humanity; how we can obtain life if we choose it; but remain in the congregation of the dead if we refuse it.

I think we should see the truth much quicker if we had no prejudice. But what we have been taught for years is hard to give up. When I read your tracts last spring, I am sure I was prejudiced; it could not possibly be so; and yet I saw you had an abundance of Scripture on your side; but there was the *strong text*, John v. 28; that must be harmonized with the many, the same that we do with the text, "This day shalt thou be with me in Paradise." And "to die is gain," and "the spirit return to God who gave it," etc. I see there were more texts to show a man went to heaven when he died, than there is for the wicked dead to be raised to life; so I see no way but to harmonize the few passages with the many, as we do on the life and death question; and search the Scriptures with an *unprejudiced* mind, and pray God to guide us into all truth, and save us from disbelieving his word.

Yours, in hope of eternal life when Jesus comes.

LANDAFF, N. H., Sept. 29, 1869.

ELD. J. LEWIS, Grafton, Ills., writes: I have just returned from Jerseyville, rejoicing in the Lord that the seed sown in years past is beginning to produce fruit, which we trust will be unto eternal life. Our good Bro. Lane is doing all in his power to get the people to read the HERALD OF LIFE; and many who once thought it wicked to read anything on the Life views are beginning to see men as trees walking, and are desirous to hear preaching on the subject; and even the old one-armed man is invited to preach to them. Praise the Lord that our labor is not lost in that city. Some preachers, there, seem disposed not to preach the old theological notion of eternal torments any more. We feel to take new courage and fight on for the truth of Life only in Christ. We would express our thanks to the Sister in Jersey City for the box of clothing, which came just in time of need, and praise the Lord for the five dollars from our dear Bro. L. C. Thorne. May the Lord reward him.

THE HERALD OF LIFE.

NEW YORK, OCTOBER 6, 1869.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE HERALD OF LIFE.

"OUR PAPER" appears before you this week with an entire new dress and on a quality of paper much improved. We doubt not all will be pleased with its smiling face, presenting itself to you as a youth just entered upon its *seventh* year. Though young, we trust it will not only *look* nicely, but speak manly, and in the spirit of a maturing Christian, if not a matured one. But we leave our readers to judge of all these matters.

It comes out from a new location, directly on Broadway, and you have to ascend but two flights of stairs to reach our office. This, of itself, is a great improvement to us and our friends who visit us; for which *we* are thankful, and know you will be if you call upon us at any time.

The multitude of matters to be attended to, in thus revolutionizing all things pertaining to the office, have so engrossed our time and strength that we have written but little for our columns this week. Bro. SPENCER has, in part, supplied our deficiency; but he has also labored incessently in putting things in order for the paper.

Our friends abroad may labor under a wrong impression as to this brother's position in this office. He takes the whole responsibility in the paper, doing a large part of the composition (or type-setting) with his own hands, reading proof, etc. With this labor he cannot be expected to do much else, except by overwork at other times than office hours. His heart is in the work, and he spares no labor or pains to have the paper come out in time and in order.

Our friends will wait patiently till we get all things in order about the office; which cannot be done in one week; yet the work, thus far, has progressed rapidly, and trust will soon go on smoothly; though we do not anticipate perfection. We shall do the best we can, and as fast as possible.

TO OUR SUBSCRIBERS.

THIS, the first number of our new volume, we send to all, or nearly all, our old subscribers, though many of them have not yet renewed their subscription. We wish them to see the renewed face and dress of the HERALD, believing that the sight will have a favorable effect on their hearts, and cause them to hurry forward the funds necessary to secure the continuance of its visits. To such as have paid up, in full, for the last volume, we shall continue to send it, unless they order otherwise; taking it for granted that such mean to renew their subscriptions.

To such as are in arrears, on the last volume, we shall send no more except a remittance is made; and to encourage such, we renew our offer, made last week, if you will send us $2, immediately, we will cancel your past indebtedness, and credit you in full for volume vii., on which we have now entered. Do not delay.

NEW SUBSCRIBERS.

SHALL our subscription be doubled in the next three months? Will not every one of our friends see what they can do to this end? Now is the time. Show "our paper" to your neighbors and invite them to give it a trial. If they can be induced to read it a few times, they may soon feel as did one who heard of it and sent for it for three months, and now writes that he cannot do without it. So it will be with many others so soon as fairly acquainted with it. Show it, then; and though it is not desirable to get three month's subscribers, yet as a *trial* let them have it that time, if they cannot be induced to take it for six or twelve months.

Determine, before you lay this number down, to make an effort to double the subscription list of the HERALD OF LIFE by the first of January, 1870; a united effort can do it: it is only *one* new subscriber to each of the old. Work quickly, and make a return.

THE ENTRANCE to our Office is at 208 Broadway: go up two flights of stairs and turn to the left. We give this notice because there is no *direct* entrance to the upper stories of 206; you go in at 208, but be sure to go up as we here direct.

A CHRISTIAN will find his parenthesis for prayer even in his busiest hours.

"THE THEOLOGY OF THE BIBLE."

Just as we were about to go to press, ex-Chancellor HALSTED called at our office and *pledged* to the "Life and Advent Union" twenty-five copies of the above named work; a work of immense labor and value; of which he is the author. It is a large octavo volume, sold at retail for $3. Those who wish to *study* the Bible on the Life theme should not fail to possess it. Any person sending us *four* new subscribers, with $8, shall receive the above work without further charge. If any choose to purchase it of us, they shall have a copy for $2, adding, for postage, 32 cents.

We have neither time or space to say more about the above work this week.

PRE-PAID MAIL, ETC.

WE cannot undertake to pre-pay postage on any papers, to subscribers, except where the law obliges us to do it; and it does not do this anywhere in the United States except to subscribers in this city. On all such, who receive them through the mail, we are obliged to pre-pay; but to none others. City subscribers must remit us $2,20 for the volume; which covers all the postage; and no "Carrier" has a right to demand anything of you for the *delivery*. If such should happen, report him to the Postmaster: it is a fraud.

Persons out of this city, in any part of the United States, should pay at the office where they receive their paper five cents quarterly, in advance; which is all any Postmaster has any legal right to demand. But be sure you pay it in advance, beginning with this number. Please do not overlook these matters; it will save you and us trouble.

RESPONSIBILITY.

WILL our readers carefully note what is said every week at the head of this column on "Responsibilities?" In addition to that, we now add: "The Life and Advent Union" is not responsible for anything the Editor writes or publishes, doctrinally, outside of the statement of its "Constitution," thus expressed:

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

It will be seen that nothing is found here to make the Union responsible for the sentiments of any writer for the paper who goes beyond the plain statement of its first "Article." The writers may differ from each other on any other points; but on the main points, expressed in the leading article above, they are supposed to be in agreement. The Editor's articles are no exception. If he introduces any other topic, not embraced in that first "Article," he alone is responsible for it, and not the Union.

Communications are admitted, some times, which neither the Editor or the Union indorse; and if they pass without a reply, it is not to be concluded that he or the Union agree with the matter contained in them. The responsibility rests only on the writer, whether he is a member of the Union or not.

The object and design of the paper is distinctly stated as above. All outside of that is only individual expression of sentiments. Let all understand this, and read accordingly.

INTOLERANCE.

Some ten years since, we prepared for the "Bible Examiner" the following Dialogue on the above subject, which we think is so appropriate to the present time that we place it in this first number of Vol. VII, of the HERALD OF LIFE, and hope it will help to keep ourself and all others in the spirit of true toleration; which is not a spirit of indifference as to truth, but a spirit of forbearance and kindness towards those, who, though they may be in error, are sincerely seeking after truth.

B.—NOTHING is plainer than that all the wicked dead will be made alive again. Such is clearly the doctrine of the Bible.

S.—I suppose you mean, nothing is plainer to *you*. It is plain to me, the general tenor of Scripture is opposed to the revival into life of the wicked dead. You have no right to conclude, because their revival seems plain to you it must seem plain to everybody else, any more than I have a right to conclude, because it seems plain to me the Bible teaches no future life, except to those in Christ, it should be plain to every other person. You have no more right to conclude, because I do not see as you do, therefore, I am blind or wicked, than I have to conclude you are so, because you do not see as I do on this subject.

B.—You set at naught Christ's plain words, and thus deny his authority as a teacher, in holding the wicked dead will not live again.

S.—It is wrong to charge me with setting at naught the authority of Christ, when the truth is, I only differ with you in opinion in regard to what Christ did teach. Would it be right for me to charge you with taking Christ's place, and holding his authority in contempt, because you happen to believe something is taught by him, which I am confident he never did teach? No more can it be right in you, to charge me with disregarding the teaching of Christ because I happen to believe some things are not taught by him which you believe are. You ought to study the subject of mutual forbearance. It is a small matter to err on questions of difference of opinion, let the error be on which side it may; but to be intolerant—to refuse fellowship with those whose Christian character is unimpeachable, because they differ in opinion on what the Scriptures do actually teach, is not a small matter. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

B.—How is it possible for a man to be a Christian, and yet deny Christ's plain doctrine, that the wicked dead shall live again?

S.—It is not possible for a man to be such who denies any of the teaching of Christ; but it is possible for him to be a Christian, and yet think some things not to be "Christ's plain doctrine," which you may think is. I believe every word Christ uttered; though I do not interpret all His sayings as you do. You ought to distinguish between the doctrines of our Lord, and your construction of them. A man may reject your interpretation, without rejecting Christ's doctrines at all; he may reverence Christ's words, but not your views of their meaning: he may most reverently bow to Christ's authority, but have little or no reverence for yours. I reject your authority, unhesitatingly; but can you prove that by doing so, I reject Christ's? You must go to Rome for such a conclusion.

B.—A man that denies clear, essential truths of the Bible is not a Christian.

S.—That is true: but, does every one *deny* essential Bible truth, who differs from you in opinion as to what are the clear, essential truths of the Bible? It is one thing for a man to deny what to *him* is truth, and another to deny what *you* may think truth. You seem to take it for granted, that all such are in wilful or inexcusable error! But such a position ought not to be taken for granted.

B.—A man should understand the fundamental doctrines of the religion of Jesus Christ.

S.—There is but one fundamental doctrine, viz., *Jesus is the* CHRIST, the LIFE-GIVER. This is *the* foundation doctrine: all others are but the superstructure.

B.—It takes more than the simple belief you speak of to make a perfect Christian.

S.—Yes, but men may have both our toleration and love, who are imperfect Christians. They are to be received to our sympathy as soon as they are Christians at all. He whom Christ has received, we are bound to receive and honor for Christ's sake; and not denounce and cast him off, because he does not see certain doctrines as we see them. Christ's disciples are Christ's *scholars*—learners of Christ. Shall they be shut out of his assembly—his school—the fellowship of his other scholars—because they have not yet learned every thing? or, because they have not learned to say their lessons as *you* think is right?

B.—Truth is clear to rightly disposed minds.

S.—Is *all* truth clear to such minds? Is it always so at once? Do men see all truth clear as soon as they become rightly disposed? Are all such minds of the same opinion on all things? Do you mean to say, when two persons differ in opinion about the living again of all the dead, or any other doctrine, one of them is always wickedly disposed in mind? No doubt a rightly disposed mind will be more likely to embrace truth, when he sees it, than one not rightly disposed; yet it would be folly to say, the rightly disposed see all truth clearly at once. Out of a hundred such minds there may not be two that are perfectly agreed on all points, beyond the fundamental one which brought them together.

B.—No man can be rightly disposed that rejects what Christ says of the revival of the wicked dead.

S.—Very true; but may not a man be rightly disposed, and yet differ in opinion from me as to what Christ *does* say on that subject, or others? If he may be rightly disposed and differ from me; may he not be rightly disposed and differ from *you?* Are *you* infallible? Is your infallibility unquestionable? If so, when did you attain to that state? When I first announced my disbelief in the theological dogma of an immortal soul in man, and of the endless misery of sinners, you were not with *me*, but on the old dogma, while I had to stand and fight the battle nearly alone. Since then, you have changed on several points—at which point did you attain infallibility? If you have ever been mistaken may you not find yourself so again, even on the "Life from the Dead" question?

B.—That all the dead will be made alive again, is perfectly clear and plain, and I can give no countenance to those who teach otherwise.

S.—Do you mean to say, it is clear and plain to *yourself?* Or, that it is clear and plain to every honest, and candid believer? Do you mean to say, it is clear and plain to those who have not thoroughly studied the subject? or, to those who have? Will you not find yourself among the imperfect Christians, to say the least, if this spirit to judge others is not more perfectly subdued? Are we not all bound to cultivate a more brotherly disposition towards those who acknowledge Christ as the head of the new creation, which God will have, by and by when "all things are made new?" Life in Christ, and in him *alone*, is a doctrine on which many of us are agreed: on the details relating to its full development we may, and probably shall, more or less, differ, till we come into its full possession. Then shall we "see eye to eye." The Lord hasten that day.

L. C. THORNE.

OUR friends will all be glad to learn that this beloved brother is somewhat improved in health, and has returned from the North to his home in Bloomfield, N. J. He needs great caution and rest to become invigorated; and at best can hope only for imperfect health till the LIFE-GIVER comes to give the undying life, for which our brother is looking. May it please our covenant God to restore and sustain him, so far and so long as His infinite wisdom and love shall see best for all concerned. Our hope, for all things needed for this life and that to come, is in Him who doeth all things well. Here we can safely trust, whether He gives or takes away. Let us all learn the lesson of unwavering trust in, and reliance on "Our Father, which art in heaven." Blessed be His heavenly name for every mercy; and He will cause *all* things to work together for our good, if we *love* him. Blessed thought.

VOLUNTEERS WANTED.

A PERIOD has been reached in the history of the Life views when systematic and earnest work would produce wonderful results for God's glory. All Life Believers have reason to praise the Lord for the divine favor which has manifested its promulgation; but we should not stop here in the contemplation of what has been done. In all parts of the land, among all classes of Christians, it has made its way, causing the blind to see, the deaf to hear, and the dumb to speak; and like the luminary of heaven, before its glorious rays, the darkness of error and tradition has yielded. Much of this has been accomplished through the circulation of the HERALD OF LIFE. Through its influence and the power of truth prejudice has been giving way, until now, on all sides, broad fields are opened for the reception of the crowning doctrine of "Life only in Christ." The masses are perishing for the want of light; shall we neglect to do our duty to let our "light shine?" Nay, verily! The HERALD floods a world of light wherever it goes; and it seems to us, in the present prosperous condition of the Life cause, that its circulation should be *doubled*, to say the least, and thus double its influence and power. This can be easily done. If every subscriber will immediately enroll in a volunteer army for this purpose, and send *one* new subscriber, but a brief period will elapse before hundreds of firesides, now enveloped in the darkness of tradition, will be illuminated with the glorious and God-honoring truth of life in the future as a gift bestowed only upon the righteous.

Reader, will you enlist? Will you present the claims of the HERALD to your friends and neighbors, and add their names to its subscription book? Let all resolve in the strength of the Lord to do what they can for the cause of truth. Now is the favorable time for work, as another year's campaign is opened by this number. Who will volunteer? Who will be first? And who will send the largest number of *new* subscribers?

WM. H. SPENCER.

NEW YORK, October 6, 1869.

"THE NON-RESURRECTION OF THE WICKED."

UNDER this caption a correspondent of the "Voice of the West"—a "New man"—is out with an attack upon the advocates of "Life only in Christ." It seems strange that a professed Christian should so far depart from the spirit of Christ as to use such language and make the assumptions which he has done. But, in seeking cover under an *assumed* name, does it not indicate a lack of moral courage? Perhaps, whoever the writer may be, he *knew* his utter inability to meet, on scriptural grounds, those whom he is pleased to denominate as "the servants and effectually doing the bidding of their master the Devil." He may consider such epithets good argument, but he may yet learn that "the wrath of man worketh not the righteousness of God." Jas. i. 20. In this age of abounding light on the Scriptures, hard names and censorious language will not supply the place of sound scriptural logic. Therefore, when any one wishes to oppose the doctrine that the righteous only will live again, let them meet it on Bible grounds, otherwise their labor is lost; and on these premises they will always find us ready to meet them in Christian love. We make the following extract from the article in question. He says:

It is no more than just for us to respond to their demands to *show* wherein their doctrine is unscriptural. The Scriptures plainly declare that the DEAD shall live again. If you say that those only who are in Christ shall live again, then I reply that (1.) *All* men are in Christ so far as to be embraced in the call to a resurrection from the dead. (2.) For he is the Saviour of all men, especially of them that believe. 1 Tim. 4, 10. (3.) The dead, small and great, shall stand before God. Rev. xx. 12. (4.) "For as in Adam all die even so in Christ shall all be made alive." 1 Cor. xv. 22. (5.) "All that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28, 29. . . . We believe that this much is well established.—"The dead shall live again." We understand by this, that the whole human race, from Adam to the last and least of his posterity, will be brought up from the state of death.

(1.) If the assumption is true that "all men are in Christ," then the conclusion cannot be fairly evaded by our brother that all men will be saved. "If any man be *in* Christ he is a *new creature*," and there is not a single instance where Paul uses this phrase when it does not have this meaning. Dr. Berg says that "the phrase (*en Christo*), in Christ, is a *technical* term in Paul's writings, and always denotes the state of a believer." If the wicked are "in Christ" in any sense so as "to be embraced in the call to a resurrection from the dead," they would be the "*children of the resurrection*," who, Christ declares, can die no more, "being *equal* unto the angels." Luke xx. 35, 36. In harmony with this Paul says "the dead shall be raised *incorruptible*." 1 Cor. xv. 52. We believe the words of Jesus that the wicked dead "shall *not* see life," which is in harmony with the entire Scriptures that they "shall remain in the congregation of the dead." Therefore, Universalism has no foundation in the Scriptures.

(2.) 1 Tim. iv. 10 does not affirm that Christ is the "Saviour of all men," and when thus applied is a great perversion of Scripture. The passage makes no reference to Christ, but plainly declares that "*the living God*" is "the Saviour of all men, *specially* of those that *believe*." John iii. 17, shows the sense of this passage. God has opened a way, by the gift of his Son, making it *possible* for all men to be saved. But the wicked will not come to him that they may have life. John v. 40. Of the righteous he says, "I will raise him up at the last day." John vi. 40.

(3.) "The dead" spoken of in Rev. xx. 12, does not embrace the wicked, as can easily be shown. The dead are represented as standing "before God." None will deny that this is proof of their being in the *presence* of God; but the inspired word informs us that without holiness "no man shall see the Lord." Heb. xii. 14. This clearly shows that none will be ushered into the presence of God but the "pure in heart," as is intimated by the words of Jesus in his memorable sermon on the Mount. Matt. v. 8. With this testimony before us, we of necessity conclude that Rev. xx. 12 speaks of a *class*—the righteous—and not of the entire posterity of Adam.

Again, in our English version the words "before God," Greek critics inform us should read "*before the throne*," according to the oldest manuscripts. Samuel Treggelles, LL. D., says this reading is guaranteed by manuscript authority of at least twelve hundred years old. The Emphatic Diaglott and American Bible Union translations give the same rendering. In Rev. iv. 2, 6, the Revelator locates the throne in heaven, and the wicked could not "stand before the throne," unless they are "caught up to meet the Lord in the air" at his coming. But Christ speaking of the two classes of the human race, at his coming, says, "one shall be taken and the other left;" and we believe Christ's arrangement is about right. However, John, in Rev. vii. 9, decides the character of those who shall stand "before the throne." He says they are a "great multitude which no man could number," who "have washed their robes and made them white in the blood of the Lamb." Other overwhelming facts, which at present are omitted, clearly shows that Rev. xx. 12 does not include the wicked dead.

(4.) To appropriate 1 Cor. xv. 22 to prove a re-living of the wicked dead is to prove their final salvation. All of Adam's posterity die by virtue of a connection to him—by having his mortal nature; and Paul's argument is, that all who shall be made alive will be by virtue of being "in Christ," in like manner as they were in Adam. But this is a *conditional relationship* to the Second Adam, and excludes his enemies from the gracious gift accruing from this relationship, viz., life from the dead.

(5.) John v. 28, 29 seems to be the great corner-stone upon which the theory of the resurrection of the wicked rests. But many things are to be taken into consideration in making such an application of this passage. Are any justified in interpreting that passage in direct conflict with the whole tenor of the Scriptures? Such, however, is the case when it is applied to the re-living of the wicked

dead. The testimony of the Old Testament is, that they "shall not see light," but "shall *remain* in the congregation of the dead;" and the New Testament, in perfect harmony, declares that they "shall not see life." But take the passage as it stands, in connection with the context, and it does not teach a reliving of the wicked dead. We are prepared to show, and shall at some future time, that the passage does not refer to a future resurrection, but is a prediction which has already had its literal fulfilment. The wicked dead are in *hades* (the Greek for grave); but the word *hades* does not occur in the whole passage, and therefore cannot prove that the wicked will come out of *hades*. But the context shows that Christ was trying to impress upon the minds of the Jews and the disciples the great change that awaited the whole race, viz., passing over into the New Covenant dispensation, where "life and immortality" would be "brought to light" by the gospel, which to the one class is "the savor of life unto life," and to the other of "death unto death." But no future life is brought to view in the gospel for the wicked, though in this dispensation the offer of eternal life is held forth to every one, through Jesus Christ.

"The dead shall live again," we verily believe; but all who do live again will be the "children of the resurrection" who, Christ declares, can "die no more," being "equal unto the angels." Therefore, as "*the dead* shall be raised incorruptible," the re-living of the wicked can only be sustained upon the premises of Universalism; and to this ground our opponents must eventually drift, in their opposition to "*life only in Christ.*"

NOTE.—Since the above was written the last issue of the "Voice" has come to hand, in which the editor clears himself from the responsibility of admitting the article, signed "Newman," into its columns. He says:

> While absent at the late camp-meetings an article by "Newman" was inserted in "The Voice," in reference to those called Non-resurrectionists, which we deeply regret. While we regard them in error, we esteem them as brethren, and wish to treat them as Christians. And while we may give our reasons for the resurrection of the wicked dead, we cannot publish any article that seems to cast a slur upon honest inquirers after truth.

As the editor of the "Voice" relieves himself of the responsibility of the publication of said article, and as the author is unknown to the public, clearly the responsibility falls upon the "Publishing Committee."

W. H. S.

THE CURSE.

"Lest I come and smite the earth with a curse."—Mal. iv. 6.

This threat follows the promise of God to "send Elijah the prophet, before the coming of the great and dreadful day of the Lord."

Did God smite the earth with a curse? is the question we promised to answer in our next. We gave our reasons in our last for believing that God had fulfilled his promise in sending Elijah, the prophet. It now remains to be shown that the great and dreadful day of the Lord has come, and the Lord has smitten the earth with a curse.

We are too apt to assume positions, and then reason from our assumed points, as though they were proven. For instance: we have assumed that the dreadful day of the (world) or earth is at the consummation of all things, and refers to the second coming of our Lord. This has never been proved, but has been assumed. Now we are like Dr. Macknight, we do not believe in looking in heaven above, nor in hell beneath, for the fulment of things which belong to our earth. So we do not believe in looking for the fulfilment of prophecies in our own day, if they belong to the past. In the first place, then, to whom was the Lord speaking when he uttered these words? The key is found in the 4th verse: "Remember ye the *law* of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." "But," says one, "does not the language, I will smite the *earth* with a curse have a broader signification? You will certainly not confine this to the *land* of Israel?" The word is *Erets*, and signifies *land* in all places; and may well mean the *land* of Israel and not the habitable *globe*.

John the Baptist was the Elijah who was to come, which we think we have fully shown from the language of his father Zechariah, and the testimony of Jesus. John came preaching in the wilderness of Judea, "And saying, repent for the kingdom of Heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, the voice," etc. . . . "Then went out to him Jerusalem and all Judea." Matt. iii. 1–5. Here the Elijah message is given to the people who had the *law* of Moses and the statues thereof. "Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the *covenant* whom ye delight in: behold he shall come, saith the Lord of hosts."

I know that many place this at the second coming of the Lord; but where is the evidence? Surely it is not found in the words of our text. He "shall suddenly come to his temple, even the messenger of the covenant." "Surely," says one, "you will not say this prediction was fulfilled at the first advent?" I find in John ii. 15, that Jesus did come suddenly and unexpectedly to the temple, and used some authority at the time. The fulfilment may not suit some minds, but many things do not take place as we expect them.

I wish now to examine some predictions, and see if we can trace the connections, and the fulfilment with this of Malachi. In Daniel ix. I shall use Charles Thompson's translation, made fifty years ago. Daniel in this chapter is asking and praying for information for his own people. "Because we apostatised and did not hearken to the voice of the Lord our God, to walk in his laws, which he set before us by the ministry the prophets, and all Israel transgressed the *law*. Now whilst I was still speaking and praying, and confessing mine own sins and the sins of my people Israel." The angel said, "At the beginning of thy supplication a word went forth, and I am come to tell thee: for thou art a man greatly beloved. Be instructed, therefore, by the decree, and understand by the vision, seventy weeks are set apart for thy people (Israel) and for the holy city; (Jerusalem) for *finishing* sin offerings, and for sealing up sin offerings, and blotting out iniquities, (under the Mosaic covenant) and making atonement for iniquities; and for bringing in an everlasting righteousness; (under the new covenant) and for sealing vision and prophet; and for anointing the Holy of Holies. Therefore thou art to know and understand, that from the going forth of a word for returning an answer, and for building Jerusalem until the Anointed ruler are seven weeks, and sixty and two weeks. They shall indeed return, and a street shall be built and a wall, and these times shall be emptied out, and after the sixty-two weeks, the Messiah shall be cut off, though there is no crime in him; and he, with the ruler who is coming, will destroy the city and the sanctuary. They shall be destroyed with a deluge, and even to the end of the war determined on in course, with desolations. Now one week shall confirm a covenant for many, and in the half of that week my sacrifice and libation shall be taken away; and upon the temple shall be an abomination of the desolations, and at the end of a time an end shall be put to that desolation."

Here Daniel agrees with Malachi that upon the land of Israel God was going to visit a curse.

Our next question is, Did it take place? In fulfilment of the above I will give the language of Jesus: "Then let them which be in Judea flee to the mountains. . . . For these be the days of vengeance, that all things which are written (by the prophets) may be fulfilled. But woe unto (certain classes named) for there shall be great distress in the land, and wrath upon this people." Luke xxi. 23, 24. Now if all that was written was to have its accomplishment at the overthrow of Jerusalem, and there was to be great distress upon the land and people, what right have I to look for and expect another fulfilment of the prophecies above named?

Again, Peter, 2d Epistle iii., refers to the end of the world or the end of the Jewish polity, or age. He begins this epistle by saying, "I now write unto you; in which I stir up your pure minds by way of remembrance, that ye may be mindful of the words which were spoken by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." Peter makes use of the flood to illustrate an important fact which he is about bringing before them, that scoffers would say, "all things continue from the creation as they were; of this they are willingly ignorant; the world that then was being overflowed with water perished. But the heavens and the earth that now are, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." In Isaiah xxiv. we read of the earth being made empty and turned upside down; and in the 3d verse it says, "The *land* shall be utterly emptied." Verse 5 describes the people. "The earth is defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinances, broken the everlasting covenant; therefore the inhabitants are burned and few men left." Here is language spoken by the prophet of which Peter reminds his brethren. In Jeremiah iv. 20 it reads, "Destruction upon destruction is cried; for the whole land is spoiled." . . . "I beheld the earth (land), and lo it was without form and void, and the heavens, and they had no light." Jeremiah vii. 20. "Therefore thus saith the Lord God, behold, mine anger and my fury shall be poured out upon this place, upon man and beast, and upon the trees, . . . and it shall burn, and shall not be quenched." In Jer. xvii. 27, "If ye will not hearken to me to hallow the Sabbath day; . . . then will I kindle a fire in the gates of Jerusalem, and it shall devour the palaces, and it shall not be quenched." In Zephaniah i. 2, "I will utterly consume all from off the *land*, saith the Lord. I will consume man and beast: I will consume the fowls of heaven, and the fishes of the sea and the stumbling blocks with the wicked." Verse 14 says, "The great day of the Lord is at hand and hasteth greatly. . . . That day is a day of wrath, a day of trouble, of darkness and gloominess."

Now, we think that Peter and Malachi are speaking of the same day of wrath, and upon the same land. But says Peter, "the Lord is not slack concerning his promise as some men count slackness, but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." "There," says one, "does that not mean the end of the world and second coming of Christ; and do you suppose Peter made all this ado about the destruction of Jerusalem? Why, it was only an insignificant place compared with the world." I know, my friends, it was only an insignificant place, and we are apt at the present time, when reading the Scriptures, to bring everything down to ourselves when nearly everything in the Scriptures, after the first twelve chapters, relates to Israel and the Jewish people.

But, says one, "Peter was looking for new heavens and new earth, when the present passed away." I am aware that Peter expected the kingdom of God would speedily come. In his first Epistle, chap. iv. 7, he says, "The end of all things is at hand: be ye therefore sober, and watch unto prayer." V. 12, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto us." "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

Peter, in his Second Epistle, iii. 2, reminds his brethren of the words which were spoken by the Prophets, which we here give; and then the commandment of our Lord and Saviour (Jesus) by the Apostles. Now the commandment of Jesus was: "And because inquity shall abound, the love of many shall wax cold. But he that shall endure unto the end shall be saved. When ye therefore shall see the abomination of desolation, spoken of by Daniel, the Prophet, stand in the holy place, (whoso readeth, let him understand) then let them which be in Judea flee into the mountains." "For then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be. And except those days should be shortened there should no flesh be saved; but for the elect's sake those days shall be shortened," Math. xxiv. Think it not strange, brethren, as though some strange thing during this fiery trial was going to happen to you. But remember our Lord has foretold us of these things before they come to pass. Peter tells us in his Epis. ii. 3, of this same class, "whose judgment now of a long time lingereth not, and their damnation slumbereth not." Think you that Peter supposed it was two thousand years off when he wrote, and was looking down to our day, when the most terrible of all judgments was just before them? We think not.

In our next we will answer our last question: What is the present hope of the world? or, what is the promise set before us?

JACOB GRIM.

PHILADELPHIA, Oct., 1860.

LETTERS AND EXTRACTS.

FROM W. H. H. MCALLISTER.

BR. STORRS: It is the desire of Br. Lewis and some others of our friends, that I should give you some account of the Camp-meeting at Bethel, Vt. Br. Lewis must report the first of the meeting, till Friday evening, as I was not able to attend till that time. This was the first State Camp-meeting of Adventists, I believe, that has been called in this State; and the number in attendance was not as large as it will be in future; but it was estimated that on Sunday, and it was a rainy day, too, that there were fifteen hundred persons in attendance. Had it been pleasant, double that number would probably have come out. There was a good attendance through the week.

Eld. J. A. Cleavland, of Marshfield, Vt., had charge of the meeting as committee, and Eld. S. G. Matthewson, of Castleton, Vt., and J. Couch, of Concord, N. H., supplied the preaching in the latter part of the meeting. The N. H. Mission Tent was engaged for the occasion, and did good service for the evening meeting, and especially in the rain of Sunday, under the charge of Br. J. C. Shorey, of East Rochester, N. H. There was nothing worthy of special note in the preaching, except that the sermons were earnest and practical, and upon such topics as one would naturally expect at such a meeting. Br. Shorey was an invaluable assistant in the social meetings, both from his great experience and his fine musical powers. When the interest of the meeting flagged in the least, or when the sentiment required, he was ready with an appropriate verse to help. He is better than most ministers to sustain the interest in social meetings.

An organization was perfected at this meeting called the VERMONT ADVENT CHRISTIAN ASSOCIATION. The objects of the Association are the promulgation of Gospel truth; the setting in gospel order of the churches in our midst, and the saving of the perishing by all gospel means. All those who love God and wait for his Son from heaven, who are willing to co-operate for the accomplishment of the above objects, may become members of the Association. It is the intention of the Association to hold one annual meeting at some convenient place, and such other meetings as shall best subserve the cause of truth. Eld. S. G. Matthewson was chosen President; Eld. J. A. Cleavland Vice-President; Br. R. N. Stetson, of Pomfret, Secretary; Elds. S. G. Matthewson, J. A. Cleavland, and W. H. Dow, Ministerial Committee; Eld. J. A. Cleavland, Brs. James Wiswell, of Castleton, Jona. Washburn, of Bethel, W. H. H. McAllister, of St. Albans, and Wm. C. Bugbee, of Bridgewater, Camp-meeting Committee. No location has been selected for future meetings of the Association; but it is the desire of the Committee to secure a location in some central place, and fit it up as a permanent ground. It was also thought best to put a tent into the field next year, and about $135 were pledged for that purpose on the ground. There is no question but that the tent will be secured, and Br. Shorey has promised to come to Vermont next year and run it. Delegates were chosen to the General Conference at Rochester, N. Y.

We had no preaching of the Life views except what Br. Matthewson was logically forced into, in one of his sermons; and the views were not opposed at all except by the same brother, in a small portion of one sermon. There were about a dozen Life believers on the ground, including Brs. Washburn and Lewis, of the Camp-meeting Committee, Br. S. C. Castle and daughter, of Hinesburg, Br. Togert and a sister of Shelburn.

Before I went I had the assurance that I should have all the liberty I wanted; and in the absence of any of our preachers it was understood that I should speak for our friends; but when on the ground it was feared that I should mar the harmony of the meeting if I spoke untrammelled, and I would speak in no other way; yet I think if some of our preaching brethren had been there a hearing could have been obtained. As it was, there was a strong pressure for a chance for me, among those who do not believe as we do, on the ground, that it was our due as a friendly recognition; and all the feeling I had in the matter was as an officer of the Life and Advent Union. I thought that if an opportunity was given me to speak for the Life Believers, it would greatly improve the tone of feeling, and unite all Adventists in the State in support of the meetings. But there seemed to be some fear that harm would be done, and the question was not pressed. As it is, we have two members on the Committee, and one who is friendly, and thinks we ought to have had a hearing this year, and we have a promise that next year our preachers shall have a chance with the rest. I labored for this in the business meetings and in the committee, and have this promise.

Br. Cleavland seemed to think we were a little jealous, and unnecessarily so, perhaps; but I told him I wanted to know what our status was to be, for we had occupied the position of side-show long enough. I succeeded in getting the Constitution modified somewhat from the original report of the Committee.

On the whole, I think we have reason to thank God and take courage. We have enough Life Believers in the State to leaven the mass. One could tell them by their talk in social meetings, and by their looks almost. There was a disposition to hear, so far as we had opportunity to ascertain, and the tracts were thankfully received. May they not return void, but accomplish that whereunto they are sent. Of course we found prejudice and ignorance of what we believe; but I think most of those present would have given a ready ear to the truth.

One brother on the ground told me of a lady who attended the Springfield Camp-meeting, and, among others, heard Brother Storrs. She said Br. Storrs made God appear the most lovely of all.

I close this already too long letter, but I must say, in conclusion, that I am confident that good seed was sown, and it will spring up and bear fruit unto everlasting life.

Yours, for the truth.

ST. ALBANS, VT., Oct. 1, 1869.

FROM JOHN R. SCOTT.

BRO. STORRS: Enclosed is the amount of my subscription for another year. I rejoice at the bright prospect of its continuance. I have never doubted but the paper would be sustained, although it would have much to contend with in consequence of the prejudice and the limited knowledge possessed by the great portion of believers of the truths contained in the Bible. My heart is made glad as I read the letters of the brethren published in the HERALD. My memory very naturally goes back a few years when a few of the believers in Jesus and his word were put out of the church in which they were members for no other cause than that they would read the Bible and think for themselves, and talk of what they believed to be truth; and after being cast out as heathens, despised and rejected by those who were formerly known as brethren in Christ, and having no where to go to hear the word of Life, were forced, like the disciples, to meet, if not in "an upper room," one equally private to comfort, and strengthen one another; and in that room those truths were first uttered which are now embraced by the learned men of the church; and are agitating the whole Christian world. How can I help saying in the fulness of my joy, Glory be to our God for this manifestation of his love. I rejoice, Bro. Storrs, that you are to have some relief; for you have had to bear the heat and burden of the day. But you are rejoicing that God has thus far sustained you, and that you are now seeing the seed, which you have been scattering for many years, taking deep root in the hearts of believers, and bringing forth fruit to the honor and glory of our God and his Christ.

My prayer is, that God will keep you and bless you and yours.

PHILADELPHIA, Pa., Oct. 4, 1869.

G. W. EVANS, Greenfield, Mo., writes: I have been a subscriber for the HERALD OF LIFE only three months. At first the paper did not meet my expectations; but it grew better and more interesting to me; and now I do not feel as if I could do without it; it contains so many good articles from able brethren on the Life theme. I am a full believer in Life in Christ alone. I have circulated all, but the last two numbers, among the brethren; they speak well of it. If you have good tracts for gratuitous distribution, send me some; I will put them in the hands of those who will read. Yours, in hope of eternal life through Christ at his appearing and kingdom.

FROM WALTER PATTERSON.

BRO. STORRS: I suppose I am amongst some of your oldest subscribers. I do not wish to be deprived of the help I receive from the HERALD OF LIFE; so please continue it and I will try to send you something to help maintain its existence shortly.

I recently had a letter from my cousin in Scotland. I will give an extract; it will be cheering to you. He says: "Every day I live the conviction grows stronger, that to live for Jesus and make his name known among our fellow men, is the only thing worth living for; and for these convictions I feel deeply indebted to you, for your kindness in sending us the HERALD OF LIFE. Isabel and myself do enjoy its contents; and we have both come up to the point to see that every connecting link with Adam is condemned to death; that unless we are linked to Jesus by faith and walk in him we will not have a resurrection, but "remain in the congregation of the dead." Then they both unite in expressing thanks to me. It is certainly a pleasant satisfaction to know one is doing good; but shall I accept and retain their thanks? No; roll them up higher. Shall I present them to Ephraim Smith, who presented me with "Storrs' Six Sermons?" Bro. Smith sleeps in Jesus; and I think Bro. Storrs will say, Let it go back to the writer of that anonymous tract; while he in his modesty will send them to the prophets and apostles; they will lay them on the chief Corner Stone; as Jesus does all to the glory of God the Father. Then let all our thanks and gratitude ascend like grateful incense up through Christ to the throne of the Eternal; to him who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

FERGUSONVILLE, N. Y.

THOMAS BOARDMAN, Phenix, R. I., writes: I have been a reader of the HERALD OF LIFE for the past year. It has been the means of my reading the Bible. I am sorry to say, I did not read it much before; being under the impression that it taught a "fire-hell" under the charge of one great "fire-angel," to carry on the work of eternal torture to the wicked; but I never believed that, and did not wish to read such a Bible. I now find a future life is the gift of God, through a resurrection from the dead, in harmony with your views, and with nature too, as I understand it. I am only a young man, and need to learn; but I am in search of knowledge, and think the HERALD contains more than any paper I ever saw. I send $3 for its continuance. Mother says you talk just like the Apostles of Christ, and you must feel very happy. I think so too. May you live long to defend the truth. God bless you, is my prayer.

A. B. SAGE, Rockport, Mo., writes: We have settled on the Big Prairie, sixteen miles northeast from Rockport. There are four families of us, all believers in "No Life out of Christ." We do not know of any Life Believers within a hundred miles of us; yet we are looking to the Saviour for salvation, and not to man. If any of the friends of Jesus come this way, we will welcome them.

May the Master prosper you and the HERALD. Yours, in hope of eternal Life.

Note by the Editor.

We send three papers to Rockport, including one to yourself, not being clear whether you intended *yours* to be continued or not. Please inform us if we send wrong.

DR. E. PERKINS, Rome, N. Y., writes: We are much pleased with the HERALD, and thankful that your health is so good. I am in my 72d year, not very far behind you. The last four years I have grown old fast, but had hoped to see the great change without falling asleep, always trusting in the good Lord to bless us, to keep us, to be gracious unto us, causing His face to shine upon us to give us peace. I would say, for encouragement to your undertaking, there are more people examining and embracing the Life views than you have any idea of. I often meet inquirers after your success.

WM. CHAPIN, Orrington, Me., writes: I would say that our camp-meeting at Herman was a good one. Many of the '43 brethren and sisters were out to hear, strong in faith, giving glory to God for what He has done and is still doing. It seems that the Life views never had such a hold on the people before, and many were anxious to hear more. May the Great Head of the Church give to his servants that wisdom which is pure and peaceable, so that we may do His will now, that when the LIFE-GIVER comes we may participate in the reward, and have it said to us, "Well done." That will be blessed. Amen.

E. D. STONE, Boston, Mass., writes: I have no disposition to discontinue the HERALD OF LIFE, and send you $5 for two copies. To me, it is a great light shining in a dark place. I believe this truth, as advocated in the HERALD, is growing in interest, and I hope it will continue to do so till He whose right it is shall come to reign. Then we shall see eye to eye, and know Him who now is invisible, and who only hath immortality. Your brother, looking for the great King.

JOSEPH LACIAR, Mauch Chunk, Pa., sends his pledge of $50, and writes: I rejoice that the prospects are good for another year. May the Lord strengthen the hearts of all who feel an interest in His glorious cause. Though we may appear insignificant to some, we can all do something in proclaiming the Life views that will encourage the work and those who are engaged in it.

L. F. MOORE, Somersville, Conn., writes: I have visited Square Pond, and send you a new subscriber. "Uncle Bill Slater," as they call him, in that place, said, "Tell Br. Storrs that Br. Slater is as firm as a mountain—he can't be moved, and do not be discouraged, for this glorious doctrine must be preached in the Square Pond." It has, for the present, been shut out, but Br. Slater is the owner of the house, and gives the use of it. He has offered to pay for the paper for any one who will read it, and is soon going to work to see how many will take it. The leaven is working, and you may expect more subscribers soon.

A. L. HOUGHTON, Forida, Mass, writes: I am happy to see how well the HERALD is sustained. May it ever go on in its path of good. There is some strong prejudice manifested against our views in this place; but still truth is advancing, and they are obliged to give way on many points. It is strange to me that men who read the Bible will cling to the tradition of inherent immortality, instead of taking the truth of Life future only to those in Christ. But let us pray that the scales may fall from their eyes and they be brought to see things in their true light.

JAMES W. SMITH, Chester, Pa., writes: I am poor indeed; but please do me the favor to keep my name on your list, and I will try soon to send a little money. I am quite rejoiced to see the paper is to be sustained; but I am sorry to hear that Br. L. C. Thorne is sick. I sincerely hope that he may soon recover. I hope the Lord will have compassion on us all at this time, and not allow any of our chief friends to be removed when they are so much needed.

Yours, in hope of eternal life in Jesus Christ.

OBITUARY.

Died in Moretown, Vt., Sept. 4, FRANCIS MERTON, youngest son of N. S. and LOUISA BOWMAN, aged two years and eight months.

There's a vacant place at the table,
A little empty chair,
A fair little face is missing,
Little Frankie is not there.

Two little feet are resting
That pattered o'er the floor;
Two little hands lie listless
That played around the door.

There's grief within the household;
A gloom that's like a pall,
Is resting on those parent's hearts,
But death minds not at all.

And brothers, too, and sisters,
Are mourning them to-day;
For the "pet" among their number
Cruel death has torn away.

But Oh! the Saviour's coming
To take His throne and reign;
And then the loved one sleeping
He'll bring to them again.

D. J. VARNEY.

BUSINESS DEPARTMENT.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—F. Winans, John Gladding 3d, Dr. J. Lewis, C. W. Plyer, George Flint, Levi H. Richardson, Miss G. Spencer, R. L. Johnstone, S. F. Bradley, R. C. Campbell.

TWO DOLLARS EACH FROM—Jonathan T. Moore. R. F. Harrison, Rev. C. T. Berry, Mrs. Z. C. Crane, also Mrs. Crane for four three months subscribers, A. G. Baldwin, C. H. Baldwin, B. Harrison, Jacob Hallam, Geo. W. Pearson, John W. Low, Edward Perkins, Philip Bishop, Robert Steel, Eli Hubbard, Wickliff M. Baldwin, Nathaniel Chase, Wm. Lucas, Albert E. Spencer, Erastns A. Whitford, Thomas A. Spencer, Everett J. Wood, R. B. Mills, C. W. Potter, I. H. Elliott, Wm. Slater, A. Guthrie, W. B. Dodge, Hugh Allshouse, A. L. Houghton, G. W. Sherman, Geo. Busby, Miss M. F. Lewis, Geo. W. Wiggin, Theo. Hanford, Vincent J. Dickerson, Geo. G. Dominick, John Elderkin, E. M. Curtis, John S. Rodgers, Wm. Chapman, F. St. Amant, Adam Hare, John R. Scott, Mrs. Fanny Calhoun, S. Royse.

THREE DOLLARS EACH FROM—H. Finn, "A Sister," on pledge, John Marsh, Geo. W. Allshouse, Peter Banta, Richard Brigeman, Mrs. Brewster, John T. Fairfield,

FIVE DOLLARS FROM EACH—Wm. Montgomery, Sarah Grigg, Israel Putnam, Piere Mott, Margaret Robinson, A. J. Wilson, Henry Beatty, E. D. Stone, Geo. D. Banta, Wm. Floyd, Mrs. Elizabeth Mass.

VARIOUS SUMS—"A Sister," $10; Thomas Wallace, $10; Thomas Scott, $10; Henry H. Tyson, $10; John Harris, $2 50; A. B. Sage, $7; Jacob Grim, $100; Mrs. Rebecca C. Grim, $12; Carrie Grim, $5; and Mrs. Susan Grim McFarland, $5; all on their pledges, A. G. Merwin, $4; Daniel Westervelt, $4; Joseph Laciar, $50 on pledge; Dr. B. B. Schenck, $2 50; Thomas Thornton, $10; Wm. Roworth, $15; Daniel Parsons, $4; "H. Deacon" paid for thirty-nine three month's subscribers, $19 50.

PARCELS SENT SINCE LAST ISSUE.

Mrs. Polly Eastman	by mail.
Miles Clark	"
Prof. J. F. Huber	express.
E. J. Johnson	by mail.
Wm. W. L'Hommedieu	"
Henry Lees	"
Dr. E. Perkins	"
Addie Bickford	"
Esther Lewis	"
Thomas Scott	"
Mrs. H. Hall	"
M. M. Eastman	"
E. T. Dean	"
Piere Mott	"
John Marsh	"
Joseph Laciar	"
A. J. Wilson, (two parcels)	"
Henry Beatty	"

TO CORRESPONDENTS.

A. J. WILSON.—Is Mrs. A. Wilson to have the credit of the money sent, or is it designed to pay for a paper to your *own* address?

EMELINE WOOD.—The money was received, and is credited on our books.

JOSEPH LACIAR.—We have no charge for the tracts previously sent.

A Little While.

"A little while," our Lord shall come,
And we shall wander here no more;
He'll take us to our Father's home,
Where he has for us gone before—
To dwell with him, to see his face,
And sing the glories of his grace.

"A little while,"—he'll come again:
Let us the precious hours redeem;
Our only grief, to give him pain,
Our joy, to serve and and follow him.
Watching and ready may we be,
As those that long their Lord to see.

"A little while,"—'twill soon be past;
Why should we shun the promised cross?
Oh, let us in his footsteps haste,
Counting for him all else but loss:
For how will recompense his smile
The sufferings of this "little while!"

"A little while,"—come, Saviour, come!
For thee thy bride has tarried long;
Take thy poor wearied pilgrims home,
To sing the new eternal song—
To see thy glory, and to be
In everything conformed to thee!

—*Selected by* Aunt Louisa.

Confession of the King.

A great number of Englishmen—dukes, earls, barons, merchants, mechanics, and peasants—were at one time out of harmony with the existing rule, and looking for another monarch in whose divine right they believed most devoutly.

Their position was false and dangerous, the claims of their saintly hero to the throne were very questionable, and the grace and glory with which they invested him purely imaginary. But still the worship was profound, and the aspiration fervent; they nourished an intense though an unholy and devouring fire, by speaking to each other of the grand time, when *the king would have his own again.*

We would have a better standing, a loftier hope, which nourishes a finer fire and a nobler enthusiasm; for the King, whose presence we desire, has in his person and character all the elements and attributes which are beautiful or sublime, which are saintly, heroic, or God-like. The righteousness of his claim to the throne is beyond controversy, and the power in reserve for enforcing such claim beyond all limits.

The present visible kingdom is the kingdom of darkness, where the god of this world bears rule. Men do not perceive this, because there is a *veil* spread over *all nations.* It is, however, the dread and sober certainty; the purple, gold, and linen, the diplomacy, war and commerce, the art, science, and philosophy, the power, majesty, and glory, are all at present of the world, and of that evil spirit, who rules for a season its destinies.

But "there is another King, one Jesus," supposed by some to be dead in a "lone Syrian town," affirmed by others to be alive, yea, Prince of Life, righteous claimant of David's throne, and true Lord of all thrones, forces, and dominions. We are among those who believe in the ringing words which peal so clear, so audible, so solemn, and so inspiring, through the halls of time, and the abyss of eternity, "Fear not; I am he that liveth, and was dead; and, behold, I am alive for evermore, amen; and have the keys of hell and of death."

A rapid glance at a few passages in which the King was confessed, may occupy us profitably for a season. "Now when Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. ii. 1, 2.) The wise men were Gentiles. Their insight and their journey growing out of it indicated that the King whom they came to reverence, though born King of the Jews, would have a dominion wiser than Palestine, and gather under the wings of his regality princes and subjects with other blood than Hebrew. We get a glimpse of the comprehensiveness of the salvation provided, and the breadth of the descending empire, and the glory of the golden gates of the true holy city, beginning to shine forth. While the entranced shepherds, amid celestial radiance and song, receive with gladness the new-born King—on the Jewish side—the wise men receive him as representatives of Gentilism. We see the walls of partition falling down, and a new temple rising where men of all races and languages may worship with one consent the Ancient of days, and the Father of all spirits.

The wise men were astrologers. The knowledge of the period, though wonderfully various, and far more inspiring than the present, had not assumed methodic or scientific shape. It cannot, however, be reasonably questioned, that the prevalent faith of that time, that all fields of information had connections with the mystical and the spiritual, gave grace and glory, charm and rapture, to the study of plants or stars, which we miss in modern days.

While the magi were busy in their sublime work of midnight meditation, travelling on wings of wonder and ecstacy among the countless worlds of light, there shines forth a new luminary. The calculations of Ideler and Kepler render it probable that in connection with the conjunction of Jupiter and Saturn, a new star was actually visible to observing eyes, about the time of our Lord's birth.

But it matters little. We could perhaps as easily prove that there was a natural eclipse when our Lord was crucified. It seems to me we are in a region where Kepler and and Newton have no more light than the rest of us, unless the insight of the spirit be deeper. The new star belongs to spiritual astronomy. Whether it burn out, or shine in some higher heavens, or whither it may be wandering, we cannot tell. The star is gone, but the Lord remains, in undiminished brightness. He is Lord of all the stars; all things were made by him, all things were made for him, and in him all things consist, or stand together.

After our Lord had fed the Jewish people by miracle, which revealed creative power, they wanted to take him by force and *make* him a king. But he departed and hid himself. He would not be *made* a king; he was a *born* one. "Where is he that is born King of the Jews?" It is easy to clothe a person with Tyrian purple, to give him a throne of gold blazing with precious stones, to blow trumpets before him in solemn and imposing procession. But it is no easy matter to find royalty in the spirit. In the last bad days of the Roman empire, the throne was several times sold to the highest bidder by the degenerate prætorian guards; but the wretches who bought the name were never kings, for they could buy no inward glory, and there was no regnancy of soul to shine forth in outward majesty.

Strauss, and others among the devil's advocates, have urged that it was wrong to enlist fiction in the cause of truth, to make astrology subservient to Christianity. This is passing strange. What would become of the world, if all its moral scenery and circumstances were not continually made subservient to something higher? The birds of prey consume the carrion, the scavengers remove the uncleanness. Sennacherib may blaspheme, and Pilate sneer, and Julian fling dust in the air, but all are in some way laborers for God. The most tremendous crime of Jerusalem and its rulers opens a fountain of life, and the saintly blood of martyrs running in rivers nourishes the church.

It seems to be one of the laws of human nature, that love shall be testified by gifts. The law has operated in all ages, in all places, and among all races of mankind. Each true man can speak of some dear one for whom, or to whom, he would give his heart and his life. If power were equal to good-will, whither would we not wander to find things rare and costly for the beloved one? The secret treasures of the deep, the shells and jewels from Indian shores, the silk in purple of Tyre, the gold and rubies from the mine, would all be gathered and laid down in secret joy at the feet of the beloved one. The same powerful love, with like spontaneity, works in the higher and deeper region, and the magians were under its inspiring potency. It was equally made manifest in the journey and the offering. Owing to the immense distance, and the nature of the roads in the remote east, such a pilgrimage was no slight matter. It has been considered probable that they began their journey about the time of the conception of our Lord, and only arrived at Bethlehem to find the young child lying by his mother. But no distance, or danger in the path, or weariness of the flesh, could daunt the eastern travellers. It was not scientific ardor, or political interest. Victorious love was there, and so they gather the richest things which their country could produce, and resolutely travel on laden with their treasures; for the service is one of love, profound and absorbing, and all labor is sweetened on the road, and rewarded at the end with fulness of content.

We need not be discouraged if we have no frankincense or gold, or anything very costly or glorious, to bring into the service of the Lord. The poorest can bring their whole nature, body, soul, and spirit, and what richer offering can be presented? Only let us feel, whatever our circumstances may be, that all we are, and all we have, are his. Give him freely in love, being, property, and time, and receive his fulness in return.

The offering of the wise men was homage rendered to a king. Such homage was customary among the people of the earth when they drew near to a sovereign power, and so the magians testified their allegiance to a monarch high above all the kings and princes of the earth. It was predicted, "He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." The wise men knew that he was born King of the Jews, and he himself, when he witnessed his good confession before Pontius Pilate, acknowledged that such monarchy was his. It is indeed true, and precious truth, that the rule of Christ begins in the inward man; he lays the deep foundations of his sublime kingdom in willing, human souls; but it is equally true, that his empire would be wanting in one essential point, if it failed in subordinating to itself the external world, and becoming finally realized in the glory of perfect transfiuration and visible dominion.

It is quite possible that there was more in the nature of the offering than the worshippers were able to perceive. The informing and guiding Spirit of God was in the matter from first to last. In the composition of the holy anointing oil, pure myrrh was the principle ingredient. With that holy oil, the tabernacle, the ark of the testimony, the table and all the vessels, the altar, the laver, the priest, and all his helpers, were to be anointed, that all might be sanctified as most holy. Frankincense, pure, was the chief ingredient in that confection, which was beaten into ashes or powder, and which, from the altar of incense, rose up in clouds morning and evening, as prayer and worship would arise on prevailing wings, in a nobler dispensation. As to gold, we find that almost everything about the mercy-seat was made of pure gold. "And he made the mercy-seat of pure gold;" "and he made two cherubims of gold, beaten out of one piece, made he them, on the two ends of the mercy-seat. These golden cherubims spread out their wings on high and covered over the mercy-seat, with their faces one toward another, and both gazing down toward the mercy-seat." (Ex. xxxvi.) The church in Laodicea is counselled to buy of the Lord pure gold, tried by fire, that she may have the true riches. The streets of the Holy City is to be pure gold. It seems from these and kindred passages that gold, in the natural world, symbolizes *truth* in the spiritual. All the glorious work of pure gold in the ancient time anticipated Him who was truth absolute and truth essential, and to hold fast the truth as it is in Jesus is the crowning glory of man.

If, then, we consider gold as symbolizing *truth,* frankincense as representing *worship,* and myrrh as setting forth *holiness,* we catch the living spirit of the transaction. The magians were led by the Spirit of God to present an acceptable and significant offering before the Great King. Into a world where the murderer of human souls was deceiving by his corrupting lies the Great One had come, who was himself *truth*—divine, perfect, unchangeable; who would give himself as the food of famishing humanity, that the new life might ascend on triumphal wings of *worship* to the throne of God, and flow out in the beauty of *holiness* before men.

We have another remarkable confession of the King on record in the first chapter of John. "Jesus saw Nathaniel coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile. Nathaniel saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathaniel answered and said unto him, Rabbi, thou art the Son of God, thou art the King of Israel!" In reply to this explicit and solemn confession, the promise is made by the Lord, "Verily, verily I say unto you, hereafter, ye shall see heaven open and the angels of God ascending and descending upon the Son of Man." The men of *guile* in the midst of opulent revelation of power and goodness were inclined to give Satan the honor, though a little more thought and a little less wickedness, would have shown them that the Anarch, the spirit of evil, would surely not shake his own kingdom, and cast out his own retainers. But the man without *guile* has eyes for the signet ring of the King—for the sign manual of the Lord—a scintillation of evidence is sufficient to flash conviction into his open heart. "Thou art the Son of God, thou art the King of Israel." We are irresistibly led back to the memorable vision of the patriarch Jacob. He lighted on a certain place and tarried there all night, because the sun was set, and took the stones of that place for pillows, and lay down to sleep. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold the angels of God, ascending and descending on it." (Gen. xxviii.) After the patriarch awoke he exclaimed reverentially, "Surely the Lord is in this place, and I knew it not." "How dreadful is this place, this is none other than the house of God, and this the gate of heaven." We are better pleased now with pillows of down or feathers, but some of us would be willing to try the stones, if in compensation we could have visions so glorious. It was quite time for Jacob to learn that God was in *all* places, and that the connection between heaven and earth was certain and well established. Man in league with the evil spirit had done his utmost to destroy such connexion, but God in the promise of the life-restorer had reserved the earth unto mercy. But we reach the true Jacob's ladder when we come to the Life indeed made manifest in visible glory. As Son of God he touches heaven, which is his native place, for he was in glory with the Father before the worlds were; as King of Israel he touched the earth which will be his territory when he *cometh to reign.* Then and not till then shall we see the angels of God ascending and descending upon the Son of Man. He is the one who substantially unites heaven and earth with golden chains, and brings the divine and the human into rich and indissoluble union.

As the chestnut tree is wrapped up in the nut, or the oak tree in the acorn, so all offices were wrapped up in our Lord when on earth. A man might say with the nut in his hand, potentially this is a magnificent chestnut tree, but it wants development by contact with sun and soil, and all the auxiliary ordinances of nature. In regard to Jesus, the Anointed, or Christed, there were comprehended the prophetic, the priestly, and the kingly functions to be successively developed. It is true, an objector might say, was there not royalty revealed in the stupendous works of the Lord, in the very splendor of power, and in the perfectness of beneficence? And was his sacrifice not at least a priestly work, and even the intercessory prayer, in which he held up the apostles, and in them, all Christian humanity, before the throne of God? All this may be granted, and yet it remains in substance true, that the offices were to have successive development, to be unfolded in fine stages. He was revealed as a Prophet or Teacher in Judæa, and his great works were mainly to show forth his authority to expound. He could not have been a Priest had he remained on the earth, for there were priests who offered sacrifice according to the law. He has had development as a Priest at God's right hand by the golden altar, pleading the value of his own most precious blood.

He will be revealed as a King, when he bows the heavens and comes down, when we see him as he is, with his eyes like lamps of fire, and many crowns on his head. There is a blessed and only Potentate, King of kings, and Lord of lords, and the time comes for the revelation of his august power and his eternal glory.

Oh, how we yearn and long for the brightness of his appearing! "For our life is hid with Christ in God; and when he who is our life shall appear, then shall we also appear with him in glory."

Come, Lord, for darkness gathers round us, which like that of Egypt may be felt. The supreme leaders of human thought are all drifting into godless regions, where there is neither light nor life. The Church visible has no sublime unity, but is a discordant rabble of warring sects, not much above the world in either faith or holiness.

Anointed and holy One! descend in thy chariot of light and power, revealing that kingdom for which we continually pray.—*The Rainbow.*

Israel's Future.

The American press have seized upon the idea started in the "Messenger" a fortnight ago, attributing to the Suez Canal additional importance in view of the probable consequences upon Palestine, as a suggestion of striking significance, and we recur to the subject with a desire to consider it in its varied phases.

The proposed inauguration, on the 7th of November, will be an occurrence of international interest. The eyes of the civilized world are upon that little connecting link between the Mediterranean and Red Seas, and imperial combinations are on foot to divert the trade there concentrating into the channels which England and France respectively seek to control. Palestine appears to be regarded as of such slight consequence in this connection, as in all other relations, save those of archæological concern, that its claims to consideration have been entirely overlooked.

The contests of the Middle Ages between the Christian and Saracen forces looked to the possession of the Holy Sepulchre; Napoleon exulted in his memorable campaign under the shadow of the Pyramids as the most brilliant epoch in his military career. It would seem that here is to be the theatre of another conflict; the grand victory of peace is to be won on the field once stained by the blood of avenging hosts. "The swords are to be beaten into ploughshares."

What are the Israelites to hope from this great triumph of patient skill, and this international strife for the mastery? The projector of the Suez Canal, M. Lessens, lately addressed the company at its Paris office, demonstrating the extraordinary commercial success of the work, and predicted that the receipts would be limited during the ensuing year, simply by the means of transportation, and that the facilities would speedily be multiplied so as to realize the most sanguine expectations. There can be no doubt that Palestine will sympathize with the regeneration of Egypt, and that the seaports of the Holy Land will be transformed again into busy marts, and the products of the soil be sent forth in their ancient abundance in exchange for the commodities of distant countries.

The beautiful and memorable words of the prophet Isaiah cannot be forgotten by the Israelites to-day, however light the yearning for their immediate fulfilment:

> Fear not, for I am with thee. I will bring thy seed from the East and gather them from the West; I will say to the North give up, and to the South keep not back; bring my sons from far, my daughters from the extremity of the earth." "Ye are my witnesses; I will work, and who shall hinder it?" "Thus saith the Eternal, who maketh a way in the sea and a path in the mighty waters. . . . Behold, I will do a new thing. Now it shall spring forth, shall ye not know it? I will even make a way in the desert and waters in a waste." "Thy children shall make haste; thy destroyers and they that make thee waste shall go forth from thee. Lift up thine eyes about and behold: all these gather themselves together and come to thee. For thy ruins and thy desolate places, they shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. . . . Thus saith the Eternal God: Behold I will lift up my hand to nations and raise my standard to peoples; and they shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders. And kings shall be thy nursing fathers and princesses thy nursing mothers; they shall prostrate themselves to thee with their face toward the earth and lick up the dust of thy feet, and thou shalt know that I am the Eternal; for they shall not be ashamed that wait for me.

Equally significant is the glorious prophecy of Ezekiel:

> Thus saith the Lord—Although I have cast them far off among the nations, and although I have scattered them in the countries, yet I will be to them as a minor sanctuary in the countries where they have come. Therefore, thus saith the Lord; I will even gather you from the people and assemble you out of the countries where you have been scattered, and I will give you the land of Israel; and they shall come thither, and they shall remove all the detestable things thereof, and all the abominations thereof from thence; and I will give them one heart, and I will put a new spirit within them.

The language of the prophecies is explicit—the confidence of Israel in their fulfilment is almost universal. Our uncertainty as to the time implies no doubt as to the ultimate realization of these hopes.

The rehabilitation of Palestine, the commencement of commercial relations with the world at large, will once more introduce as a momentous question "the right to the Holy Sepulchre," involving the right to the government of the Holy Land. But the decision will not depend on the arbitrament of helmeted knights, wild enthusiasts or the indomitable Guard. The weapons of peace will be wielded and the reopening of commercial activity in and about Jerusalem will be the manifestation of this great change.

Will the Israelites consent to return to Palestine?

That remains to be determined. It is not unreasonable, though, to anticipate that when this field for business activity actually presents itself there will be thousands of Hebrew pioneers to avail themselves of the prospect.

There are hundreds of thousands whose love and attachment for the Holy Land time has not dimmed, who will embrace with avidity the opportunity of emigration. Their condition as individuals and as communities would be materially bettered.—*Jewish Messenger.*

Every uncommon evil is the trumpet of God, blown in that place where it comes, that the people may take warning.

Children's Department.

True Stories, No. 2.

FOR OUR LITTLE ONES, BY SISTER MARIA.

Permit me to tell you one more story about "Ria"; for if my stories are to be true ones, they must be about some one with whom I am acquainted.

Ria lived in Canada. Don't shiver, now; for that country isn't half so cold as reported to be. Don't turn pale, either, because bears and Indians are not very plenty there now. I am not going to tell you of wild animals, or tomahawks; but of something *so* sweet. Only think of the great forest of maples that surrounded her father's house. Within half a mile they had builded a shanty, or surgar house, where they boiled sap and made it into sugar.

One noon-time Ria's brothers started for the "sugar place," and she asked to go too. But it was a cold April day, and her mother told her she must not go. Her shoes and stockings were off, her brothers were going, the sweet sugar was so tempting—alas! Ria disregarded her mother's command, and followed after the three brothers.

In vain they urged her to go back. At last they thought to frighten her back by *running away* from her. But on she trudged, though but three years of age; on, down by the swift waters, away under the long hill and dark woods that hid home from view. Alas! She had wandered too far away, and could not find home or the path to it. All the afternoon she wandered, calling in vain for some one to guide her home. Hungry, and almost perished with cold, she fell asleep. At night the boys hastened home, and with the first breath inquired, "Where's Ria?" They felt a little guilty for running away from her. "Where's Ria?" went from lip to lip, and brothers, sisters and neighbors hasten to find her. Barn and brook, house and shed are searched in vain. At last a neighbor mounts an old superannuated war-horse, and with horn to his mouth goes to the village, crying, "child lost!" His horn and confusion reminded the old horse of war times, rnd made her frisk as a colt. After borrowing lanterns from the stores, nearly every male in the village started to look for the lost girl. Torches and lanterns were so numerous that the villagers said "the farm looked like a great blaze of fire."

The field was searched and re-searched, and the multitude moved on, determined to search it no longer, but to look in the opposite field. A little insignificant dog had, all the evening, followed the men, whining and wagging his tail—now trotting before them, then whining by their side. When they were about to quit the field, doggie whined piteously. At last one of the men resolved to follow the dog and see what he wanted. To his great joy he was led directly to the lost girl. She was quietly sleeping, on her face behind an old black stump, and when they took her up, her first words were, "put me in ma's bed!"

Barefooted, bareheaded, no wonder the little girl took a severe cold. From that day to this she has been a great sufferer. Not once has she breathed a free natural breath since that night, and until fifteen years old life was a burden. Asthma, that distressing disease, has followed her all the days of her life. She always has hungered and thirsted for knowledge; but poor health has prevented her from being of much use in the world. Even now, her best days are spent in pain, consumption sometimes threatening her. It is not likely that lungs that have been so oppressed for twenty-six years can be very strong now. But, children, she often has exhorted little ones to obey their parents.

Love for Mother and Jesus.

A little boy once had a canary bird which he loved very much. His mother was taken ill, and the singing of the pretty bird gave her great annoyance in her weakness. The boy was told by her that his little bird gave her great pain by its singing. He went at once and gave the bird away to his cousin, and then came home and told his mother that the canary would disturb her no more, for he had given it to his cousin.

"But did you not love it very much?" said the mother to him; "how could you part with it?"

"It is true I loved the bird, mother," he replied, "but I love you much more. I could not really love anything that gave you pain."

Now, you must love God as this little boy loved his mother, more than you love anything else; and also everything that grieves him you must give up, however much you may like it.

"You love me," said a mother to her little child, as she leaned over her in her bed, "don't you?"

"Yes," said the half sleeping child, "but I love God much more."

So we are to love parents, brothers, sisters and friends, and everything that God has made; but we must love him much more, *supremely,* with all our heart.

BOOKS AND PAMPHLETS

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On all Books and Pamphlets sent by mail, the postage has to be *prepaid.*

SIX SERMONS

On the Inquiry—*Is there Immortality in Sin and Suffering?* To which is added a Sermon on Christ the Life Giver, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidelity. This work contains double the amount of matter of the original Six Sermons. *Price,* in paper covers, 30 cents. Postage, 4 cts.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made fifteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER,

Or, Man in Death; and the Hope for a Future Life. A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "Spiritualism," which is really animalism. *Price,* 20 cents; postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD,

Or, the Righteous only will Live Again. By Geo. Storrs. *Price,* 20 cents; postage, 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.

This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the *Herald of Life.* Price, $1; postage, 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death 3. Who will live again? These questions are taken taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.

Immortality. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by George Storrs. *Price,* in pamphlet, 30 cents; postage, 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures." The first of these appeared in "The New Englander" of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

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In this work the true teachings of the Bible is manifested, showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. *Price,* bound, $1; postage 16 cents. In paper covers, 70 cents; postage 6 cents.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, OCTOBER 13, 1869. VOLUME VII.—NUMBER 2. WHOLE NUMBER 288.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ*;" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

THE MODERN PARADOX.

BR. STORRS: I enclose a few ideas, which, if you see fit, may be published for the readers of the HERALD. I have lately embraced the Scriptural view of life in Christ (through whom I am at an agreement with God and his law), and am disposed to proclaim the truth. Your brother in Christ,

ALFRED H. CLEAVFS.

BOSTON, MASS., Oct. 1, 1869.

THERE is no objection, that we are aware of, to employing terms not found in the Scriptures, in expressing scriptural ideas; but when the atonement is spoken of as unconditional, we think the objection remains with the idea itself; while if the atonement be divided or two-fold in its nature, as some have asserted, we suggest that it be appropriately called the compulsory, or coercive atonement, or the inexorable reconciliation; since men are made to be at peace with God, even though they will to be otherwise. A paradox, indeed!

It is generally conceded that the Scriptures represent Adam as capable, originally, of benefitting, or injuring the race, as a result of his action. The privileges resting upon him were of a chartered or patent nature, to be retained upon condition; failing to observe the condition, he forfeited these Divine favors; his posterity, as a result of his action, partake of his loss in a manner similar to that observed in the children of a disinherited nobleman. Adam was taken from the ground; placed in the garden; failed, and was driven thence to the ground, from whence he was taken. His posterity as a result are of "the earth earthy;" "without God, and without hope in the world."

We think the exposition of our loss in Adam and gain in Christ, which secures an unconditional restoration in the latter, of what we lost in the former, while at the same time it fails to mention, among our losses, the right to the "Tree of Life," together with the privilege of dressing and keeping the garden of Eden, is very superficial at best.

Circumstances alter cases! That which at first affects us as a consequence (upon our coming to years of knowledge and transgressing law), may affect us as a penalty; see Ezek. xviii. 18. "As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall *die* in his iniquity." Here we have an express statement of cause and effect; effectually disproving the idea maintained by some, that the 26th verse of the same chapter teaches, that, for dying in his iniquity a man shall die again; for they have even quoted the first word of verse 27, to prove this conclusion.

So a persistent practice of sin, with a knowledge of law, together with a provision for obedience to that law, provided in Christ, (accomplished through faith in him) is the best evidence of consent to sin; so, that in imputing their sin to them (the wicked), God will be clear when he speaks, and just when he judges." "For knowing the judgment of God, that they which commit such things are worthy of death;" if they have pleasure in them, and those that do such things, they really consent to sin, and virtually convert their calamity into punishment. The doctrine which charges God with imputing Adam's sin to his children, in a sense which makss them guilty without their consent, is opposed to every principle of justice and mercy; while the theory that God transmits evil, in the form of an essence, from Adam to the race, makes God the author of sin, at the same time establishing the report that all evil is good.

Guilt with respect to an individual, is connected with blameworthiness on his part; which implies law violated, necessitating freedom of will, with knowledge on the part of the offender; for where there is no law revealed, sin is not imputed. Infants and imbeciles may be treated as sovereign power dictates, seeing they have no voice in their condition; but the mission of Christ is to personal offenders; "he came not to call the righteous, but sinners to repentance." By wilfully sinning we become a party to the Adamic failure, by consent, choosing death rather than life. Christ is not the minister of sin, neither does he excuse it, for "without the shedding of blood there is no remission of sin;" but he dies that actual sinners, being in him by faith, may partake of his death, (for, "as many as are baptized into Christ, are baptized into his death") that, being reconciled to God by his death, we may be saved by his life; and of a truth exclaim, "because he lives we shall live also." Thousands have left the Saviour in Joseph's tomb to seek another Jesus; infidels have talked of the claims of nature; others have preached of death and glory, until the resurrection has become a sort of theological spare wheel; but when the disciples left the tomb they lost their hope, to be begotten again, only by a resurrection of Jesus from the dead.

The commercial view of the atonement, which looks upon the reconciliation connected with Christ's death as justifying all men to live again, is foreign to the teaching of the Bible. The death of Christ does not finish the work, nor secure a resurrection of the dead; "for if Christ be not raised, your faith is in vain; ye are yet in your sins." "But now is Christ risen from the dead, and become the first fruits of them that slept;" and "because he lives, we shall live also."

While the broad grant of redemption extends to the whole world, it is based upon condition, and becomes an actual benefit alone to those who exercise faith in Christ.

A. H. CLEAVES.

DEATH BED EXPERIENCE.

BY L. C. THORNE.

VERY many, even Christian people, fall into the error, it seems to us, of attaching undue importance to the manner in which death is met—whether the mind in that trying hour is clear and confident, or whether gloomy and questioning. There is little doubt that God sometimes favors his death-stricken children with bright conceptions of future glory—foretastes of what will be enjoyed in the kingdom of God, but we believe that what very generally passes for these are nearly always wholly attributable to the peculiar physical condition of the subject. It happens that when these so-called visions, that are regarded as evidences of extraordinarily triumphant death, are had, they always accord with the individual's notions respecting the future. For instance, they who believe that at death a part of them, called the soul, the assumed real person, is taken up to heaven, they see angels waiting or coming to bear them in triumph to the celestial city; they who have learned that the earth is to be the inheritance of the saints see some of the beauties and glories of the renewed earth; the Indian sees his happy hunting grounds, etc. On the other hand, the dying sinner, who believes in a hell of never-ending torments, sees the confusion and darkness and dispair of that cursed abode. Hence, what is thus in fancy seen, its character always corresponding to the person's faith, affords no proof that it either exists or will exist.

By a not unnatural association in the common mind of suffering with death the act of dying is generally supposed to necessarily involve violence and suffering, hence the frequent use of the expressions, "pangs of death," and "last struggle." However painful the fatal disease, there are excellent reasons for believing that a short period preceding death is one of quietness and freedom from pain. That insensibility supervenes, as life approaches extinction, is shown by the subject's disposition to repose, a condition which precludes the idea of suffering. It doubtless often occurs that when pain has ceased, and the much dreaded hour has brought ease and comparative comfort, a happy feeling ensues, and this is eagerly siezed upon by tearful friends as evidence of spiritual triumph in death. Said the celebrated William Hunter, during his last moments, "If I had strength enough to hold a pen, I would write, how easy and delightful it is to die." Louis XIV is recorded to have exclaimed with his last breath: "I thought dying had been more difficult." "If this be dying, it is a pleasant thing to die," has been substantially uttered by many a dying person who cared little or nothing for religion.—Montaigne, in one of his essays, gives an account of an accident to himself from the effect of which he was thought be dying. On being restored, however, he says, "Methought my life only hung upon my lips; and I shut my eyes to help to thrust it out, and took a pleasure in languishing and letting myself go.

But such experiences are not always had, and it not unfrequently happens that the disease so operates as to produce dullness and stupor and dark forebodings even in cases of persons of the largest religious experience and spiritual development.

How did he die? or, how did she die? is frequently among the first questions asked upon hearing of the death of a friend; as though that settled the matter.

How did he *live?* is a question of infinitely greater importance. All through life, people are, by their own actions, determining their future condition, and though it *sometimes* occurs that sinners are converted upon their death bed, yet we nevertheless think that instances of genuine, saving conversion, under such circumstances, are rare indeed. Suppose a man of eminent piety should be afflicted with a disease that so affected him as to produce feelings of uncertainty and doubt respecting his salvation; what reasonable person would attach any importance to the circumstance of his doubting condition? The opposite is sometimes with dying sinners. Prayer and hymn-singing, operating in conjunction with physical debility, are well calculated to produce in some minds feelings of a nature quite liable to impress the subject with the idea of conversion and forgiveness; an impression little more likely to be well founded and real, when at such times made, than is the *danger* to the pious man in the case supposed. The indwelling of the Holy Spirit, and consequent development of a spiritual nature are set forth in the gospel message as conditions precedent to salvation; and these are not the work of a moment. They who "put on Christ" and live in holiness, live to God, will have their names written in the "book of life" ere any death bed experience is had.

When soldiers of the cross have *unto the end* waged a valiant warfare, and lived a life of faith and trust, they have, we are well aware, little to recommend them to that measure of divine goodness and love and mercy that offers eternal life, but they have at least conformed to the conditions of salvation; and these conditions are so simple, so easily complied with, that when we contemplate the wonderful sacrifices and sufferings of Jesus, what shameful abuses and insults he meekly bore, what ignomy he patiently endured, and all for others; when we think how his people have been agonized and persecuted, but have labored in defiance of all that they might bear aloft the bright banner of our dear, glorified Redeemer, we confess to a feeling that we would well nigh as soon not have eternal life as take it upon the easy terms so many fain would get it, since thus with it must come the ever attending reflection that, while others did so much for Christ, we did our all against him and his glorious cause, until disease laid its heavy hand upon us and snatched us from our wicked work only to give us over to death. No, no; it is not religion obtained upon a death bed that we want, nor yet that which is idolized under the appellation of "triumphant death." These are not what the church, the cause of truth and righteousness need in order to their extension, but a religion for *life.* A religion that will lead us to consecrate all our energies to God's service, and to long for more to thus direct. A religion that will enable us to forget self in whatever the glory of God and of Christ is gained at, and that in all our studies of truth will make us "let God be true" though every man be wrong. Then will truth triumph. Then will not reproach be brought upon Christianity by heartless self-seeking professors, but error will be cast down, truth exalted, and Christ "be magnified, whether it be by life or by death."

BLOOMFIELD, N. J., October, 1869.

THE RESURRECTION STATE.

"How are the dead raised up? and with what body do they come?"—1 Cor. xv. 35.

THIS has ever been a question of great importance and interest to those who believe in a resurrection of the dead, and a query in the minds of those who doubt there being a resurrection. If the dead are to be raised, how is it to be done? The body that is laid in the grave returns to dust, and now with what body shall they come? Will they cease to be flesh, and become spirit, as some affirm? Will they be spirit beings that can enter closed rooms without opening the doors, as it is said Jesus did when he appeared in the midst of his disciples? If this be their nature, why not have a little more faith in their immateriality, and let them enter brickbats and throw them about your head, or let them enter into your table and walk that about the room, or into some good medium and give you a communication from the spirit land? I cannot see why it is not all the same doctrine; it seems like nonsense to me to affirm that material beings can do all these things; and it is nowhere said in God's word they will ever become spirit beings, or that they cease to be flesh when they are made immortal, This is all guess work, and contrary to the word of God; for after Jesus was born from the dead he appeared in the midst of his disciples, and they were terrified, and supposed they had seen a spirit, or phantom; but Jesus said unto them, "Behold my hands and my feet, that it is I myself; for a spirit hath not flesh and bones, as ye see me have." And the promise is, that "we shall be like him, for we shall see him as he is;" and again, "He shall fashion our vile bodies like unto his glorious body."

Well, says one, "Flesh and blood cannot inherit the kingdom of God." All very true, but flesh and bone can. If it cannot, we shall never get there; for this mortal that is to put on immortality, and this corruptible that is to put on incorruption, is this vile body that is to be fashioned like unto his glorious body, and Christ's glorious body is flesh and bone. But did not our Lord appear in the midst of his disciples when the doors were shut? The Bible says so, but it does not say that he dissolved himself into nothingness and went through the wall or down the chimney, or that he did not open the door and walk in like any other man, but it merely states that the doors were shut for fear of the Jews. It is our education, and the training of our minds from infancy that makes it so easy for us to believe anything mysterious or supernatural. But did not Jesus vanish out of their sight? Yes, but not by making any change in himself. It was probably in this case as it was with the disciples who went to Emmas; their eyes were holden that they should not know him. Jesus says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." Well, do you imagine that the wind penetrated through the massive stone walls of those ancient buildings in the Holy land where Jesus was when he appeared in the midst of his disciples? Certainly not; for do we not effectually shut it out of wooden buildings? but "they shall mount up on wings as do eagles; they shall run and not get weary; they shall walk and not faint." This seems to be the idea that Jesus wished to convey: that they should soar through the air as do eagles, or like the wind which bloweth where it listeth, or where it will. Their powers of locomotion will be such that they can go where they will with great speed, for immortal beings can never tire.

If it is raised a body of flesh and bone, how can it be called a spiritual body? Let us see if we can find what it is to be spiritually minded and perhaps we can form an opinion as to what the spirit body will be; but take notice, it is not a *spirit being*, but a *spiritual body;* not all spirit, but a body of flesh and bone made *spiritual.* Paul says, "to be carnally minded is death, but to be spiritually minded is life and peace; for the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So they that are in the flesh cannot please God. But ye, brethren, are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." So we see that to be carnally minded is to be at enmity against God, and to be spiritually minded is to have the Spirit of God dwelling in us; and "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." There is nothing at all offensive here. If all mankind would live so as to enjoy the Spirit, what a happy world this would be! The spiritual minded person must keep the lust of the flesh, the lust of the eye, and the pride of life, all under subjection. His mind must be filled with holy thoughts, his mouth must speak forth holy words. And now let me ask, what more is needed to form a spiritual body, than to change our organization, and to exclude all things which cause sin and discord? Then we shall have no passions or lusts to overcome, no anger to quell, no hatred to uproot, for we shall be so organized that these things will have no place in our beings, and our life may roll on through eternal ages, and none of these things shall trouble us. Surely they had no place in Christ's body, and the promise is that we shall be like him. Oh happy thought! to be made like Jesus, so pure and holy that not one stain of sin shall mar our glorious bodies, or disturb our peaceful minds.—*Selected.*

A CONFIRMED GRUMBLER.

SOMETIME ago there lived in Edinburgh a a well-known grumbler named Sandy Black, whose often recurring fits of spleen or indigestion produced some amusing scenes of senseless irritability, which were highly relished by all except the brute's good, patient little wife. One morning Sandy rose bent on a quarrel; the haddies and eggs were excellent, done to a turn, and had been ordered by himself the previous evening; and breakfast passed without the looked-for cause of complaint.

"What will you have for dinner, Sandy?" said Mrs. Black.

"A chicken," said the husband.

"Roast or boiled?" asked the wife.

"Confound it! if you had been a good and considerate wife, you'd have known before this what I liked," Sandy growled out, and slamming the door behind him, left the house. It was in spring, and a friend who was present heard the little wife say, "Sandy's bent on a disturbance to-day; I shall not please him, do what I can."

The dinner time came, and Sandy and his friend sat down to dinner; the fish was eaten in silence, and on raising the cover of the dish before him, in a towering passion he called out, "Boiled chicken! I hate it! A chicken boiled is a chicken spoiled."

Immediately the cover was raised for another chicken, roasted to a turn.

"I won't eat roast chicken!" roared Sandy, "you know how it should have been cooked!"

At that instant a broiled chicken, with mushrooms, was placed on the table.

"Without green peas!" roared the grumbler.

"Here they are, dear!" said Mrs. Black.

"How dare you spend my money in that way!"

"They were a present," said the wife, interrupting him.

Rising from his chair, and rushing from the room, amidst a roar of laughter from his friend, he clenched his fist and shouted—"How dare you receive a present without my consent!"

MARRIAGE.

BY D. G. WEAVER.

I THOUGHT I would write a few thoughts on the subject of marriage. Says the apostle, "Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge." The law of the land does not recognize but one wife at a time; and the Bible gives us but *one* cause for divorce, and that is recognized by law. Now, as we are to have but one wife at a time, without violating the law of God and man, in order to be in harmony with God's will, we must be obedient to his requirements.

In order to have a wife or husband there must be a ceremony performed, in order to have it lawful; and as they cannot have two wives at a time, if they would have another, they must get a divorce from the first, or they will be *fornicators.* The Bible is plain on this point.

As no wife will recognize two husbands at a time, or no true husband two wives, the law being against it, *will Christ* recognize the church as his wife, when she has another head, or husband? "O," says one, "you are hard, to say such things about the church, for it is *right* to have a protector." Let me ask you one question: What made John the Revelator speak about the "*Mother* of harlots," if she was *not* a harlot? What made her a harlot? O, say you, she was married to the government or kings of the earth. How was it brought about? You say, it was by a union with them. Did all this take place without an understanding between them? Certainly not.

If the old lady was the "*Mother* of harlots," her daughters will be no better than herself. They have taken the same course that their mother has. Says one, "The Adventists have not taken such a course." I think they have, and will tell you why. All that have organized according to law are connected with the government of earth. All this without any ceremony? *No, never!* What next? "Now we are recognized as a body, and can do things lawfully." Now is this not being recognized by the government? Is this not being united with another? Is Christ, the Head, well pleased with it? He says, John xv. 19, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." I think if Jesus has chosen us out of the world, he means to have us *stay* out, instead of going back to the world, and getting married to it. I have been instructed from the Bible that "beasts" represent governments, and I will believe it. I think Christ does not want us to be connected with them, neither will the true Church desire to be.

If the course pursued by the mother was wrong, the same is wrong for the daughters. The Lord has given a rule to govern the church, and it is safe to follow it, and lean on the Lord for protection and "recognition," too.

WESTFIELD, MASS., Sept. 19, 1869.

THE SUEZ CANAL AND THE ISRAELITES.—We publish to-day from the "Jewish Messenger" a remarkable article on the Suez Canal, looking to the restoration of the Israelites to the land of their fathers, in fulfilment of the prophecies of Isaiah and Ezekiel, and others of the "old masters." Nor do we regard this "rehabitation of Palestine" as an idle dream. The revival of trade in and across that country will attract the faithful Hebrews from all quarters to the "sacred soil" of his kings and prophets; and the extension of religious freedom over Asia Minor, which is sure to follow the opening of the Suez Canal, will be apt to create a general emigration of the Jews to that land which is their holy land as well as the Christian's—emigration which may before long restore the line of David in the city of Zion, under the protection of the great powers of Europe and the United States. Who knows?—*N. Y. Herald.*

FAMILIARITY WITH GOD.—I shall observe one circumstance, that familiarity with God is nothing else but an admission to be of God's family, the admission of a servant or a son in minority, and implies obedience, duty, and fear on our part; care and providence, and love on God's part; and it is not the familiarity of sons, but the impudence of proud equals to express this pretended privilege in even unmannerly and unrevent addresses and discourses; and it is a sure rule, that whatsoever heights of piety, union, or familiarity any man prtends to, it is of the devil, unless the greater the pretence be, the greater also be the humility of the man. The highest flames are the most tremulous; and so are the most holy and eminent religious persons more full of awfulness, and fear, and modesty and humility.—*Jeremy Taylor.*

WHENEVER you doubt whether an intended action be good or bad, abstain from it.

PRAY FOR PETER.

WHEN Peter, a church member, was thrust into prison, all the church prayed for him, the chains dropped off, the doors opened, and Peter knocked at the door of the room where they prayed.

Reader, is there no member of our churches bound in prison, lying useless to the church, absent from the place of prayer? Let all the church, then, intercede with God for him, making unceasing prayer till God open the doors, knock off his chains, bid him rise and go to the room where prayer is made.

Peter was a headstrong man, had denied his Lord, and uttered oaths, yet through the interceding prayer of Christ he escaped an utter loss of himself, and through the interceding prayer of the church he was brought out of the dark dungeon to the prayer-meeting. Is there not hope, then, that those whose denial of Christ is not worse than that of Peter may be yet saved through the interceding prayer of one Christ-like man? And is there not hope that those, whose chains are not heavier than those Peter wore, may yet be released through the interceding prayer of the church?

How surprised shall we be when we see them coming one after another from the dungeon to the place of prayer! We shall see them coming if we pray with the faith those had who prayed for Peter. Peter is here; the prisons are here; the Christians are here; if now the prayers were here, we should soon see Peter coming out. Let us pray till he comes. The people in that prayer-meeting did not complain of Peter and say: "We wonder why he does not come." They knew that he was chained and could not come; they prayed then that God would take off his chains, and God did it, and, when he was unchained, he naturally went to the prayer-meeting the first thing. Let us then cease complaining of those who do not attend prayer-meetings, and let us begin to pray for them and they will attend, if our faith fail not. Those people who prayed for Peter, prayed through stone walls and through iron chains; and the prayer penetrated the stone, and cut the iron and released the prisoner. Do not then despair though iron chains and barred gates seem to shut off those we pray for. Keep praying, never mind the obstacles. God's angel, some night, will remove them, and bring to our doors the mighty Peter in his original strength, ready to go to work for God. Come now, there are enough to do it; a few praying men and women, and God to answer them! We cannot afford to lose Peter; let us then stoutly pray for him till God answer us.—*Boston Recorder.*

THE SECRET OF SYMPATHY.

SOME great sorrow is surely essential to the humanizing of every soul. Never till then can it offer anything but lip-sympathy to those who have gasped through the sea of trouble. How can he who has known only days of comparative prosperity interpret the despairing sigh of the friendless? How can he who has never dropped tears into the open grave of *his own dead*, measure the agony of that last lingering look, as they are hidden forever from human sight? Till a vacant chair stands by his own hearth, how can he ever understand why one should still keep on grieving for that which can never be recalled. Till his heart turns sickening away from some festive anniversary in which a missing voice once made music, how can he see why one need be doleful on such a day as that! Till he has closed his ears to some familiar strain which evoked associations too painful to bear, how can he tell why you cannot forget all that, since it makes you so miserable! To answer such, is to talk to the blind of colors, to the deaf of sounds, to the dead of life and motion. Never till his own house is darkened, till the badge of desolation flutters from his own door, till sunshiny days return merciless in their brightness, and stormy ones send his thoughts shuddering to a shelterless grave; never till he has tried changing the place, but still *always* only to keep the old pain, can he understand the desperation with which at last one sits helplessly down, to face that which it can neither look upon nor flee from.

A CHEERFUL DISPOSITION.—In this world of trial and perplexity, of change and uncertainty, what is to be more desired than an abiding spirit of cheerfulness? that turn of mind which will lead one to look upon the bright side of every picture?—or, if it seems to have no bright side, at least forbear gazing upon the dark side? Do you possess by nature a cheerful disposition? Thank God for an inestimable blessing. Do you possess it not? He has given you the power, and made it your duty to cultivate it. Laugh at the annoyances of life, and rise superior to its weightiest calamities. Heaven never yet lengthened out a life that it might be spent in sighing and complaining.

Practical Preaching.

Those who oppose the "Life views" are loudly calling on us for "practical sermons." Say they "give us salvation and let your non-essential hobbies alone." Now, it must be through ignorance as to what salvation is that they so speak. And if we are to "live by every word that proceedeth from God," how can we justly term any part of that word "non-essential." Again, it is possible to make a "hobby" of even practical ideas.

I claim that "salvation" is a practical doctrine. It cannot be obtained separated from its practical parts. And as for the so-called "practical sermons" we can hear them in any of our most orthodox pulpits. Any number of Pharisees are loudly preaching about our religious obligations. We do need to know how we ought to "behave in the Church of God," but we need as an incentive to know why we are to differ in our deportment from people of the world. Preach man in his perishing condition, and Christ as a Saviour, and when these truths fasten upon a man's reasoning faculties, his cry has ever been, "Lord, what must I do to be saved?"

Did sinners of old come to Christ for life, before they knew they needed it, and that He could bestow it?

"Well, preach Christ and him crucified, then, without so much 'resurrection' doctrine. If you must believe the wicked will not be raised there's no use of harping on it continually." "Christ, and him crucified?" Crucified for what? Tell the whole story. Say that "those who believe on Him might not perish, but have everlasting life." Then you must of necessity tell them what "perish" means, and also what will be the condition of those who *do not* "believe" on Christ. This would lead you to say, that if the "crucified" Christ "be not risen, then they also that have fallen asleep in Christ are perished." So here, for man's salvation, comes in as a great necessity and merciful plan, the resurrection. Whom will it benefit? Simply those that are in Christ; hence, "counted worthy to obtain that world and a resurrection from the dead." "Preach salvation?" Indeed we do. We see men and women, made in the image of God, with beauty of frame and mind, heedlessly rushing down to eternal death, and we cry out, "Whosoever will, may come and take of waters of life freely." We tell them that, out of Christ, their existence must cease; but connected with the Lord of Life they may live forevermore. Amen.

It is lamentable to see how people try to remodel God's plan of salvation. They seem to think God has failed to make the story *pleasing*, and it falls to learned men (unlearned ones sometimes try their hand at it too) to "amend the constitution" of the Gospel. But how much less consistent and inviting is the message made. A God of love is changed to a tyrant, and useless threats of future torture are dealt out to sinners till what little sense of kindness and justice and mercy they possess is clean gone forever! *This is true.*

If ever I own a house, and it gets on fire while I am asleep, I have no fears of any one calling a "conference" to pass resolutions as to the best mode of saving my life. Cry with all your might, whether your voice be smooth or rough, "your house is on fire!" Wake me up, and I'll instantly know a *practical* duty remains for me to perform. So wake up the sinner to a sense of his dying condition, and he will at once set himself to working out his salvation by obedience to the Lord.

The gospel, as Christ and his commissioned Apostles preached it, is good enough. If that will not save sinners, nothing will, and certainly, nothing can.

Some who cringe most under this kind of preaching, and cry loudest for "practical preaching," no doubt see the need of a closer walk in their own experiences. Most certainly their neighbors do. As a general thing those who *practice most* criticize others least.

Of course the professed church greatly needs to be told of Satan's snares, and rebuked for sin, but the best way to make men love purity is to show them the beauty of purity and perfection. The best way to make men set their "affections on things above" is to convince them that they are superior to things beneath.

Sinner, if one should read these lines, before you is life and death. Which will you have? Be persuaded to have eternal life in a world of rest and peace. Be persuaded with Christ to "inherest all things," rather than to go down into death, a blot, a failure, to be as though you had never been. Be wise. Be dignified enough to escape death, and humble enough to accept life on God's conditions. Your nature is sensible of its perishing condition and earnestly seeks after life. It is for you, and with it every desire for grandeur and pleasure shall be gratified in the world to come. Seek the Lord while he may be found. Call on him while he is near, and have His great salvation.

Maria M. Weaver.

Westfield, Mass., October 2, 1869.

Man in Genesis and in Geology: Or the Biblical Account of Man's Creation, Tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D.D., LL.D. Published by Samuel R. Wells, No. 389 Broadway, New York.

We have received a very neat copy of the above work from the publisher. The contents show seven Lectures, the leading thought of each is as follows: The Outline of Creation in Genesis. The Creation of Man. The Origin of Man. Man's Dominion over Nature. The Antiquity of Man. The Sabbath Made for Man. Woman and the Family.

THE HERALD OF LIFE.

NEW YORK, OCTOBER 13, 1869.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Notice to Writers.

No article can receive our attention which is not accompanied with the name of the writer. Whether we publish the name or not we must have it. We cannot puzzle our brain over articles with no name, or a fictitious one attached to them. Nor can we destroy our eyes (which are none too good) by trying to decypher the words of communications written with lead pencil or pale ink. We have had severe taxation in both these ways, but it must cease.

Again, let all writers, especially on business, give us your *post office* address, and not be satisfied with giving the name of the *town* you live in. It often happens the name of the town gives no clue to the name of your post office, and it gives us much trouble. Write the name of your post office and the State plain. It may be a small matter in your eyes, but we assure you it is no such thing in ours, so mind what we say.

To Subscribers.

We have designed to send this week's paper to all subscribers who paid $2 or more on the last volume, whether they had sent pay in advance on this volume or not, trusting all such desired its continuance. Some may have been overlooked. If so, please inform us immediately and we will restore your name on our mail book. To those who had not paid $2 on the last volume we do not send this number, though we did send them No. 1, of this volume, that they might see what they were likely to lose by not accepting our offer to cancel their past indebtedness if they would send us immediately $2 for the present volume. You have seen the beautiful impression of the new type, and the paper on which this volume is to be printed; and we ask you if you can afford to do without it? If you *cannot* send us $2 now, write, assuring us you will send it by the first of January, and we will accept that, and restore your name as subscriber on our books; but this assurance must be given at once, or we may not be able to give you the intervening numbers.

If any of our subscribers have failed to receive the first number of this volume, we will be glad to forward it on being informed, but make no delay.

Let no one receiving these two numbers, of Vol. VII., think, because we have been so generous as to send them before you have sent the money to renew, that, therefore, you need not be in a hurry to send $2 for the volume. Please let us hear from you with the least possible delay; so you will strengthen our hands.

A Blot on Adventism.

If believers in the second personal advent of Christ allow themselves to give currency to the fancies of some fanatical or distempered brain, they bring reproach and a stain on the fair face of the glorious truth of Christ's personal return to reign on earth.

Such a blot has been made by the admission into the columns of some papers of the mad ravings of a man in Alabama, who pretends that Jesus Christ is continually talking to him, and directing him to write night and day to various men or ministers, all over the land; and that, by a voice, when he could see no man, he was bid go to a certain place where he would find the figures 1870 on a stone; which he is said to have found, and now has in his house or shop; which figures are not artificial, but must have grown with the rock, and indicate the end in 1870.

The whole story shows the man to be a monomaniac. For truth's sake, let us be rid of all such raving pretenders. No countenance or publicity should be given to such trash, unless it be to rebuke it. It is a shame and a blot on any cause to employ such ravings as if they had any relation to truth. It is a virtual confession that the Bible fails to sustain our views.

Let our opponents use all the "ghost stories" they can rake together; but let us keep to the "law and the testimony" of the living God, and not go after "lying vanities," or men who like "Simon the sorcerer giving out that himself was some great one;" thus "bewitched the people." Let the monomaniacs take their way; but let sane men and women cleave to the Lord and his word. Remember that our Lord has said, "There shall arise false Christs, and false Prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." It is no time to go after these pretenders to marvellous manifestations.

"The Sign of the Son of Man."

"Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn."—Matt. xxiv. 30.

What this sign is, has caused much inquiry at different times. It is not our design to state anything with positiveness on the subject, but to suggest thoughts which may afford matter for reflection. The sign spoken of must some time appear, and is designed to be for the benefit of such as "watch and pray."

As an opinion—we have long entertained—we are disposed to believe "the seven last plagues" of Rev. constitute that sign. Under them "all the tribes of the" old Roman "earth mourn." There is where the prophetic Scriptures have had, or will have a large share of their fulfilment.

The Revelator introduces these plagues to our attention thus—"I saw another sign in heaven, great and marvelous." What was this sign? "Seven angels having the seven *last* plagues." What is that a sign of? Is it not of the near approach of the Son of man? Why so? Because, "in them is *filled up* the wrath of God." Must we not then be near the end of this age when those plagues are seen? The sign of the Son of man cannot be something that comes afterward, for the tribes of the earth mourn under the sign; but the wrath is filled up by the plagues; and hence no wrath beyond for another period.

Have these plagues commenced, or are they all yet in the future? To our mind it seems highly probable they commenced eighty years since, with the French revolution of 1789. The first vial of the plagues produced a "noisome and grievous sore on the men that had the mark of the beast." The beast is likely to represent the fourth, or Roman kingdom and its image, papacy. In the French revolution of 1789 the nobility of France had the "mark of the beast;" and the clergy worshipped its image. Then there were about 400,000 clergy in France. Against these two classes—the nobility and clergy—the wrath of the revolutionists was specially directed. They were put to death without mercy. The horrors of those days we need not dwell on: we design only hints for the reader's consideration.

Second Vial.—"And the second angel poured out his vial on the sea; and it became as the blood of a dead man: and every living soul died in the sea." In 1794 began a series of the most bloody naval conflicts the world ever knew. Not only the eastern seas but the Atlantic and Pacific were dyed in blood from wars growing out of the French revolution. The navy of England seemed to delight in shedding blood on the sea.

Third Vial.—"The third angel poured out his vial upon the rivers and fountains of water, and they became blood." This vial may denote the general pollutions of infidelity, and also the devastations of the lesser States of Europe during the revolutionary wars from 1794 to 1801. "Rivers and fountains of waters" seem to indicate the same locality as those ravaged by Attila, prophecied of chapter viii. 10, viz: the river Po and its tributaries descending from the Alpine mountains. This was the region of the horrible wars and massacres of the Papal power on the Waldenses. Napoleon I. seems to have been the instrument of God to accomplish the judgments of this vial. After three years of bloody war, Napoleon was completely victorious over Austrians and Russians, triumphed in Italy, and made the Pope a captive. Is it a wonder, in view of these judgments on the Popedom, that "the angel of the waters" said—"Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus: for they have shed the blood of saints and prophets, and Thou hast given them blood to drink, for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are Thy judgments."

Fourth Vial.—"The fourth angel poured out his vial upon the sun: and power was given him to scorch men with fire: and men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and repented not to give Him glory."

"The sun" is a symbol of the Imperial power of Rome, chapter viii. 12. Napoleon I. assumed that power, and compelled Pope Pius VII. to travel from Rome to France to perform the coronation service. Napoleon took the coronation oath; but, when the Pope had blessed the crown, the Emperor took it from the altar with his own hands and placed it on his head, instead of receiving it from the "holy father." After this, the Italians sent him a request that he would do them the favor to be crowned their king at Milan. To this he assented; and on the 26th of May, 1805, he placed on his own head the old iron crown of the Lombard kings, uttering the wosds, "God hath *given* it to me; beware who toucheth it." The prophecy said—"Power was *given* unto him"—to do what?—"to scorch men with fire." The history of Napoleon I. and his wars, was a striking illustration, if not fulfilment of this prophecy. It is also true that under those desolating wars—the scourge of a wicked people—they "repented not to give" God "glory." Napoleon had at this time supreme control of a vast empire. The seat of his power was then "the *seat* of the beast," or *fourth* kingdom. This leads us to speak of the

Fifth Vial.—"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

The seat of the beast was at that time Paris. Napoleon had crouched so far to the Papacy as to reinstate the Pope in part, and had restored the papal worship in his dominions. This base bowing to that power made him and his kingdom the subject of the fifth vial. Whoever supports that power, whether France, England, the *United States*, or any other power, will have to drink of some of these vials: see Rev. xiv. 9–11; and remember the "seventh vial" is heaviest charged with wrath, and is yet future, or in the incipient stages of its course of wrath. Napoleon had hitherto been almost universally triumphant; but now the scene changes; and from 1812, when he commenced the invasion of Russia, "his kingdom was full of darkness," and disaster followed him, till the imperial "sun" set at the battle of Waterloo, 1815. Then the "fourth beast," or seventh head of that beast, went into "the bottomless pit."—Truly "his kingdom was full of darkness, and they gnawed their tongues for pain," and we have the fullest evidence, they "repented not of their deeds."

Sixth Vial.—"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet: for they are spirits of devils"—*daimonon, knowing ones*—"working miracles, which go forth to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (Behold I come as a thief: blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.) And he" ("*these spirits*"—so reads the French Testament) "gathered them together into a place called in the Hebrew tongue Armageddon."

"The great river Euphrates," in this text, in our judgment, is a symbol of the "peoples" on which the "harlot woman"—"*Babylon the Great*"—sat for centuries. This vial dries up "the water," or withdraws the people from her support, and "prepares the way for the kings of the east"—literally, the sun rising, or of the morning, viz: the morning "of that great day of God Almighty," when His wrath on the wicked nations and their ungodly rulers will culminate to its finale, and mark the end of this age.

While these things are going on, under the sixth vial, a note of warning is to be given of the coming of Christ. Has this not already occurred? though many errors may have been mixed with that warning. But we have no design to go into details in these remarks, and pass to the

Seventh Vial.—"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, *It is done.*" Following this, "There were voices, and thunderings, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."

This vial, then, symbolizes revolutions and convulsions such as were never before witnessed, and will cause such mourning as is to be when the sign of the Son of Man is seen in heaven. Is it not highly probable, then, that the seven last plagues are that sign? So we confess it appears to us; and it seems evident the return of Christ from heaven is an event nigh; but we have no sympathy for any attempts to fix on a definite day or year for the event to occur; and we are satisfied all such attempts are useless, and often highly pernicious; as failures of accuracy tend to weaken faith in Scripture prophecy, and give occasion to just reproach, and thus injure the cause of truth. Let all watch and pray, and "keep their garments, lest they walk naked" and their shame appear in that day.

The events of the past twenty years, or commencing with the revolutions in Europe in 1848, and especially the events of still more recent occurrence in Europe, indicate that we may be living under the outpouring of the seventh vial. "The beast that was, is not, and *yet is*"—or the "scarlet colored beast," of Rev. xvii.—is to do his work under this vial, it seems likely. We judge the time is near when the smoke of the mystic Babylon—Papal Rome—will go up from her burning, ending with her sinking in "the sea like a mill-stone, to be found no more at all," (Rev. xviii.), and connected with that event will be the great tribulation of the last days of this age, which will only end with the appearance and reign of Christ, "the Lord from heaven." The events to fill up the prophecy under the seventh vial are those embraced in the latter part of Rev. xvi., the xvii., xviii., xix., and part of the xxith chapters.

"The Advent Christian Times."

Many of the readers of the Herald will doubtless be surprised to learn that the "voice of the West," published at Buchanan, Michigan, is now numbered among the things of the past. We have before us, however, "The Advent Christian Times," which, in fact, is but a new name for the same paper. We can discern no improvement in the paper, either in *name* or typographical appearance.

To the majority of its readers the change may seem of no importance—a matter of small account; but to those who considerately weigh the motive which prompted this change, there is a significant *meaning*. It is clearly apparent that certain leaders are desirous of having a church organization which, like all sectarian bodies, must have a worldly-formed name, and thus in fact become a daughter of "the old harlot," which they have so severely condemned in times past. As a strategic movement towards perfecting such a church organization, they fling the name to the world in the shape of a paper, and thus bring it into popularity for adoption.

Let all the children of God, who are truly united to Christ, keep clear of such a movement, that when "the cities of the nations" shall fall, and "great Babylon" shall come into remembrance before God, we may not be partakers in her overthrow, for then will all the great achievements of man be as the dross in the refiner's fire. Christ is our Head—our Leader—and if we are truly members of His body we belong to the "Church of the first born," and at last our names will be found written in "Lamb's Book of Life."

W. H. S.

Literary Notices.

The Coming Earthquake: and Signs that Betoken its Approach, By D. T. Taylor, author of "The Voice of the Church."

We have received a copy of this pamphlet from the author, for which he has our thanks. Our time has been so much occupied that we have not yet examined the work, but intend doing so, and perhaps shall give extracts from it. It is a pamphlet of 92 pages. The price we do not know. The author's address is, *Rouses' Point*, N. Y.

The Sunday Magazine for October has been received. It is Part I. vol. vi. Edited by Dr. Guthrie. This Magazine is well known as an English periodical. Lippencott & Co., of Philadelphia, Pa., have made arrangements to publish it simultaneously in this country with its appearance in England. It is one of the finest monthly Magazines that we have any knowledge of.

Its Contents for October are, Episodes in an Obscure Life. Some Harvest Thoughts. The Mother's Knee and The Rainbow. Sundays on the Continent. Bird of Joy. The Miracles of our Lord. The Companions of St. Paul. Upward Glances. Immortality Brought to Light. The Struggles in Ferrara. How to Study the Old Testament. The Portrait of Charity, as presented by St. Paul. Questions which are Always Turning up.

Terms.—Yearly, $3 50. Single copy 30 cents.

Address J. B. Lippencott & Co., Publishers, 715 and 717 Market street, Philadelphia, Pa.

The Methodist Quarterly Review for October lies on our Table. This is a valuable work, edited by Dr. Whedon, and published by the Methodist Book Concern in this city. We are always glad to see it for old relationship, if nothing more; but it is a valuable work, and contains much that is of interest to all.

Contents for October.—Memorabilia of John Goodwin. Wuttke on Pre-Platonic Ethics. Saul's Interview with the Witch of Endor. White's Massacree of St. Bartholomew. Religion and the Reign of Terror. Young Men's Christian Associations: with various miscellaneous matters.

No Methodist should be without this work, and it may be read with profit by all others.

Terms.—$2 50 per annum.

The Guarded House.

"When the year 1814 began, troops of Swedes, Cossacks, Germans and Russians were within half an hour's march of Sleswick, and new and fearful reports of the behavior of the soldiers was brought from the country every day. There had been a truce, which was to come to an end at midnight on the 5th of January, which was drawing near.

On the outskirts of the town, on the side where the enemy lay, there was a house standing alone, and in it there was an old, pious woman, who was earnestly praying, in the words of an ancient hymn, that God would raise up a wall around them, so that the enemy might fear to attack them.

In the same house dwelt her daughter, a widow, and her grandson, a youth of twenty years. He heard the prayer of his grandmother, and said, he did not understand how she could ask for anything so impossible as that a wall should be built around them, which could keep the enemy away from their house. The grandmother explained that she had but prayed in general for protection for themselves and their own people. "However," she added, "do you think that if it were the will of God to build a wall around, it would be impossible to him?"

And now came the dreaded time, and about midnight the troops began to enter on all sides. The house we were speaking of stood close by the road, and was larger than the dwellings near it, which were only small cottages. Its inhabitants looked out with anxious fear, as parties of the soldiers entered one after another, and even went to the neighboring houses to ask for what they wanted; but all rode past their dwelling. Throughout the whole day there had been a heavy fall of snow, and towards evening the storm became violent to a degree seldom known. At length came four parties of Cossacks, who had been hindered by the snow from entering the town by another road. This part of the outskirts was at some distance from the town itself, and, therefore, they would not go further; so that all the houses around that where the old woman lived, were filled with these soldiers, who quartered themselves in them; in some of the houses there were from fifty to sixty of these half savage men. It was a terrible night for those who dwelt in this part of the town, filled to overflowing with the troops of the enemy. But not a single soldier came into the grandmother's house; and amidst the loud noises and wild sounds all around, not even a knock at the door was heard. The next morning, as it grew light, they saw the cause. The storm had drifted a mass of snow to such a height, between the roadside and the house, that to approach it was impossible. "Do you not now see, my son," said the grandmother, "that it was possible for God to raise a wall around us?"

Did not God cause the snow to form a defence for that house where one dwelt who thus feared Him and trusted in Him? "The angel of the Lord encampeth round about them that fear Him, and delivereth them!" God both hears and answers the prayers of His humble, faithful, trusting ones.

L. C. T.

The Present Hope of the World:

WHAT IS IT? AN INQUIRY BY JACOB GRIM.

Paul had a hope in his day; it was "the hope of the resurrection of the dead." Acts xxiii. 6.

Again, Paul says, "We are saved by hope." Rom. viii. 24. Some men hope to go to heaven when they die; but they give us no reliable evidence of the fact.

Now, we are told in Hebrew xi., "Faith is the substance (reliable evidence or ground of confidence) of things not seen." There are at the present time many things held up as the present hope of the world; some in politics, some in societies of reform; but of all these reform movements we have no faith in either to make man or the world any better. Our inquiry is, what is the present faith required? or what is the hope that is offered to the child of God?

In past ages men were called upon to exercise faith; some in one thing, and some in another. Noah was commanded to build an ark for the saving of himself and family. Noah believed God, and his faith set him to work to build an ark; and *it* was counted to him for righteousness. But Noah's faith was not the faith that Abraham was commanded to exercise. And yet Abraham believed God, and acted upon the command God gave him; and it was counted to him for righteousness; and so with the children of Israel. God gave them the law of circumcision as a sign. What was it the sign of? That Abraham should have an heir that should be the heir of the world; and the children of Israel were to keep up this sign through all generations. It was the visible sign of their faith in the promise of God to give them the promised Messiah. Now, what was accounted righteousness under the Jewish dispensation, would be no faith or righteousness in me, for Paul says, even to the Jews in his day, "Behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." Gal. v. 2. Now why did Paul utter these words, when Abraham was commanded to circumcise all the male children throughout all his generations? I answer, it was a sign to them of the coming heir, Christ. The promised child having come, circumcision ceased; and the individual who still practices the rite signifies that

he has no faith in the present Christ, but still is looking for one to come; hence Paul's language, This Christ profiteth you nothing. Our faith, then, is different from those under the law. They, the Jews, are looking for a coming Saviour, and we are to exercise faith in the one already come.

And what are we to believe of the Saviour already come? and what is the hope or salvation of the world?

I find in a tract, called "The Breaking Stone of Israel," "From Joseph is the breaking stone of Israel," was not understood. The breaking stone was to be the breaking stone of reconstructed Israel; but the Jews proposed to build the nation without it. When Jesus came, and asserted the divine principle, which was to constitute the coming nationality, they became enraged and killed him.

Now, I like this; it seems to me to embrace some truth. But the whole is spoiled on page 10 of the same tract, for the writer there says, "The stone is the United States of America." On page 7 it says, "The breaking stone was to be the corner stone of reconstructed Israel; and Jesus was put to death for predicting this fact." Peter says, "If so be ye have tasted that the Lord is gracious. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Wherefore, also, it is contained in the Scriptures, Behold, I lay in Zion, a chief *corner stone*, elect, precious; and he that believeth on *him* shall not be confounded." This tract seems to ignore Jesus as the corner stone, and make him but the instrument who predicted the United States was to be the corner stone of God's reconstructed kingdom. I find nowhere in the Scriptures that I am to exercise faith in the United States as the corner stone of my salvation, or the present hope of the world. But I do find the whole truth embodied in the language of Jesus to his disciples, when he taught them to pray, saying, "Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy *will* be done on earth as in heaven."

Now, how the will of God can be done on earth as it is in heaven, until men are changed from mortality, I cannot comprehend. Peter says, "Who by him do believe in God, that raised him from the dead, and gave him glory, that your faith and hope might be in God." . . . "Being born again; not of corruptible seed, (flesh and blood) but of incorruptible, by the word of God, which liveth and abideth forever. For (or because) all flesh is as grass, and all the glory of man as the flower of grass." There is not much hope for man in his natural state; and when we take the account of man, given us in the Scriptures, we find one, and only one, that did the will of God; and yet, when the prayer of Jesus is answered, the will of God will be done on earth as it is done in heaven.

The foundation of this kingdom, as we understand it, is found in the promise of God to the woman, the incorruptible seed, individualized in the promise to Abraham, that the seed should inherit the land for an everlasting possession; embodied in the individual at the birth of Jesus; perfected and completed in the Son of God by his resurrection from the dead; and the glorification of the Son of God, when he received power over all flesh to give eternal life to as many as thou hast given him." John xvii. 2.

Jesus says, "Except a man be born again, he cannot see the kingdom of God." John iii. 3. "That which is born of the flesh is *flesh*; that which is born of the Spirit is spirit." "Ye must be born again." What for? In order to enter the kingdom of heaven. Paul says, "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." 1 Cor. xv. 50. Paul's argument is, that corruptible man cannot inherit an incorruptible kingdom. But, says one, they may be subjects of the kingdom, while the saints are to be rulers in the kingdom. In Jesus' sermon on the mount we find him teaching, "Blessed are the poor in spirit for theirs is the kingdom of God. Blessed are the meek, for they shall inherit the earth." And in Matt. xxi. 43, Jesus says, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Peter, in commenting upon this stone which the builders rejected, says it was a "stone of stumbling and a Rock of offence." But to the believers, he says, "A chosen race, a royal priesthood, a holy nation, a people for a purpose, that you may declare the perfections of him who called *you* from darkness into his wonderful light." What is this wonderful light? Peter informs us in the first chapter, "Who by him do believe in God, that raised him up from the dead, and gave him glory, that your *faith* and *hope*, might be in God." What is this *hope*, Peter? "Seeing ye have purified your souls in obeying the truth through the spirit. . . . Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. i. 21–23.

Now we sum up our faith and hope, and the hope of the world, in the language of the Saviour, "Ye must be born again," by the Spirit of God, from the dead; for without which birth a man cannot see the kingdom of God; which kingdom is the same kingdom which Christ taught his disciples to pray for; in which kingdom God's will shall be done as it is now done in heaven; which kingdom is yet in the future, for the reason that the will of man is done on the earth at present, instead of the will of God; and into which no man can enter unless he is partaker of the divine nature. "Why," says some one, "I have heard it said, Br. Grim does not believe in the divinity of Jesus Christ, and now he is talking of the divine nature of believers," Yes, my friends, Br. Grim believes that if Jesus Christ did not partake of the divine nature he would have remained in the tomb, and perished; and Br. Grim believes that unless a man is a partaker of the divine nature he will remain in the congregation of the dead. What is the divine nature? It is partaking of the Spirit of God. Peter says, "Whereby are given unto us exceeding great and precious promises: that by these (promises) ye might be partakers of the *divine* nature." It is the indwelling of this divine nature that quickens a man from the dead. It is the living principle that unites Jesus to the Father, and unites us to him. "As the living Father hath sent me, and I live by the Father: so he that eateth of me, even he shall live by me." John vi. 57. "My Father worketh hitherto and I work," and the great principle for which the Father worked, and for which Jesus worked was, to introduce man to the divine nature, without which no man can see the kingdom of heaven. "If any man have not the spirit of Christ he is none of his. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Here is the divine nature, the indwelling spirit of God; and there is no hope for any man, unless he is a partaker of the divine nature, "The incorruptible seed."

PHILADELPHIA, PA., Oct., 1869.

LETTERS AND EXTRACTS.

FROM DR. J. F. LEE.

BRO. STORRS: This morning I gave to a Methodist preacher "Bible vs. Tradition," and "Life only in Christ"—the only copies I have had for years. I heard him preach in 1855, and visited him then as a young man of very promising talents. He has since married and now located, or rather resides in York county, S. C. I conversed with him at least half an hour—found him an attentive hearer—a believer in Life only in Christ Jesus, and anxious to be thoroughly instructed in the truth of revelation. He was on his way to Anson county, N. C., where his father-in-law, Mr. Henry, resides. He will, I think be apt to write you shortly and become a subscriber. I have conversed with several who, though they still continue in their respective churches, are convinced that the doctrine of the various sects is erroneous, and, in essential points, exceedingly mischievious, if not *blasphemous*, misrepresenting the character of God and the destiny of the wicked. And still they keep silent! I sincerely believe they are wrong in being silent, and hope they may be able to come out boldly, firmly—proclaiming the truth as it is revealed, so far as they know it. But "Weak and irresolute is man"—in a natural state, and such is the condition of many professors of religion. "Strangers to superior strength," "they vainly trust their own." It requires a divine magnanimity to rise above sectarian prejudices and sympathies, firmly to sustain the truth, and publicly to confess and proclaim it. No child of God can hear any D. D. misrepresent the character of his heavenly Father, and be silent. I cannot admire such silence. The most highly gifted man, in point of literary, scientific attainments, and eloquence, who adheres to heathen and human traditions, though he surpass Benson, Milton and Pollock in description of hell and the torture of the lost, as well as other judgments of error, is but a pigmy in the hands of a babe in Christ who is rightly instructed and taught of God. How any adopted son of God, who knows and feels the power, the unction of the Holy Ghost, can be silent and never open his mouth that God may fill it, I am unable to comprehend. Oh, such silence is a fearful cause of dread that the man who hears the God of the Bible misrepresented and blasphemed (ignorantly it may be,) must be in gross darkness, or captivated by the fear of man. The fear of man! what a reproach to a Christian!

And after all, what is the roproach cast upon the Christian by the sects or the world? What harm does it do? Why, it works together for good to him who walks uprightly. Twenty-two years of persecution and reproach, though mountains high, cast upon an adopted child of God, instead of harming him, makes him stronger, firmer, and establishes him in the full assurance of faith, that God will never leave or forsake him, and that no weapon formed against him shall prosper. Blessed be God! There is some Christians of this character who know that I speak the truth and lie not, in this instance.

MONROE, N. C,, Sept. 1869.

FROM ABBY A. PERRY.

BRO. STORRS.—I feel so thankful to hear from the dear ones who are looking for and expecting eternal life at the coming of the LIFE-GIVER, that I thought it might be a source of comfort to some of the *little ones* to hear a few words from their poor unworthy sister Perry. To all such, I would say, that through the mercy of our Covenant-keeping God, and the intercessions of His dear Son, I reached home in safety, though nearly sick with a cold; but I was soon restored to my usual health.

Dear brethren and sisters, whom I had the pleasure of meeting at Springfield, I shall never forget you while memory lasts. My mind often wanders away to your homes, and I think, if I had "wings," how I would visit you often, but then I am reminded that we are not immortal yet; cannot "mount up on wings as eagles, run and not be weary, walk and not faint;" so I will keep on praying for you, dear ones, and for the Kingdom to come, and God's will to be done on earth as it is in heaven. O, how I love to hear about "the Kingdom." I must confess that I was grieved that I did not hear any more about it at the camp-meeting. The theme of Life is blessed, and I rejoice in the hope of Life, but, I want to know, like Peter, what the inheritance is to be, and where it is to be. I am not ashamed of my hope, for it is the hope of the promise made of God unto our fathers, Abraham, Isaac and Jacob. "Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed. By faith he sojourned in the land of promise as in a strange country, dwelling in tents with Isaac and Jacob, heirs (not inheritors) with him of the same promise. For he looked for *a City* (where, but in that promised land) whose builder and maker is God." How I enjoy searching the Scriptures of the Prophets because they say so much about Abraham's seed, and *that land*. Are we not the literal seed of Abraham, here in these U. S. of America? I believe we are.

Then turn to Isa xi. and begin to read and rejoice. O, what promises! Read the prophecies, and remember to be literalists then, as well as when you are talking about the "Life Doctrine." Remember that none of the prophecies concerning Messiah's kingdom has yet been fulfilled, and all will be as literally fulfilled on this earth as were those concerning his humiliation and death. I am afraid Christ will say to many, when he comes, as he said to some after he arose from the dead. "O, fools and slow of heart to believe all that the prophets have spoken." O, let us believe and enter into "his rest." Psa. cxxxii. "For the Lord had chosen Zion. He had desired it for his habitation. *This is my rest*; here will I dwell, for I have desired it." The land promised to Abraham, that Israel did not enter into, "because they believed not." Heb. iii. and iv. chapters. Now please do not talk of a "new earth," while God has given us what he has promised in this earth.

God told David, chap. vii. 27, "that his kingdom should break in pieces and consume all these kingdoms and stand for ever.

Little children, believe God, and "love one another."

O, such blessed peace as I have in believing God's word.

O, the prophecies! What glorious things are spoken of in them, which are about to be fulfilled. O, let us keep humble and not look to high.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment. Seek righteousness; seek meekness, it may be ye shall be hid in the day of the Lord's anger." Zept. ii. 3.

I enjoyed much in reading J. Y. Barclay's writings concerning Jerusalem's future glory. It is a subject I have been interested in for sixteen or eighteen years. It is the language of all the prophecies, and, O, how many hours I have read them since the camp-meeting, when all in the house were asleep but myself.

Let me exhort you, again, to "Search the Scriptures." The Old Testament is too much neglected.

Bro. Grim, we think we comprehend your articles. Thank God for light and life. Amen. In hope of life, your sister.

SCOTLAND, CONN., Oct., 1869.

FROM DR. J. K. FINLEY.

BRO. STORRS: I was glad to see the extracts from Doctor I. W. Nevin's sermon on the death of President James Buchannan. Doctor Nevin is a brother-in-law of mine, a brother of my wife. He is a man of undoubted and active piety; was formerly one of the Professors in the Western Theological Seminary, (Presbyterian) in Alleghany City. Some twenty-five years ago he was called by the German Reformed Church to the Presidency of their College, and also placed at the head of their Theological Seminary, both located then in Mercersburg, Pa. The College, some twelve or fifteen years ago, was removed to Lancaster, Pa., and he went with it. He has since resided at Lancaster, and was nearest neighbor to Mr. Buchanan.

There are few men in our country equal, and none perhaps superior to him in profound scholarship and extensive learning. He has shown himself to, in a number of instances, superior to the prejudices and requirements of orthodoxy. I was not aware until I met with the extracts in the HERALD from his sermon, that he acknowledged the doctrine of inherent immortality rested upon Platonic Philosophy, and not upon the Bible. Of course, the Scribes and Pharisees will abuse him; but if they think to swerve him from what he believes is the truth, they will find themselves greatly mistaken.

Can you send me a full set of my articles taken from the "Niles Republican." I have given away all that I had, and have had many applications for them which I could not supply I am sorry I did not have at least a hundred of them printed for my own use, I could have disposed of them with great advantage to the cause. I don't like to be without set a for myself, and if you can send them to me, I will pay whatever is proper for them.

I remain very truly yours, in the best of bonds.

NILES, MICH., Oct. 6th, 1869.

Note by the Editor.

We are sorry to say, we have not a set of those articles left. A movement was made some months since to issue them in a pamphlet, but was not quite successful then. We propose now to revive the effort. The cost of the first edition will not fall much short of one hundred and fifty dollars; but the work should be done, and it can be done. Who will help now?

FROM T. F. HALL.

BRO. STORRS: I finish this day my 57th year. A "Brethren" preacher recently undertook to preach against our doctrines at a little place called Robtown, so I went to hear him. He did not know what he was talking about. It was, as usual, against Universalism. I wanted to make a few remarks, but his "bell-sheep" would not allow it. I asked him, Who it was that gave him that authority to shut the gate on me? He said, "It is none of your business." Well, said I, go ahead, then, and he did, to singing as hard as he could. When they had dismissed, I gave out an appointment for last Sabbath at 10 o'clock. When I went they had got a man to preach a funeral discourse of a young man that died last March. So I had to defer my meeting until 3 o'clock, P. M. I held it then in the school-house, and had a very good turn out. When I was through, and had dismissed, the directors wished to know if I could not come again. I said, yes, if I could get a house. "Well, you can have this." All right. So I go again on the first Sunday in October. I want tracts. I think they will pay for them.

I hope the HERALD will be sustained. I shall do this year all I can. I have been deferring preaching on account of the expenses. I was not able, as I thought. But now my brother's son, Samuel, takes me in the buggy when I go long distances, and I get help now. I do not charge for preaching.

May the Lord sustain you to do battle for the truth. I do not say how much I value the HERALD OF LIFE, but I think as much of it as any other man, and would not let it die if I was able to sustain it; no, not if it cost me $10,000 per year. What are riches, if we hoard them? Just nothing.

Yours, in the Lord.

CIRCLEVILLE, OHIO, Sept. 17, 1869.

FROM ELD. J. PARRY.

BRO. STORRS: Things are going on here much as usual—nothing to boast of. There are some orthodox believers in the personal reign of Christ; but they are shy of being identified with "materialism"—it is a shocking heresy, and (according to their views) is a great injury to the cause, making it so unpopular, so degrading to the dignity of human nature to deny the immortality of the soul. Those who are waiting for the truth to be popular will, most likely, have a tedious time of it; it has not been so for six thousand years, and however other things may progress, the gospel of the kingdom is dispised and rejected by the great mass of professors in all the churches. Nor is it to be wondered at—if people are going to heaven at death, to be with Christ, his return to the earth is of no importance. If Mahomed can go the mountain, the mountain need not go to him. Orthodoxy can see the mote of materialism in his brother's eye, and is anxious to pluck it out; but he is blind to the beam of eternal torture in his own eyes, that is in reality doing the mischief in the minds of all thinking men. They are asking the question, Is that religion good or true that consigns so many of God's creatures to endless woe? Would it not be more like a God of love and mercy to blot out of existence those who are not fit to live? For my part, I choose to take God at his word—"the wages of sin is death;" if he did not mean what he said, and repeated so many times, and what my judgment and common sense tells me is just and right, I certainly shall not look back again to orthodoxy to get out of the dilemma. The remedy would be much worse than the disease. I make my choice, then, once for all; I renounce for allegiance and worship the cruel god of "orthody;" if this is infidelity, so let be. I humbly desire to worship and obey the true and gracious God of the Bible, who "retaineth not his anger forever, because he delighteth in mercy."

SANDY HILL, N. Y., Oct. 3, 1869.

FROM EMELINE WOOD.

DEAR BROTHERS AND SISTERS: I awoke this morning, at 5 o'clock, with strong impressions that I must ask you all to pray for precious Bro. E. Wolcott, for God to heal him. I felt just as I did when I was losing my eyesight; and I do believe that God will heal him in answer to our prayers. I feel as though you all want him made every whit whole. If we ask God to do it for him. He says he would be enquired of to do the things we stand in need of; and we need Bro. Wolcott, and God needs him in the vineyard; for he says, "The harvest is great and the laborers few;" and I feel as if he wants to go out in the field to win souls to Christ; and the word says, "Whatsoever we ask in prayer, believing we receive it, we shall receive it." The love of Christ constrains me, and his words are true. I wish some brethren holding Life views were only here awhile, so that we could get together a band. for our Albany church is so opposed to the Life views, and I feel as though I am almost alone; but I had a Bible class at my house this afternoon, and we had a precious season examining the Life and Death question; but I am glad that we can have one general gathering once a year. It has lifted me up more above the world than ever before; and then our precious paper, so full of cheer and comfort; it is blessed this week. Now, you dear ones, let us try to see which of us can do the most to make it interesting; and may our blessed Editor give us some of those Sermons; and Bros. Pile, Moore, and others of those young brethren give us some of their good letters, or expositions of Scripture, so we can see how they progress in this good cause, to strengthen those who do not have preaching.

ALBANY, N. Y., Oct. 4, 1869.

FROM R. E. LADD.

BRO. STORRS: With this I hand you $2 to renew my subscription for the HERALD, for the coming year. I am still unwell in my nervous system, *physically* I am able to do a good days work; but *mentally* I am prostrated: cannot read but a few minutes; perhaps I ought not to read any; cannot fix my thoughts on any subject only a brief period without confusing my mind and causing terrible pain to my head. I have heard no preaching for six months excepting two or three times; and then to my injury. I am not sure but my work is done. Still I hope that relief will come from the Lord. "Vain is the help of man." I am certain that I have no "immortal soul" dwelling in this "clayey tabernacle:" or else the "casket" is a great deal better than the "jewel" which it contains. I am looking and longing for "One LIFE-GIVER" to appear; not only to give me immortality, but also to change this vile body and fashion it after His most glorious body."

May the Lord help us my dear brother to steadfastly contend for the faith, and be ready to "put on immortality" at the appearing of the Lord. Your waiting brother,

SPRINGFIELD, Oct. 10, 1869.

DR. J. W. BECHTLE, Harrisburg, Pa., sends us three new subscribers, and writes: They are all good and reliable men. If God spares you and me, and the rest of the good working brethren, I hope we shall make a good year's work for the Lord in the way of scattering light and truth, and life only in the blessed Redeemer. Oh, how I rejoice in the glorious doctrine of immortality only in Christ. The light is breaking. May God hasten the day when it shall break over all the earth, and the redeemed of the Lord shall come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away. I watch for the dear HERALD as one that watcheth for morning. O, how welcome it is to me. I am now beginning to reap some fruit of my last year's labor. Thank the Lord that I see some fruit of my toil, May God bless you and the cause of Life only in Christ.

In an earlier communication, DR. BECKTLE says: I am scattering the Documents I received from you. I took a hurried trip to Hagerstown, Md., last week, and took a number of Documents with me. I succeeded in interesting a number of the passengers in these tracts, and they received them with the promise that they would attentively read them. May God bless them to the everlasting welfare of all who received them.

Note by the Editor.

It is not a year since this brother subscribed for the HERALD OF LIFE; and his *name* now appears for the first time to our readers. It is evident he means *work*. If all our other friends will take hold with a like determination, we shall not lack for help, and the HERALD OF LIFE will have from five to ten thousand subscribers shortly. The work must be done; and let every one resolve to do his or her part. "Onward, *Onward*," is our cry.

LOUISE R. MOREY, East Canaan, N. H., writes: Many thanks to you for continuing my paper so long; and now I will send you my mite.

The Lord is very good and merciful to me, and continually I am securing blessings, for which to bless and praise His dear name.

I love the cause of truth, and only regret that I can do no more for its advancement. When I hear our Advent preachers quote John v, 28, 29, and then add, "If there was no other text in the Bible on the resurrection of the wicked dead, that would be enough for me," I feel just like asking God to open their eyes that they may see the truth as it is in Jesus. I dare not question their honesty; but would they deal thus with some other questions of doctrine?

Would they not search to know if these things were so, yea or nay?

The Lord bless you, and all the dear ones who have so nobly sustained our precious paper; and may He soon gather the scattering flock of Israel, is the prayer of your sister in Christ.

A SISTER writes: I am very poor and sick now; so, I shall have to part with the HERALD OF LIFE for the present, which I am sorry to do, as there are precious truths brought to light in it. It does my soul good to hear that truth is prospering. Although I have not the pleasure of hearing preaching often, yet it is good preaching to me to read your sermons and the precious tracts. I shall feel lost without the paper, but I believe God will open the way yet so that I can subscribe for it again. Remember me when it goes well with you. Yours, hoping for eternal life through Christ our LIFE-GIVER.

Note by the Editor.

The paper will continue to go to you: so, fear not, but trust in the Lord always and for all things.

JULINE FRENCH, East Providence, R. I., writes: I praise the Lord that the HERALD OF LIFE is to be sustained the coming year. It is all the preaching I have. It comes laden richly with the glorious truths of the gospel of the kingdom. Oh how it did rejoice my heart to read the letters from the brethren and sisters after they came from camp-meeting. I would like to have been there; it would have been a feast to me. I thank the Lord he has raised up such a host to proclaim the gospel of the kingdom and its kindred truths.

MRS. L. JOHNSON, Hartford, Conn., writes: I desire to acknowledge myself a believer of Life only in Christ; and also, that reading the HERALD OF LIFE affords me much joy. I do and will circulate the tracts and papers, and defend the truth to the best of my ability. I love the truth above everything else, and it makes me rejoice and feel strong to see it brought out so clear.

It is written, "Whosoever will, let him take of the waters of life freely." I never did or could believe the doctrine of endless misery. I do love to have his word harmonized. I love him with all my mind, might and strength.

My sympathy is with the noble band that are patiently and firmly seeking the truth; and I believe that their labor will not be in vain, in the Lord.

GEO. FLINT, Central Falls, R. I., writes: The Bible and the HERALD OF LIFE, are my spiritual "meat and drink," I study them as well as I am able. It is all the preaching I have; for I am 77 years old and feeble, cannot walk but little, and am dependent in no small degree. In the HERALD of July 21st, I read an article on Paradise, in which the writer says; "If I had the time I would prove that the thief did not die the same day that Christ did." I believe he did not. I want more light on this subject, and wish the writer of the article would find time to give us the benefit of the light he has. The next day was the preparation day; and the thief, I believe died that day. But I want to know at what particular time he died on that day. All the information I can get on that point will be thankfully received. Yours in love of the truth.

MRS. M. C. CONVERSE, Ettie, Iowa, writes: I prize the HERALD more and more, as it is the only preaching I get on the second coming of Christ. Many of the people here do not believe in Christ's personal coming again to earth; but think he comes at death; and the preaching that I hear, when I attend church, does not afford much nourishment to a believer in the mortality of man and the Life-giving power of Jesus Christ, the blessed Son of God. I do feel thankful indeed that my eyes have been opened to see the blessed truths of the gospel; and my prayer is, that you may be spared to labor for the truth.

I have often wished that I could live where I might hear some preaching on the coming of Christ; and perhaps some good brother may travel through here and break the bread of life to us yet, if time remains a year or two longer.

MERCY A, COUILLARD, Swansville, Me., sends $1 for the HERALD OF LIFE, and writes: I love the doctrine it contains, and believe it firmly. It is all preaching I have; and I thank the Lord for that. I have some good friends that can't believe as I do; but I wish not to have doctrine separate us where the true spirit is manifested. Pray for me that I may be restored to health; for the prayer of the righteous availeth much.

BUSINESS DEPARTMENT.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—R. F. Rowell, James Norton, A. A. Goodwin, Mrs. M. C. Converse, Mrs. M. A. Couillard, Philip C. Macomber, J. D. Bryant, H. H. Corbin, Jer. Chandler.

TWO DOLLARS EACH FROM—Mrs. E. Hibbets, Juline French, T. Quimby, Mrs. Miriam Whittlesey, Edward Grannis, S. D. Morse, James Morse, Abbie Pierce, Geo. H. Fisher, Henry Sherry, Mrs. J. H. Youngblood, Wm. Mitchell, C. Swift, J. D. Billings, Thomas Pedrick, Catharine Blackman, F. E. Downs, B. H. Tyre, Aaron Kimball, Dr. J. W. Bechtle, Geo. W. Kemp, D. B. Salter, Daniel Salter, Jas. Dimon, Jasper Cadmus, Alex. Keegan, Thos. Wiswell, D. Coatsworth, Louise R. Morey, Dr. J. K. Finley, J. C. Larimore, Robert Fowler, M. E. Corey, W. D. Sterling, R. T. Twombly, Jacob Getmaker, John B. Walters, Martin Shult, John H. Yenser, Harry Smith, G. B. Martin, Mrs. D. C. Fifield, True Flanders, Mrs. L. C. M. Tucker, Dr. J. D. Craig, J. A. Adams, Jared Hoadley, A. F. Brimhall, Ira W. Enos, J. W. Randall, Geo. H. Waterhouse, John Arnold, Mrs. D. C. Corwin, R. E. Ladd, Dr. Hugh Tagert, Peter Fish, John Wilkinson, J. P. Oswald, Andrew McCurdy, Cynthia Tillotson, Leonard Hall, John Bowdlean, Jas. Crawford.

FIVE DOLLARS EACH FROM—Aloah Metcalf, Eld. Jos. Parry, James Howard, John I. Collins, Samuel Wetherstine.

VARIOUS SUMS—D. B. Salter, $25 on pledge; David Rollins, $8; Mrs. Sophia Redgeway, $7; Maria E. Bellmay, 50c.; Wilbur A. Hart, $5 on pledge; Wm. Wood, $2 50; Geo. W. Denny and James E. Alling, $2 50 each; Palmer Converse, $3; R. G. Gladston, $3; T. E. Spackman, $4; J. B. Eggleston and Walter Stickney, $3 each; Mrs. Reel, $2 50; Wm. Stark, $10 on pledge; Levi Boughton, $10.

PLEDGES TO THE HERALD OF LIFE.

Dr. J. K. Finley	$10 00
A. Logan, ($5 paid)	15 00
Henry H. Tyson	25 00

RECEIPTS TO TRACT FUNDS.

W. H. Thorne	$5 00
"A Friend" by Hanford	50

PARCELS SENT SINCE LAST ISSUE.

Jacob Hallam	by mail.
Adam Hare	"
Eld. J. Parry	"
Charles Swift	"
Mrs. M. E. Youngblood	"
Alvah Metcalf	"
J. W. Howell	"
Wilbur A. Hart	"
Wm. H. Warner, Mo.	"
Mrs. Mary F. Rogers	"
G. W. Evans, Mo.	"
N. D. Wight	"
R. F. Rowell	"
David W. White	"
Geo. H. Waterhouse	"
Miles Clark	"

TO CORRESPONDENTS.

GEO. L. HART.—The "$4" was received.
AMY COBB.—The money was received.

Reminiscence of the Past.

BY MRS. L. R. K. BISHOP.

Father! I am gazing at the stars to-night,
Those sparkling gems set by a master-hand
In Evening's cornet: and as their soft,
Subdued and mellow light falls soothingly
On leaf and flower, the slumb'ring memories
Of the shadowy past awake—and with a sweet,
But mournful voice, they whisper to the heart
Of Home, and thee! Home—there's something
In that sacred word, that stirs the fountains
Of the heart's great deep; and sends the crimson
Blood circling the veins with quicker flow,—
No other—falls so softly on the ear,
Or hath such music in it.

The fairest flower that gems the robe of Spring,
With all its wealth of gorgeous, rainbow hues,
Hath been concealed in one sweet em'rald bud:
E'en so, that word that infant lips might speak,
Infolds the treasured sweets of a whole life.
All that is loved or lovely on the earth,
All that commands the homage of the heart,
Or is enshrined within its holy place—
Father and mother, husband, brother, friend,
Daughter and sister, wife and little ones,
And e'en our hopes and prospects of a life
To come—(for home would scarce *be home*, without
The altar and the sacrifice;) all, all
Are there—and all contained in that one word;
There's not another word of earthly mould,
So fraught with love, or so allied to heaven!

Father!
My pulse beats wildly when I think of thee,
As I beheld thee in the morn of life;
That cloudless morn—when all around was fair;
And earth seemed bright, and beautiful, and good.
Age had not bowed thy venerable form,
Nor deeply laid the furrows on thy cheek;
And thy strong arm—that since such weary months
Has palsied lain, and helpless by thy side—
Was powerful to shield thy little ones.
Ah! then I wept, in that glad morn of life,
As weeps the fair young Spring—her April clouds
Bathed in the sun's glad beams, yield showers of pearls!
So tears, falling in childhood's sunny hours,
Are draped with smiles.

Father! not thus,
Are failing the sad tears I'm weeping now
For thou art gone! yon softly beaming stars
Shine on thy grave—and ne'er again shall greet
Thy daughter's ear, or Father's welcome!
Oh, I remember with a throbbing heart
When *last* we met—when last from 'neath that dear
Parental roof, our prayers went up mingling
With thine! 'twas in thy sick room, round thy bed
Of pain, we knelt that morn the last of our
Brief stay; and poured our prayers for the *last* time
With thine, into the kind and listening ears of Heaven.
Fresh in my mem'ry too, as fresh as morn,
Is lingering the last sad farewell scene.
Blessings were murmured—and the fond adieu
Was breathed mid choking sighs—and on my cheek
Tear-bathed, seems burning still that parting kiss!
Nor knew I *then*, that it would be the last!

* * * * * * *

Months had flown past since last my lips pressed thine;
And to my breast I'd clasped a little one—
And felt the beatings of a mother's heart—
And gazed, with all a mother's tenderness,
On her fair form, and kissed her lily brow.
And brought to view fresh buds of lovliness,
That gave the future greater promise still;
Affection pictured oft the meeting scene,
When breathing once again the air of Home,
My precious flower should on thy bosom rest—
And thus the pleasure coveted be thine.
Methinks it would have smoothed the bed of pain,
And sent new life through all thy palsied limbs;
To have gazed into the depths of her young eyes,
But thou wast gone—ere thou hadst held her in
Thy fond embrace or called down blessings on
Her little golden head! And when they laid
Thee in the quiet grave, and placed the sod
Above thy peaceful breast; thy daughter in
Her wave washed home was calm—and on her cheek,
Fanned by the Ocean's breath, lingered no tears—
Nor did she know that she was Fatherless!

The Nations of the Earth. Who are They?

BY JOEL A. SIMONDS.

"In thy seed shall all the nations of the earth be blessed."—Gen. xxii. 18.

In my article "On the Gospel" I showed that there are *two* leading propositions contained in it:

1. That all the nations of the earth shall be blessed, as a *final* result.

2. That the seed of Abraham shall bless all nations, as the means.

Both of these propositions are essential to the gospel.

They must always sustain the relation to each other of *means* to *ends*. They comprehend the whole system. As much as the nations need to be blessed, so much the kingdom needs to be improved.

If to bless all the nations of the earth is the final end of the gospel, it is of great importance for us to understand this fact distinctly, as it is this end that suggests and adapts the means necessary to its accomplishment, and which gives character to the whole purpose.

My present object is, to show who the nations of the earth are; the position they occupy in the kingdom, and the character of the blessings promised to them.

1. *Who are the nations of the earth?*

They are *not* the seed. The seed will become *the heavenly* by a resurrection from the dead. They will be changed in a moment in the twinkling of an eye, and become immortal so that they can die no more. They will have spiritual bodies, like the angels.

These things are never affirmed of the nations. But it is said, that God formed man of the dust of the ground, that he was to live by breathing the breath of life, and by eating of the fruits of the earth; that he was to have dominion over the animals below him, and over all the earth; that he was to multiply and replenish the earth, and subdue it. He was made subject to God's law. Such was the man who was a sample of the inhabitants of the earth. Adam begat a son in his own likeness; and Paul said, "As is the earthy such are they also that are earthy." God made the earth to be inhabited; and such are the people he made to inhabit it. These people will inhabit the earth forever; for God made it for this purpose, and he did not make it in vain. The inhabitants of the earth, then, will always be earthy; they will always have dominion over the animals; and their business will always be the cultivation of the earth. These people may be called by different names, but these names always designate the same earthy people.

In Gen. xii. 3, these people are called, "all the families of the earth." In chap. xxii. 18, they are called "all the nations of the earth." In Psa. ii. 8, "the heathen." In Isa., lxvi. 23, "all flesh." In Dan. ii. 38, "the children of men," and in chap. vii. 14, they are called "all people, nations and languages." These several descriptions are used interchangeably and apply to the same people.

Then, the nations of the earth are composed of earthy inhabitants; they are in fact just what the promise describes them to be, "*the nations of the earth.*" They are earthy nations; the only nations of which we have any account, in the Bible, or out of it. The promise made to Abraham, and which is called the gospel, spends its whole force on "the nations of the earth" as its ultimate end. The promise is just as broad as the nations of the earth, and just as perpetual. It knows nothing outside of them, nor beyond them. If men die out of the nations before the time comes for them to be blessed, the promise cannot reach them, for they are not of the nations. If the nations should ever be changed into *heavenly* or *spiritual* beings, as the saints will be at the resurrection, the promise cannot reach them; for they are no longer of the nations of the earth, and the promise is limited to such.

The nations of the earth, then, are earthy people, such as God prepared for the kingdom when he made the world, and they must remain such while the promise is of force, and while the kingdom continues.

2. *What position do the nations occupy in the kingdom?*

They occupy the position of *subjects.* Psa. xxii. 27, 28, "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." Why do they do this? Because "the kingdom is the Lord's, and he is the governor among the nations." The Lord rules. For what object? That the nations may worship before him.

Psa. vi. 7, "O let the nations be glad and sing for joy; let all the people praise thee." What is to be the occasion for such joy and gladness? "The Lord shall judge the people righteously, and govern the nations upon earth." For what object will he do this? He will do it to bless them, and "that his way may be known upon earth, and his saving health among all nations, and that all the ends of the earth may fear him." This is the *end* to be sought. The means are the governing the people righteously.

Psa., lxxii, "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. He shall have dominion from sea to sea, and from the river to the ends of the earth. His name shall endure forever, his name shall be continued as long as the sun." What is all this for? What end will be reached by it? This will be done, "that men may be blessed in him, that all nations may serve him, and call him blessed as long as the sun and moon endure;" and that in this way "the whole earth may be filled with his glory. Amen and Amen." What position do the nations occupy in this Psalm? They are subjects in the kingdom. They serve him, and are blessed in him, and call him blessed.

Isa. ii. 1–5, "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." In this passage the Lord judges the nations. For what? That they may learn war no more; that the same nations that practiced war when he began to judge them, may enjoy the blessing of perpetual peace. The end to be sought here is their blessing; the means used is judging them.

Isa. vi. 7, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." In this passage, the government which is to be without end, is the means of securing judgment and justice to the nations, or the subjects in the kingdom forever.

Isa. xi. 9, "A Branch shall grow out of the roots of the stem of Jesse, and the Spirit of the Lord shall rest upon him, and he shall be of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither shall he reprove after the hearing of his ears, but he shall judge righteously." The result of this judgment will be, "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The means used in this passage are, the righteous judgment of the people by the Branch. The end secured is the blessing all the nations of the earth, with such a knowledge of the Lord that none are left to hurt or destroy.

Isa. lxvi. 15–24, "For, behold, the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. . . . And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

The means used in this passage are, the coming of the Lord, and the things done in connection with that coming. The end reached by the use of these means is, that all flesh (not slain in verse 15) shall come and worship before the Lord.

Dan. vii. 14, "And there was given him (who came with the clouds of heaven) dominion, glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The end to be secured by the transaction recorded in this passage, is, that all people, nations, and languages should serve God; and that they should serve him forever, so that their service shall not pass away, but be perpetual. To secure this end, the everlasting rulership over all people, nations, and languages was given to him who came in the clouds of heaven. The nations are subjects in this passage.

Zech. xiv., "And the Lord shall be king over all the earth. . . . And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles." The end to be secured in this passage, is, that all nations shall worship before the King, the Lord of hosts at Jerusalem from year to year. In order to secure this result, "The Lord shall be King over all the earth." The nations are the subjects.

Rev. ii. 26, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." The nations are the subjects here.

Rev. v. 9, 10, "And hast made us unto our God kings and priests, and we shall reign on the earth (over all nations). These nations are the only recognized subjects in the kingdom, as all the saints are to be the rulers.

Rev. xi. 15, "The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever" (over the inhabitants of the earth). In this place, the nations are again assigned to the position of subjects.

Rev. xv. 4, "For all nations shall come and worship before thee; for thy judgments are made manifest." The judgments of God were here manifested to secure the worship of all nations before him. They are still subject to him who is styled the King of nations.

Rev. xxi. 24, 26, "And the nations shall walk in the light of it; and the kings of the earth do bring their glory and honor into it; and they shall bring the glory and honor of the nations into it." The nations still exist, and are subject to the government which has its seat in the New Jerusalem.

Rev. xxii. 1–5, "In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations. And there shall be no more curse, but the throne of God and the Lamb shall be in it; and his servants shall serve him. . . . And they shall reign forever and ever." Over whom? Over the nations who are to be healed by the leaves of the tree of life. The nations of the earth have always been, and will always be the subjects in the kingdom which God prepared when he made the world. They are the *only* subjects recognized in the Bible. The inhabitants of the earth being subjects in the kingdom of God are one of its elements; and the kingdom being in rebellion is in disorder, and needs the gospel. The final end of the gospel is to so bless the nations of the earth that there may be no more curse in the kingdom. This will put the kingdom in order. Everything in the gospel must be to secure this end. The object of all government is to bless those who are its subjects.

3. *The blessings. In what will the prosperity of the nations consist?*

It will consist in things which are adapted to earthy inhabitants. *They will be blessed with a righteous government.* "The Lord shall be King over all the earth." Zech. xiv. 9. "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." Psa. lxxii. 4. "He shall judge the earth in righteousness." Isa. xi. 4. "The government shall be upon his shoulders, . . . and of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice forever." Isa. ix. 6, 7.

This government is adapted to an earthy people, and *only* to an earthy people; and for such a people it is to have no end. This government will be the *means* of all the blessings, promised in the pospel to the nations of the earth.

Under this government the nations will cease to learn war. Isa. ii. 4, They will learn to fear the Lord. They will prosper, and enjoy an "abundance of peace as long as the sun and moon endure." Psa. lxxii, They shall go up to Jerusalem from year to year to worship the Lord. Isa. lxvi. 23, They shall be of one judgment; they shall speak the same thing, and shall see eye to eye, when the Lord shall restore Zion. Isa. lii. 8, "The knowledge of the Lord shall cover the earth, as the waters do the sea." The wolf and the lamb shall lie down together, and there shall be none to destroy or make afraid in all the earth. Isa. xi. 9. Justice and judgment shall be executed in all the earth. Jer. xxiii. 5. They shall not plant and another eat; build houses and another inhabit them. But they shall plant vineyards and eat the fruit of them; they shall build houses and inhabit them. They shall not bring forth for trouble. Jerusalem shall be created a rejoicing, and her people a joy; and the voice of weeping shall no more be heard in her, nor the voice of crying. Isa. lxv. 17. Every man shall die *only* for his own sins. Ezek. xviii. The time will come under this government when the inhabitants shall not say, I am sick. Isa. xxxiii. 24. For the leaves of the tree of life will be for the healing of the nations. Rev. xxii. 2. And there shall be no more pain, nor death nor curse. Rev. xxi. 5.

Then shall the earth yield her increase. Psa. lxvii. 6. The parched ground shall become a pool, and the thirsty land springs of water, and the desert shall blossom as the rose. Isa. xxxv. Instead of the thorn shall come up the fir tree; and instead of the brier shall come up the myrtle tree. Isa. lv. 13. The shower shall come down in his season. Ezek. xxxiv. 26. And I will call for the corn and will increase it: and I will multiply the fruit of the tree, and the increase of the field, and the land that was desolate shall become as the garden of Eden. Ezek. xxxvi. 29. The tree of life will grow on either side of the river of life, and the leaves of the tree will be for the healing of the nations, and there shall be no more curse. Rev. xxii. 2–5.

These are some of the blessings promised to the nations of the earth. They are adapted to earthy people, and only to earthy people.

These blessings will secure to the nations of the earth, to which they are applied, the highest possible prosperity. These blessings are in fulfilment of the promise in our text, that all the nations of the earth shall be blessed. The things I have named will bless the nations of the earth in the highest sense of blessing. These blessings are not for the seed, but for the nations. They are not for the heavenly, but for the earthy. They are not for the rulers, but for the subjects. They are not to supersede the kingdom prepared when the world was made, but to restore it. They are the glad tidings of the kingdom which have been spoken by all the holy prophets since the world began.

I will close this article by recapitulating the points made.

1. The nations of the earth, are earthy nations, the only nations known. To them the promise is always to be applied.

2. These nations always occupy the position of subjects in the kingdom promised to the saints. To affect the condition of these nations so that the curse will be no longer needed, is the ultimate object of the gospel.

3. All the blessings promised to the nations are adapted to earthy people, and to no other. They belong to the subjects in the kingdom and not to the rulers.

In my next I will consider the *seed* in the promise.

Grand Rapids, Mich., Sept., 1869.

The Ecumenical Council.

The Greek word from which "ecumenical" is derived means the inhabited world, so that we readily see the pretensions to universality implied in the composition of the Ecumenical Council which is called by the Pope to meet at Rome on the 8th of December next. There are more pretensions, however. Dr. Cumming deserves some credit for his persistence in getting light thrown upon one branch of this subject. The whole Protestant church is debarred from coming to the Council, except as individual penitents. This announcement probably troubles Dr. Cumming very little, but it seems that the English ritualists take it rather hardly. They had flattered themselves that they were the true sons of The Church, and would be recognized as such by the "Holy Father." But he seems to regard their half-way demonstrations as of no value; they must either come over to Rome, body and soul, or continue to be lumped together with other heretics. The Pope is right enough from his point of view. If a man wants to be a Catholic, let him be one; but this playing with the baubles of one creed while standing in the ranks of another is an absurdity to men of sense the world over.

The Ecumenical Council, then, will be an exclusive, old-fashioned Roman Catholic affair. A short time ago the prospect was that its deliberations would be of the most quiet, hum-drum character. Recently, however, a new turn has been given to the situation. Dr. Dollinger, one of the leading Catholic prelates of Germany, has protested in advance against the authority the Council is expected to assume. And now comes the sudden defection of Father Hyacinthe, the great Carmelite monk and most eloquent orator of the whole Roman Church, as well as member of the French Academy, an intrepid assailant of the vices of modern society. Such a secession as this has not so astonished Rome since the days of Luther.

The extent, however, to which Father Hyacinthe takes exception to the Papacy or to the Roman Catholic doctrines, and the amount of his following, remain to be seen. The defection cannot but produce a deep impression upon the Council, particularly if it has been the design, as alleged, to preclaim the new doctrines of the Pope's encyclical letter as binding on all Catholic States as well as upon the individual adherents of the church. The leaders of the movement will pause and make sure of their ground before they advance to new pretensions, especially as the old dogmas seem to be giving way under their feet.—*Boston Journal.*

To persevere in one's duty, and to be silent, is the best answer to calumny.

Children's Department.

True Stories, No. 3.

THOUGHTS FOR OUR LITTLE ONES, BY SISTER MARIA.

Pardon me for relating another story about Ria. If you believe me, she ran away again! Oh how naughty we can be sometimes.

Mother said: "Ria mustn't go to school today. Father calls it the coldest day we have had this winter."

So the little asthmatic girl, now nine years of age, sat down, and thought of being contented at home. Then she mused thus: "My health is so poor it is but a few days that I can attend school, so few that I seldom get to the head of our large class. If I am absent to-night I must go from next to the head to the foot." And then she cried. Another moment and she was out in the frosty air, bound to reach school in season, though it was three quarters of a mile. In her haste she could not get her mittens. Presently jack-frost nibbled her fingers. She put them under her cape, but Jack found them there. Then she put them up under her arms; but Jack followed. At last they felt so curious! "Like needles pricking," she thought. Then on looking, her fingers stood out like candles, looking very white. But they did not pain her now, and she let them dangle by her side.

"Wait for me; do wait for me!" she cried, as she heard a sleigh before her. The oxen and sled and frost nearly prevented her agonized cries from being heard, but, at length, the neigbor went back and took the little run-away upon his back, just as though she had been a bag of salt. He put his great double mittens unto her hands, and carried her to the next house. As soon as she got in the man held her hands in a pail of cold water. "Oh dear! Oh dear! such awful pain. Do let me take my hands out; please do." "No, Ria, your hands are frozen, and cold water will take out all the frost." Likely it did, for when at last her hands came out of the pail they were covered with thick ice to her wrists.

"Go for her father," said one. "Oh don't," she said; "he'll whip me." But after him they went. The woman made her a little bed by the fire, on the floor; for the pain made her very sick and faint.

"Won't you lie down here with me, on the fireside? Then when father comes he won't whip me," said Ria. So down she got, like a good grandmother.

By and by the old big bells were heard, and poor Ria didn't know which to dread most—her father or the "whisky" he was to bring to put on her hands.

"So much for not minding your mother," said her father. "You ought to be whipped," but the old woman, by her side, pleaded—"*whipped enough.*"

Muffled and completely rolled in a blanket they took her home. For long days she was confined to the house, nor did she go to school again that winter.

Did she learn obedience? We think she never got into much serious trouble after this.

How much better it would be if all children would be obedient. How much trouble they would escape, and how exceeding pleasant it would be for their parents.

Ria has children of her own now, and once in a while tells them her punishment for disobedience.

Let us pray the Lord to help us to be obedient, for this is our duty.

Boorish Boys and Girls.

Did you ever see a well-dressed boy or girl compel a poor woman carrying a big basket or bundle to step off the sidewalk? I have, and I have also seen a glossy-coated boy or a silk clad miss give such poor persons a look of scorn which seemed to say:

"I am china, you are delf. Get out of my way! How dare you presume to stand in my path."

"You civilized little boor," I say to myself at such a sight, "you haven't a particle of politeness in you, If you had, you would pity that poor burdened woman, and get out of her way.

If I have such an impolite boy or girl among my readers, I wish he would take a lesson from the life of Napoleon. When he was on the island of St. Helena he walked out with a lady one day. The lady kept straight on, but the ex-emperor gently waved her on one side, saying:

"Respect the burden, madam."

Respect the burden! That's a good motto. You will find that most of your schoolmates and friends carry burdens of some sort. Not one on their backs, perhaps, but in their hearts. Little Maggie, for example, carries a burden of bashfulness. Respect it by being kind and gentle to the little dearie. Your friend Robert, whom you call a "slow coach," carries a burden of dulness. Respect it by explaining his lessons to him. Your mother carries a burden of sickness and your father of care and work. Respect their burdens by giving them love, and obedience, and help. In short, you must respect everybody's burden whom you know, and thus help make the world happier. Do you understand? Very good. Then mind you respect the burden.—*Selected.*

Truthfulness is a corner-stone in character, and if it is not firmly laid in youth, there will ever after be a weak spot in the foundation.

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

On all Books and Pamphlets sent by mail, the postage has to be *prepaid.*

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On the Inquiry—*Is there Immortality in Sin and Suffering?* To which is added a Sermon on Christ the Life Giver, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidelity. This work contains double the amount of matter of the original Six Sermons. *Price*, in paper covers, 30 cents. Postage, 4 cts.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made fifteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER,

Or, Man in Death; and the Hope for a Future Life. A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "Spiritualism," which is really animalism. *Price*, 20 cents; postage 2 cents.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD,

Or, the Righteous only will Live Again. By Geo. Storrs. *Price*, 20 cents; postage, 2 cents.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.

This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the *Herald of Life*. Price, $1; postage, 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death 3. Who will live again? These questions are taken taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.

Immortality. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by George Storrs. *Price*, in pamphlet, 30 cents; postage, 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures." The first of these appeared in "The New Englander" of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

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In this work the true teachings of the Bible is manifested, showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. *Price*, bound, $1; postage 16 cents. In paper covers, 70 cents; postage 6 cents.

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GEORGE STORRS, Box 4,658,
NEW YORK.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, OCTOBER 20, 1869. VOLUME VII.--NUMBER 3. WHOLE NUMBER 289.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

CALIFORNIA: THE LIFE VIEWS.

BR. STORRS: The accompanying manuscript was written for "The Advocate," a Methodist paper, published in San Francisco. I send it, and the article rejecting it, to you, as a specimen of the honesty of our Pacific Coast Orthodoxy. I do not ask you to publish it, as it would take too much of your valuable space, for which you never seem to lack good matter. However, I submit it to you to do as you please with. The original article in the "Advocate" covered so much ground, that it was impossible to more than merely touch all the points in a newspaper article, and my reply was necessarily far short of justice to the subject.

Here is the article rejecting the communication to the "Advocate":

"ANNIHILATION."—We have received a communication under the above caption, in which an effort is made to prove the dogma that the soul is material and perishes with the body at death, unless rendered immortal through faith in Jesus Christ before death. It is a gross form of materialism, which the writer cannot teach in our columns. A Christian paper must not become a channel through which to send forth sophistries that are calculated to mislead the simple minded and the unstable. It is asking too much of the ADVOCATE—so much that it cannot be granted. There are mediums in abundance through which infidelity may be propagated outside of religious newspapers.

The communication, now before us, is written in respectful language, and we think it probable that the writer is sincere in his statements. He has been led astray, and is stumbling in the dark. He should not be ambitious to draw others into the mazes of error.

Seducers wax worse and worse—deceiving and being deceived.

Don't you think the first paragraph fully substantiates the last?

Yours, in hope of the resurrection.

WM. N. GLENN.

STOCKTON, CAL., Sept. 28, 1869.

EDITOR ADVOCATE: I have just noticed a communication in your issue of August 12th, over the signature of "Stability," containing a "summary of things" which Annihilationists "believe and teach," as "gathered up by the writer from several different books and tracts published by themselves." He further intimates that "it requires an endless wresting and perverting of opposing Scripture to substantiate these doctrines." And, he has endeavored therein to give an exact knowledge of the fundamental principles upon which their system of doctrines is built, just as he understands their books to teach them.

Now, Mr. Editor, as a Christian brother, you will doubt no agree that the only legitiment question regarding any doctrine is comprised in this inquiry—Is it true? not whose faith does it "subvert?" nor whose mind will it "unsettle?"

The first of the "summary of things," as "gathered up" by your correspondent, is as follows:

(*a.*) Man is a single material body, being, or entity, formed from the dust of the ground and nothing else. This single living entity; or body, constitutes the whole personality, manhood and being of man."

That statement is correct; but what "opposing Scripture" is "wrested and perverted?" We have no account of the manner of man's creation, but that given by Moses in Gen. ii. 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." It will be noticed that he was *man* before the breath of life was breathed into his nostrils; and that man was made of the ground—"and nothing else," so far as the record informs us as the forming of man. It will also be noticed that it was not a living soul that was breathed into his nostrils, but the breath of life; and man became a living soul. And with this account of man being formed of the dust of the ground "and nothing else," agree the words of God in pronouncing the curse upon Adam for his disobedience, Gen. iii. 19, "For dust thou art, and unto dust shalt thou return." Also, Psa. ciii. 8, "For he knoweth our frame; he remembereth that we are dust." Also, 1 Cor. xv. 45, "The first man Adam was made a living soul; the last Adam was made a quickening spirit." (Mark the distinction.) And in 47th verse, "The first man is of the earth, earthy; the second man is the Lord from heaven."

The second finding of your correspondent is:

(*b.*) When his body dies, the whole man is dead; his lifeless organization and being perish and return to dust; the whole man is annihilated; he is as though he had not been."

The first clause of the above paragraph is correctly stated. The remainder is what "Annihilationists" believe respecting the wicked. They believe just what the Scripture saith. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "Dust thou art, and unto dust thou shalt return." The last clause is the language of Obadiah in relation the heathen opposers of God's people; to which may be added the testimony of David in Psa. xxxvii., "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Also, the testimony of Solomon, Prov. xxi. 16, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." John says they "shall not *see* life;" Jesus tells us plainly, in John vi, whom he will "raise up at the last day;" and also in Luke xx what class shall be "accounted worthy to obtain that world and the resurrection of the dead."

I pass the next paragraph in the "summary," as the merit or substance thereof is absorbed in other parts of the article. But the following demands attention:

(*e.*) The blood is the life of the body, or the life principle of the body; and the live body is the whole man. [It follows therefore as a necessary conclusion from the foregoing, that it is the presence and circulation of the blood in the body—as it exists before birth—and not "The breath of the Almighty" that made man a living soul.]

The statement in this paragraph is correct, and Scriptural; but the "necessary conclusion" of "Stability," contained in the brackets, is not quite so clear. In Leviticus xvii. 11, it is recorded, "for the life of the flesh is in the blood; and in the 14 verse: "For it is the life of all flesh, the blood of it is for the life thereof; therefore, I said unto the children of Israel, ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof; whosoever eateth it shall be cut off."

The air or breath that we and all animals breathe may well be called "the breath of the Almighty," for surely it belongs to him. But *how* did God "breathe into" man's "nostrils the breath of life" when "he became a living soul?" Turn to the 37th chapter of Ezekiel, and, after the resurrection of the dry bones, we read "there was no breath in them;" and the 9th verse reads,—"Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain, that they may live."

(*f.*) The doctrine, derived in the manner following by other Christians, from God's revealed word of truth, that man has a soul which can and does live after the body has been killed and is dead, (Matt. x. 28) that he has dwelling within his physical body, the outward man, perishing tabernacle of clay, (Job iv. 19; 2 Peter i. 13, 14; 2 Cor. iv. 16 and v. 1; Eph. iii. 16,) an inward man that is a quickening spirit, (1 Cor. xv. 45; John vi. 63,) a spirit that giveth life to the body, and without which indwelling spirit the body is dead, (Jas. ii. 17 and 26) is denounced by annihilationists as a Pagan fable, attired in a theological dress by a priesthood of blind guides, and by them baptized Christian doctrine. [If light be darkness, how great is that darkness! Matt. vi. 23.]

Not *one* of the above texts affirm "that man has a soul which can and does live after the body;" much less do they or any other Scriptures affirm "that he has dwelling within his physical body an inward man that is a quickening spirit." No; "that which is born of the flesh is flesh." It was the last Adam that "was made a quickening Spirit (2 Cor. xv. 45); and he "quickeneth whom he will," (John v. 21,) on these conditions: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 11. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," (Rom. vi. 23,) not through Adam, as the above paragraph would seem to teach. It must be a "Pagan fable," to say the least of it, that would teach the natural man as inherently possessing what the spiritual man, Jesus Christ, died to give him.

But I pass to the next finding, which might have been given a little more lucidly with a little less of sarcasm:

(*g.*) That dreadful place of torment for the wicked is annihilated; in other words, it is discovered to be a theological hoax, perpetrated upon the ignorant followers of blind guides who not knowing the Scriptures themselves are continually leading others into the ditch. But under the skillful manipulations of the sacred Scriptures, by these clever experts in theology and Biblical criticism, that frightful place loses its terror, its sulphur, its fervor, and dwindles down to a very quiet, harmless, inoffensive hole in the ground. It is merely the burial place and abode of the dead, both the righteous and the wicked. It is not a place of punishment. That harsh, uncouth old Saxon word Hell, is, to say the least of it, a very distasteful, unhappy translation of the Hebrew word *sheol* and the Greek equivalent word *hades.* The true and scriptural signification of *sheol* and *hades* (accordiug to Annihilationists,) is conveyed to the mind by the more agreeable English words grave, grave-yard, burial place, cemetery. [Thus, for instance, "The wicked shall be turned into the cemetery, (or shoel) and all the nations that forget God." Pas. ix. 17.] Without any discrimination whatever in regard to character or moral fitness, the righteous and the wicked, the high and the low, the rich and the poor, the noble and the ignoble, the young and the old, are *all* turned into *shoel* (or the cemetery) and are there annihilated together by being returned to dust and so becoming as though they had never been. The only difference between them after they get there is this: all the righteous will ultimately be revived into life, or raised from a state of annihilation in death and taken out of *sheol* (or the grave) while the dust of the wicked is simply passed by, and they are left, there to remain forever annihilated within it. And this is all the punishment the wicked have, or ever will have. His death is made perpetual. The wages (a servant of) sin is not suffering, it is not dying, it is not death; it is an interminable continuance in death, or *sheol,* beyond the day when the righteous are raised up and taken out of it. [This is encouragement to the wicked to be as wicked as they possibly can be.]

The "Annihilationists" have no objection to "that harsh, uncouth old Saxon word Hell," if it will be allowed its "old Saxon" meaning; but we do think its modern definition "a very distasteful, unhappy translation of the Hebrew word *sheol* and the Greek equivalent word *hades.*" God has placed death as the ultimatum of sin. "Thou shalt surely die;" "The soul that sinneth it shall die;" "The wages of sin is death;" and many like expressions indicate, in plain terms, that death is the extreme penalty of the law. All actual death is of itself eternal, except it be conquered by the Spirit of him who conquered death for those who believe in him. There is a great mistake made by those who confound the "quickening Spirit" of our Redeemer with the spirit of the natural man. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not *see* life; but the wrath of God abideth on him." John iii. 36. Look, too, at the very destructible materials with which the wicked are compared—chaff, stubble, thorns, briers, tares, etc.,—which are "utterly consumed" in their burning. Only those who are "made partakers" of the Spirit of Jesus can sing, "Oh death, where is thy sting? Oh grave, where is thy victory?" If the wicked can see any "encouragement" in choosing death rather than life, that is no reason for withholding the truth from others. It is "whosoever will," that Jesus died to redeem from "sin and death." They who faithfully preach the truth are in no way responsible for the choice of the wicked.

But to proceed with the "Summary":

(*h.*) The theological heaven of most Christians is ignored and discarded. What the Scriptural heaven of Annihilationists is, or is to be—if they admit there is or will be one—the writer has not been able to determine, so little is there said about it in language that is direct, or in terms that are positive.

Had your correspondent omitted this paragraph I should have been inclined to think him pretty well read up in the "different books and tracts," of which he speaks. But the "Scriptural heaven of the Annihilationists" is such a prominent feature of all their books and tracts, that any one who "has not been able to determine" what it is, has certainly read but little of them. But let us see what is the "Scriptural heaven" for those "which shall be accounted worthy to obtain that world and the resurrection of the dead." Please refer to the following passages, and by means of a reference Bible many others may be found of like import: Luke i. 3–33; Psa. xxxii. 10, 11, 22, 29; Prov. ii. 21, 22; Isa. ix. 6, 7; Jer. xxiii. 5–8; Dan. ii. 44, 45; and vii. 13–28; Matt. v. 5; 2 Pet. iii. 13.

(*i.*) Adam was not created in the image of God as most Christians have supposed and ignorantly understood the Bible to teach. (Gen. i. 26, 27.) He was created simply and merely an animal, but with a capacity to attain to the image of God. He did attain to, or acquire that image in a way the Lord did not intend, that is, by developing in the wrong direction; which, being interpreted, means, by committing sin.

(*j.*) Neither did Adam lose the image of God by committing sin, as our false and blinded teachers have always instructed us. On the contrary, that is the very way he obtained it! Such is their doctrine.

There is further evidence that "Stability's" reading of those "different books and tracts" has not been sufficient to warrant him in undertaking to "give an exact knowledge" of their fundamental principles. "Annihilationists" believe that man was made just as God's word says he was made; that God gave him a simple animal test—to eat or not to eat a certain fruit—to try him, whether he would be obedient or not; at the same time telling him that if he ate thereof he should surely die; that man did eat, and became subject to death. "By man sin entered into the world, and death by sin." "The first man is of the earth, earthy." "As is the earthy, such are they also that are earthy." "All have sinned and come short of the glory of God," and "Death has passed upon all men, for that all have sinned." What a mournful spectacle poor man presents at this stage! But a brighter day dawns! "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "The second man is the Lord from heaven," and "as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." "He that hath the Son hath life, and he that hath not the Son hath not life." "God hath given to us eternal life, and this life is in his Son."

Yours, in Christ, desiring truth. G.

OPPORTUNITY is the flower of time, and as the stalk may remain when the flower is cut down, so time may remain with us when opportunity is gone.

THE COMING ECUMENICAL COUNCIL.

THE following is the letter which "Father Hyacinthe" addressed to the general of his order at Rome, on the subject of his present attitude toward the "Holy See:"

MY VERY REVEREND FATHER: During the five years of my ministry at Notre Dame de Paris, despite the open attacks and secret accusations of which I have been the object, your esteem and confidence have never failed me for a moment. I preserve numerous testimonials of them written by your own hand, and which were addressed as much to my preaching as to myself. Whatever may happen, I shall hold them in grateful remembrance. To-day, however, by a sudden change, the cause of which I do not seek in your heart, but in the intrigues of a party all powerful at Rome, you arraign what you encouraged, you censure what you approved, and you require that I should speak a language or preserve a silence which would no longer be the entire and loyal expression of my conscience. I do not hesitate an instant. With language perverted by a command or mutilated by reticence I shall not ascend the pulpit of Notre Dame. I express my regret for this to the intelligent and courageous Archbishop who has given his pulpit to me, and sustained me there against the bad will of men of whom I shall speak at the proper time. I express my regrets to the imposing auditory who surrounded me there with its attendance, its sympathies—I was nearly going to say its friendship. I would not be worthy of the auditory of the Archbishop, or of my conscience, nor of God, if I would consent to act before them in such a *role.* I separate myself at the same time from the convent in which I have resided, and which under the new circumstances that have happened to me renders it for me a prison of the soul. In acting thus I am not unfaithful to my vows. I have promised monastic obedience, but limited by the honesty of conscience, the dignity of my person and my ministry. I have promised under the benefit of that superior law of justice and of royal liberty which is, according to the Apostle St. James, the proper law of the Christian.

It is for the more perfect practice of this holy liberty that I came to ask at the cloister, now more than ten years ago, in the *elan* of an enthusiasm free of all human calculation—I shall not venture to add free of all the illusion of youth—if, in exchange for my sacrifices, I am to-day offered chains, I have not only the right but the duty to reject them? The present hour is solemn. The Church passes through one of the most violent, dark and decisive crises of its existence here below. For the first time in 300 years an Ecumenical Council is not only convoked, but declared necessary; such is the expression of the Holy Father. It is not in such a moment that a preacher of the gospel, were he the last of all, can consent to remain as the mute dogs of Israel, unfaithful guardians, whom the prophet reproaches as unable to bark. *Canes muti, non valentes, tatrare.* The saints were never silent. I am not one of them, but nevertheless I belong to their race, *fitil sanctorum sumus,* and I have always been ambitious to place my steps, my tears, and, if necessary, my blood, in the tracks which they have left. I raise, therefore, before the Holy Father and the Council my protestation as Christian and preacher against these doctrines and practices, calling themselves Roman, but which are not Christian, and which in their encroachments, always most audacious, tend to change the constitution of the Church, the basis as well as the form of her teaching, and even the spirit of her piety. I protest against the divorce, as impious as it is insane, which it is sought to accomplish between the Church, who is our mother according to eternity, and the society of the nineteenth century, of whom we are the sons according to the times, and toward whom we have also some duties and attachments. I protest against this more radical and dreadful opposition to human nature, which is attacked and made to revolt by these false doctrines in its most indestructible and holiest aspirations. I protest above all against the sacriligious perversion of the Word of the Son of God himself, the spirit and the letter of which are equally trodden under foot by the pharisaism of the new law. It is my most profound conviction that if France in particular and the Latin races in general are delivered over to social, moral and religious anarchy, the principal cause is without doubt not in Catholicism itself, but in the manner which Catholicism has during a long time been understood and practised. I appeal to the Council about to meet to seek for remedies for the excess of our evils, and to apply them with as much force as gentleness. But if fears in which I do not wish to share come to be realized, if the august assembly has not more liberty in its deliberations than it has already in its preparation; if, in a word, it is deprived of the essential characters of an Ecumenical Council, I will cry to God and men to call another truly united in the Holy Spirit, not the spirit of party, and representing really the Universal Church, not the silence of some men, the oppression of others. "For the heart of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" Jer. viii. In fine, I appeal to your tribunal, O Lord Jesus! *Ad tuum Domine Jesu tribunal appello.* It is in in your presence that I write these lines; it is at your feet, after having prayed much, reflected, suffered and waited much, that I sign them. I have confidence that if men condemn them on earth you approve them in heaven. That is sufficient for me living and dying.

FR. HYACINTHE,

Superior of the Barefooted Carmelites of Paris, second preacher of the order of the province of Avignon.

PARIS-PASSY, Sept. 20, 1869.

Shall such a noble example of faithfulness and independence in a minister of high standing in the Romish Church not be an admonition to timid Protestants, who are convinced of the corruptions of the truth by their own churches, and yet keep silent; not daring to lift their voices openly against the God-dishonoring doctrines which have so long passed for the teachings of His word. The Lord give strength to such timid souls.

CONVERSION.

IT is said that the "Life views never make any converts, because, if when a man is dead that is the last of him, he will not take the trouble to repent, and wicked men will be perfectly satisfied with such a disposition, and will continue in their sins."

This is the language of our Advent brethren to "Life believers," with reference to the effect of their doctrines upon wicked men.

It is said, by the orthodox, that the Advent doctrines, or, in other words, the doctrine of the destruction of the wicked—in popular language, "Annihilation"—after their (supposed) resurrection, has no terror at all in it for the wicked. "For," say they, "if that is all there is for them to suffer, they will not take the trouble to repent, for it will soon be over." "O" say they, "this is a comforting doctrine to them."

It is urged that "Life believers only tear the Advent churches to pieces and make diversion:" and that "they never have any accessions from the world to their numbers; only receiving additions from the churches."

In reply to the latter charge, although not strictly true, we have to say, that the brethren and sisters in the churches, who accept the "Life views" are men and women of experience in Christian life, and are acquainted with the Scriptures by study, and fully able to judge of the truth of the doctrines presented, and, seeing them, embrace them.

It is said by the orthodox, that Advent preachers only "tear our churches to pieces and cause division, and take away our members;" and that "Adventists only come out from the churches, while scarcely an addition is made from the world."

"The orthodox have shut up their churches against us; calling us 'heretics' and 'infidels,' and circulate false reports about us, calculated to disparage us," is the lament of "Advent preachers.

Some of our Advent churches have voted "Life believers" out, and will not allow them to preach; and report them as "infidels preaching 'damnable heresy;'" and have circulated false reports, calculated to disparage them.

If the above changes are diligently compared, one with the other, there will be discovered a remarkable similarity between them. Although our brethren have many times been weighed down with grief and discouragement under the charges of orthodoxy, and have felt that they were terribly abused and persecuted, and that orthodoxy was unchristian in her actions and denunciations, yet all this schooling teaches them nothing, for even now, after such severe experience, we find them like parrots repeating word for word the identical changes which caused them so much pain and sadness, and acting over the same performances, in the same manner, and for the same end, and in the same spirit, toward "Life believers" that orthodoxy has toward them.

We have to say, that there is as much truth and justness in the charges made against "Life believers" by their brethren in the Advent, as there is truth and justness in the charges made against Adventists by the orthodox, and no more.

Say some, "Your protracted meetings never result as ours do;" that is, in making converts. O yes, I see; you mean to say that, because we do not preach to men's sympathies, and create a sort of mesmeric influence, and thus get the control of them, that we are not "good" or "righteous;" or, as one said, "See how God blesses my labors," referring to revivals. O what a delusion. Without casting any reflections, or making insinuations, we say, that this is a miserable criterion by which to judge of goodness; for the men who have made the greatest stir in a religious community, and been the means of revivals, have in some cases turned out to be anything but good men. Three such men are in our mind now; and besides, we might refer to Justinian, Mohammed, and Brigham Young.

If men are converted it is by the truth; not excitement, but by a deep meditation; not in feelings, but in heart; not by enthusiasm, but by sober, cool argument, which carries conviction with it; or, as the Psalmist says, "stand in awe, and sin not; commune with your own heart upon your bed, and be still." Psa. iv. 4. "I thought on my ways and turned my feet unto thy testimonies." Psa. cxix. 59. It is when men are convinced of their sins that they are led to abandon them. One such convert is worth one hundred made by being frightened. It is related of Mr. Judson that he labored twenty years before one was converted. Upon being told of it by way of reproach, said he, "Then here is twenty years more for another." So we say, We will continue to labor if *none* are converted, for the "gospel must be preached as a witness," whether to convert or condemn.

Yours, in Christ.

L. F. MOORE.

MAN'S DESTINY.

BRO. STORRS: I wish to give a few extracts from Charles Thompson's translation of the Bible, made 61 years ago.

I find in 1 Kings xvii: 19, "And Elias said to the woman, Give me thy son. So he took him out of her bosom and carried him up into the upper chamber where he lodged; and laid him on his bed. Then Elias cried and said, Wo is me! O Lord! Here is the witness of the woman with whom I dwell. Thou hast afflicted her in causing her son to die. And when he had breathed on the child three times, and called on the Lord, he said, O Lord, my God, I beseech thee let this child's *life* be restored to him. And so it came to pass, and the child cried. Then Elias brought it down from the upper chamber, and delivered him to his mother, said, See thy son liveth." There is no soul coming back in this translation.

Ecclesiastes iii: 18. "I communed with my heart concerning a saying of the sons of men That God *distinguisheth* them. Now in order to show that they themselves are beasts, that at least which befalleth man, befalleth them; and that which befalleth the beast, befalleth man. The same event happeneth to both; as the one dieth, so doth the other: they have all one breath. What advantage then hath man over the beast? None: for all are vanity. They are all for one place. They were all from dust: and to dust they shall all return; who hath seen the breath of the sons of men, whether it ascendeth upwards; and the breath of the beast, whether it descendeth downward into the earth?"

Job xiv, "He who is born of a woman waxeth old like a leathern bag: or like a garment which is moth eaten; for he is mortal, short lived and full of disquiet; or like a flower which fell while in bloom. He glideth away indeed like a shadow and can make no stay. And is it not such an one thou hast called to acccount, and caused such a one to come to trial before thee? For who can be free from stain? Surely none, whether the course of his life on earth be one day; or months be numbered to him. He cometh to the term thou hast set, but cannot pass it. Turn away from him, that he may take rest, and comfort his life like an hireling. For there is hope for a tree; for if lopped, it may sprout again, and the tender branch may not fail. And if its root become old in the earth, or die on a rock; its stem by the scent of water may blossom; and produce a crop like a tree lately planted. But man when he dieth is gone: when a mortal falleth he is no more. For in a course of time a sea is spent; and a river when unsupplied is dried up; and man when composed in the grave cannot rise again—until the heaven be folded up: they shall not be awakened out from their sleep. Oh that thou hadst kept me in the mansion of the dead; and hid me till thine indignation should cease, and that thou wouldst set me a time when thou wouldst remember me, (for though a man die he may be revived, after finishing the days of this life of his). I would wait patiently until I come again into existence. Then call and I will answer; but reject not the works of thy hands."

A proverb in the land, "God distinguisheth them." JACOB GRIM.

To love the creature more than the Creator is idolatry. Who, then, is not an idolater? Examine thy heart.

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"Now, Do not Write on that Hobby."

What hobby do you mean? "That awful heresy called the non-resurrection of the wicked." You call it *awful*, do you? "Yes," says one, "I do." Do you call the old eternal torment theory awful? "Yes," says one. Why? "Because it is not true." How do you know that? "Because it is not Bible." How did you find that out? "By searching the Scriptures; and besides all that, it looks like making God a savage tyrant, and the sinner no better, by being eternally tormented; for there is no reprieve for him."

Well, now, if that looks awful, I think you had better look at your own theory and see if that is any better. "Yes, I can see that it is a good deal better, because there is an end of their sufferings." Well, what did it amount to in the end? "Death." Now, was their condition bettered by being put to death the second time? Can you tell me what they know about it after they die the second time any more than they would if they never had a resurrection? "O, yes, they knew they were dying the second death." But that is not the question. What do they know about it *after death* the second time? "Well, I do not believe they do know any thing about it." If they do not know anything about the suffering or pains of dying after the second death, as you term it, why raise them at all? "Why, they must be raised to suffer the penalty of the law." What law? "The second death." Is the second death the penalty of the law? "O, yes." Where do you find it? "In Revelation." Then Paul's statement cannot be true when he says "It is appointed unto men *once* to die," and "the wages of sin is death." I would have supposed that Paul would have said something about the second death if he had believed it. "Well, you have not given all of the texts you referred to." What is it? "But after this the judgment." You mean that after man is dead he is is to have a judgment? "Yes, that is what I mean." Well, if that is the case, we will have the text all together: Hebrews ix. 27, "And as it is appointed unto men once to die (not twice) but after this the judgment." Where was the appointment of death given? To the law and to the testimony. I find it recorded in Genesis where God appointed it to Adam; and if you can find another appointment of death I would like to know where it is to be found. Adam being the head of the race, and a mortal being could not impart a different life than he was in possession of. So we see the appointment was back in the Garden of Eden. I think your mistake is in not understanding the text. "Well, don't you think wicked men will have a judgment?" Yes. "How will the wicked have a judgment if they are not raised?" The judgment they will have is not to live again. "How can they die the second death then?" That is not a part of the penalty." But I can't help believing they will be raised, for the Bible says so; and Paul believed it; and you will find it in Acts xxiv. 15. How will you have me quote the text? "Why, Paul says, there shall be a resurrection of the dead both of the just and unjust." Why did you not quote the whole of it, and not a part of the verse. "Why, that is enough." I think not. We will commence the 14th verse, and see how it reads. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets. And have hope toward God which they themselves allow that there shall be a resurrection of the dead both of the just and the unjust." "Now isn't that proof that they will be raised?" I think not. "Why not?" Because you try to make Paul contradict his own statement. Paul says he believes "all things written in the law and the prophets;" and in the law you cannot find a single promise of a resurrection to the unjust, nor in the prophets; but to the contrary.

What says the prophets? "They are dead, they shall not live; they are deceased, they shall not rise." Why is Paul called in question for preaching heresy, if he believed and taught the same that you say he does? I can see why they call it heresy. Those of us that do not believe in the wicked ever living again from the dead are called heretics, or accused of preaching an awful heresy. I know Paul did not believe it, for in Acts xxvi he tells just what he does believe; for he says, "And now I stand and am judged for the hope of the promise made of God unto our fathers." Now, does the promise embrace the wicked dead? *No, never.* Paul says, "They that are Christ's are Abraham's seed, and heirs according to the promise." Are the wicked dead embraced in the same promise? You would not admit that.

"Well, I suppose you will keep harping away upon that subject." Yes, I shall keep preaching the gospel, and the gospel is the power of God unto salvation to every one that believeth." "Then you want I should believe that the power of God will not reach the wicked dead." Certainly; for I believe Paul told the truth. The gospel promises life to believers, and that on conditions, and to none others. D. J. Weaver.

Westfield, Mass., Oct., 1869.

The greatest and most amiable privilege which the rich enjoy over the poor is that which they exercise the least—the privilege of making them happy.

The joy of the spirit is a delicate, sacred deposit, and must be kept in a pure casket; an unholy breath will dim its lustre and fade its freshness.—*Cecil.*

A Society for the Prevention of Cruelty to Animals is to be formed at Baltimore.

THE HERALD OF LIFE.

NEW YORK, OCTOBER 20, 1869.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Dr. Finley's Articles on Immortality.

The articles, which were copied into the Herald of Life from the "Niles (Mich.) Republican," in the early part of Vol. vi., should have been put in a pamphlet before now. Other matters have interfered with this design; but the time has come to renew the effort and the work must be done. We made the following statement, last March, in relation to publishing these articles, and it is substantially correct at this time. We said: "The whole series would make a pamphlet near the size of 'Life from the Dead,' or from seventy-five to ninety-six pages. The cost of getting stereotype plates would not be less than $100; perhaps more. Paper, printing, folding and stitching, fifty dollars more per 1,000. Hence the first 1,000 will cost in the vicinity of $150. After that, fifty dollars per 1,000.

"These are not pretended to be exact estimates: but will not vary, we think, much from the actual cost. We make this statement that our friends may know how the matter stands, and that they may understand what is to be done if the articles are to be issued in a pamphlet.

"We are determined not to go in debt for any of these matters; or to go foward in the printing business any faster than the funds are supplied to meet the demands for printing materials.

"The sum, then, necessary to do the work on this one enterprise is $150 for the first thousand. Are there friends who are willing to donate that amount for this one object? You can have back all you donate in the work at fifteen cents per copy, for the first thousand. After those are thus disposed of, you can have any amount you desire at five dollars per 100."

In response to this statement the following pledges were received:

Thomas R. Crocker,	$10
Wm. Roworth,	5
Wm. Floyd,	5
Friends at Niles, Mich.,	30
Esther G. McCullough,	5
S. A. Kemp,	3
Hiram Drown,	2
R. D. Chase,	1
Geo. T. Collins,	1
D. B. Salter,	30
D. B. Salter (additional),	25

If the above persons are disposed to renew these pledges (some of them have paid), the sum, in addition to it, necessary to be raised, will be seen to be a little over $30. Can this not be done at once, and thus a very valuable and important work will be added to the Life literature? What say you?

ADDITIONAL PLEDGES.

Peter Woods (paid),	$2
W. G. Warren,	3

Toleration and Investigation.

All men desire toleration: why then should they not tolerate others? Why abuse a man for giving up an old theory or opinion? He might as well abuse us for retaining it. If this be unjustifiable in him, it is equally so for us to treat him in that way. The man who seeks after truth, and is led to alter his opinion, and tries to give others part in his joys, by making known his discoveries, deserves our thanks instead of our censure. He who is really deserving censure is the man who will not take pains to find truth; or having found it, will not impart to others lest he should suffer reproach or loss. It has often been the case that men kill their benefactors and reward their plunderers. The Jews killed Jesus and released a robber. Many do the same in some form or other. They blame the Jews, but act out the same spirit; it was an intolerant spirit. They would not bear to have Jesus disturb their customs, creeds, and traditions: it was bringing in causes of division, and lessening the reputation of those who wished to be thought wise and learned. He was regardless of the effects of His teaching on the established order of which the Scribes and Pharisees were so tenacious, and on which their popularity depended. He sought to make men wise and holy, though it might overturn all the schemes of the popular leaders of that age, and break down all their doctrinal theories. He proclaimed the selfishness, hypocrisy, and pride of those leaders in such a manner as roused all these unholy principles into action. They would not tolerate him, and hence put him to death. They would not endure one who boldly denounced their corruptions of truth, and sent the people direct to "search the Scriptures." That would be admitting the people to some sort of independence in their theological investigations which might lessen the popular estimation of the usefulness of the Scribes and Pharisees.

We hardly need a stronger proof of the truth of the Gospel history, than the fact that men now, who attempt to follow truth wheresoever it may lead—regardless of its effects on themselves among men—are treated as Jesus and his followers were by the popular leaders in their day. The treatment He met with is so perfectly like what men now manifest toward any who do not sustain their traditions or doctrines, that we cannot doubt the truth of the whole Gospel history—it is natural as life: men in general never did give up their old opinions and customs without first persecuting those who have tried to bless them by showing a better and more truthful way. Jesus was a real person—He was from God—He was a teacher and regenerator of mankind—He was treated as the gospels say—He could not have been treated otherwise in such a world as this: and the Gospel is as certainly true and divine as that light and truth exists in the universe. If any one would wish further proof of this, let them follow out their convictions of truth; boldly utter them, and live them out as did Jesus: let them sit at Jesus' feet and learn of Him in this matter, regardless of the opinions and traditions of popular leaders and popular applause, and see if they do not become satisfied of the truth of the history of Jesus.

We do not ask you to deal in fancies, excitement, or fanaticism in any form. Be thoroughly concerned to know the truth, and soberly, but decisively make it manifest in your utterances and in your life, regardless of its consequences on your reputation and worldly prospects—make truth, the truth relating to the kingdom of God, and life only through Christ, the controlling theme, and act accordingly, and see if you are not satisfied, that whatever else may be false, the Gospel of Christ is true. Live Christ-like—labor for the same objects in the same unvarying, steady, persevering course—live simply to learn and to practice the truth, and thus honor God and bless men, and you will soon find yourself in circumstances not unlike those Christ was in—you will drink of His cup, and be a partaker of His sufferings, and share in His lack of reputation.

A clear knowledge of truth and duty, will always be the result of a hearty, thorough, persevering obedience to the light already given—to the dictates of our judgments—to the revelations of truth and duty made known to us by God.

Some people are afraid to inquire after truth lest they should fall into infidelity. Such persons are already in effect infidels: *i. e.*, they are *blind* believers; and what are such better than infidels? He only is a true believer who is convinced of the truth of Christianity in such a manner that he can give a reason, to every man that asks him, of the hope that is in him. Let our faith be founded in the wisdom and word of God, and let it go out in living action, and all the errors that have ever cursed the world will not shake it—it is founded on a rock. But if our belief stands only in the wisdom and traditions of men, the farther we keep from the light of investigation the more sure we may be of an easy down-hill journey; but it may land us into perdition. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." "Search the Scriptures." Eternal life is therein revealed; and that most of all things concerns us, who find ourselves dying creatures.

An Eulogy on Death.

Rev. H. G. Mason (a Baptist minister), recently preached a funeral sermon at West Meriden, Conn., a copy of which has come into our hands. It eulogizes death to such an extent that we wish to place some portions of it before the readers of the Herald, for the purpose of showing how completely the popular theology of the day is opposed to the Scriptures; and also to show into what strange absurdity tradition leads its votaries. He says:

> What we call death is not a cessation of being, not an extinction of life, but simply a change in the mode of life—a mysterious lifting of the ransomed soul to better realms and brighter spheres. *Man's conscious being is perpetual.* Not a single link of the endless chain is broken in dying. The chain passes out of sight through the vail, but the undying spirit, with ethereal hand traces it, link by link, all the dark and mysterious way. The light of mental perception NEVER goes out. No, not for a moment.

We are not informed from whence this wonderful information was obtained; for not one utterance in the Bible can be found to sustain such theological nonsense as the above. In vain we search the pages of inspiration for a *single* declaration that death is "not an extinction of being," and Mr. Mason does not offer a particle of proof to sustain this assumption. The Divine Word throughout we find in direct conflict with this system of theology which had its birth-place in the schools of heathen philosophy.

In Eccl. ix. 5, we are informed that "the living know that they shall die; but *the dead know not anything.*" Again, in Psa. cxlvi. 4, we read of man that "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." How can a man's thoughts be said to "perish" unless they cease to exist? And yet, in the face of this plain testimony of Scripture, Mr. Mason, with a great flourish of eloquence, tells us that "man's conscious being is perpetual," and that "the light of mental perception never goes out—no, not for a moment." If at death, as the Scriptures tell us, man's thoughts *perish*—cease to be—does not man lose "conscious being?" Thus, in the face of the Scriptures, Mr. Mason's assumption is like the mist before the morning sun.

But man's "mental perception" goes out even in this life, which completely overthrows Mr. Mason's claim that it "never goes out"—"no, not for a moment." Instances are not uncommon where, by a mere fracture of the skull, a person has been rendered wholly unconscious for a long period. Now, if man is possessed of an immortal soul, which is the thinking part of man, it is difficult to conceive how a physical injury to the tenement which it inhabits could affect its immaterial nature so as to deprive it of consciousness. Can an immortal soul be deprived of consciousness? If it can be rendered unconscious in one instance, may it not in another? And thus it might fail of an endless existence. But as a slight injury to the brain renders man completely unconscious, what shall we think of that theology which assumes that if we were only to blow his brains out he would know more than he ever did before? If an injury to the human machinery can deprive man of conscious being temporarily, we earnestly inquire, if his dissolution would not forever render him unconscious, unless brought into life again by a superior power? This seems reasonable, and is in harmony with the revealed purpose of God.

But we call attention to another extract from Mr. Mason's discourse. He says:

> Julius Pratt is not in that coffin, nor can we put him into yonder grave—the IMMORTAL can neither be compressed into the one nor retained in the other. Nor is his disembodied spirit so far removed from this mourning circle as we shall carry his body an hour hence. He dwells about us. He witnesses these mournful services. He fills this room with his spiritual presence. When the gale struck the old tenement, HE quietly stepped out, and looked back, exultingly, upon the DEBRIS He saw, with undiminished spiritual eyes, the hand of affection when it closed his mortal eyes. He brooded lovingly over the corpse and the couch, when those saddest of all earthly words were uttered—"HE IS DEAD!"

"How long shall this be in the hearts of the prophets (teachers) that prophesy (teach) lies?" "They speak a *vision of their own heart* and not out of the mouth of the Lord." When we find such rank Spiritualism as the above uttered from the Christian pulpit, can we wonder that this anti-christian system has got a widespread and deep hold upon the people? But such wild and absurd fanaticism is but the legitimate fruit of that anti-scriptural doctrine of man's inherent immortality. Let this be swept away by the divine doctrine of "Life only in Christ," and the Christian religion commends itself to all reasoning minds; God appears in all his loveliness of character, and the Scriptures as a grand luminary of truth. W. H. S.

Miscellaneous News, Comment, Etc.

In the last issue of the "World's Crisis" a correspondent gives its readers another rehash on John v. 28, 29. It would seem from the manner in which this passage is constantly paraded before the public, in certain papers, by the opponents of "Life only in Christ," that it is the only text in which they had any confidence as sustaining their cherished theory of the re-living of the wicked dead. But the peculiarity of this last production is the strange manner in which the writer tries to make it sustain his preconceived opinion. He enumerates some half a dozen interpretations of the passage, which he condemns by saying that it "needs rather to be believed than interpreted;" but he forthwith proceeds to offer *his* interpretation of it, seemingly fearful that reasoning minds will *believe* that it does not teach the re-living of the wicked dead in the face of the plain declarations to the contrary. The "record of God" says: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." We might say, Brother, this "needs rather to be believed than interpreted." If the rule is good in one case, it certainly is in this.

A National Advent Conference will convene at Rochester, N. Y., Nov. 17th, to be composed of delegates from the several Advent Conferences of the States and Canada. We also learn that a Western Ministerial Council of Advent Preachers is to be held, probably in Brodhead, Wis., some time in January. What certain would-be leaders propose to accomplish by these conventions time will fully develop. We want no part or lot in them, for we believe such conventions bear little fruit for the glory of God, as their work is usually more of a sectarian character than otherwise.

The coming Ecumenical Council seems to be the exciting topic generally throughout the world. Late advices from Europe announce, at this early date, the assembling of Catholic Prelates at Rome. The "Civilta Cattolica," the admitted organ of his Holiness Pius IX, announces, with an authoritive tone, that the Council has been "summoned not to deliberate on and decide questions by the vote of the majority, but to ratify decisions already resolved upon by the sovereign and infallible Pontiff."

A deep feeling seems to be gaining ground, both in this country and in Europe that great events are at hand. Can it be less than the downfall of that doomed city, Rome? Rev. xviii warns the church of the sudden overthrow of Rome in an hour when the world would be unexpecting it. A writer in the "Rock," (an English publication,) remarks that "the church of Christ ought to be aware that 'the times of the Gentiles' are now nearly fulfilled, and the blessed release of the church from her bondage and wilderness condition is near at hand." At best, it is eminently our duty to watch and pray "lest coming suddenly" the Bridegroom will find us sleeping. Mark xiii. 35, 36. W. H. S.

Faithful Dogs.

A friend of mine in Central Michigan went to California in 1856, taking with him a large and fine hunting dog. This animal was my friend's faithful and useful companion in the mines during six months, when the man sickened and died. The dog followed his master's body to the grave, remained there almost a week and then disappeared. About one hundred and twenty days after the death of the man in California, there came crawling and staggering into the yard of the old home in Central Michigan, a poor famished, sore-footed and dying dog. A few feeble wags of his tail, lickings of his old mistress' hands and face, a few expressions of affection and joy, and poor Sam sunk with pitious and feeble moanings into a long, deep sleep, from which, when he awoke, he found himself with his old master, let us hope, in another and better world.—*Dr. Dio Lewis.*

I clip the above sentimental extract from one of our local papers. Such lasting affection, such unerring topographical knowledge, such a persistent execution of a well defined purpose, are too much to predicate upon mere blind brute instinct. It shows high qualities of mind, the more remarkable because manifested by the brute creation. This much it is safe to say, but to go further and predicate inherent immortality and going to his master "in another and a better world" at death, on such qualities, and make this, too, a ground of hope, is not only ludicrous, but shows to what extremes fancy will indulge itself when once it is let loose in such ærial flights.

But after all, if we admit inherent immortality for man, and that the reasoning, thinking, essential man is the immortal soul, are we not logically forced to admit that the same mental powers in the brute creation must be based on the same immortal principle? On the other hand, if organized matter can manifest mind in the brute, why not in man? as the mind of man differs not so much in kind as in degree, and complexity of action. In some of its powers the mind of the brute creation puts to shame the mightest acts of human reason. And finally, if the immortal souls of good men, as so many believe, go to heaven at death why not the immortal souls of good dogs who show such love, faithfulness and intelligence? What a cheering hope this must be to one who has had a faithful dog!

Wm. H. H. McAllister.

St. Albans, Vt., Oct., 1869.

Our Blessed Hope.

BY MRS. J. R. CASTLE.

Brethren and Sisters in the Lord:—What a blessed hope is ours! Would we have the will changed if we could? Isn't the resurrection state, as set forth in the word of God, sufficient? "A crown of glory that fadeth not away"—"eternal glory"—"A far more exceeding and eternal weight of glory." Immortality, incorruptibility, victory over death and the grave. Sinless, tearless, spotless, pure, blessed, holy, "forever with the Lord." Is not this enough, even though we sleep a little, and are laid away in the cold, dark, dusty beds of earth? If the Spirit of him that raised up Jesus from the dead dwell in us, he that raised up Christ from the dead shall also quicken our mortal bodies by his Spirit that dwelleth in us. Yes, and Jesus says, so many times, "I will raise him up at the last day," and "I will give unto them (my sheep) eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them to me is greater than all, and no man shall be able to pluck them out of my Father's hand. I and my Father are one." Do we want any better title? Any better surety? Can we ask for plainer promises?

Surely, ours is a glorious hope; and I never realized it more fully than yesterday while listening to a funeral sermon, wherein no mention was made of the resurrection, and nothing attempted, but to show that there may be, and probably is consciousness and happiness in the presence of the Saviour independent of and separate from the body. The text was 2 Cor. v. 8, "We are confident, I say, and willing rather to be absent from the body, and be present with the Lord."

Never before have I felt more like praising God for the light of the glorious truth of "Life only in Christ," which makes the promises so plain on which "our hope" so firmly stands. "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Shall we not then, let our light shine, that others, seeing our good works, shall be led to glorify our Father which is in heaven? We must not sleep as do others, but keep our lamps trimmed and burning, that we may be ready when the Bridegroom cometh. Our "God is Love." Bless his holy name!

Hinesburg, Vt., Oct., 1869.

Letters and Extracts.

From Eld. S. L. Walter.

Br. Storrs: To-day the Herald of Life, of the 15th inst., was received, and I rejoiced that God's servants had said, not in words only, but deeds that speak unmistakingly, that they love God's word, and that the Herald shall live and herald the glorious gospel of God, that life only is promised to the believer in the Life-giving Lord—in the noble manner in which they contributed the means needful to keep it alive. May God bless them an hundred-fold in this world, and in the world to come with life everlasting. O how I should have rejoiced to have been with you, and look on that God-honored company who are "contending for the faith once delivered to the saints," and are heralding to God's dear children the words of Enoch, "Behold the Lord cometh . . . to execute judgment upon all, and convince all . . . of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (God). Jude, verse 16, describes those speakers against God as "murmurers;" those who mutter, or speak low, and grumble about God, and complain of his laws and deny his right to punish, and also their accountability to him; and this because they walk after "their own lusts, having men's persons in admiration because of advantage." They are all for self. Self is their God. He then exhorts them to "remember the words of the apostles of our Lord Jesus Christ," because they said "there should be mockers in the last time, who should walk after their own ungodly lusts" (or desires). They do not rise above the animal with all their boasted immortality and progression, because they are "sensual, having not the Spirit." And Peter says they "Speak evil of the things that they understand not; and shall perish in their own corruption." "But ye, beloved, building up yourselves on your most holy faith," that "faith which was once delivered to the saints," which embraces life from the dead, in order to "inherit the earth," and to "be recompensed upon the earth," (not "beyond the bounds of time and space," quite out of God creation; where Prof. Hudson says, "the rights of sin are, if they have any rights") when the new heaven and a new earth, which is promised, shall be created, and "the holy city, New Jerusalem, coming down from God out of heaven," shall be heralded by "voices out of heaven, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." The "most holy faith," upon which we must build, embraces all these promises; and when we "pray in the holy Ghost," we pray for an increased knowledge of God's plan; also an unshaken confidence in the immutability of his promises. And this is necessary in order to our "keeping ourselves in the love of God, and in looking for the mercy of our Lord Jesus Christ unto eternal life." O that men could see that life is a gift, in all its forms; and that God only has it in himself. So our Life-giver has said: "For, as the Father hath life in himself, so hath he given to the Son to have life in himself." The Son had life given to him, not only mortal, but unending life, so that he could say, "I am he that liveth, and was dead; and, behold, I am alive forever more; amen, and have the keys of hell and of death."

Thank God that we have such a Life-giver, who is loved of the Father, who showeth the Son all things that himself doeth; that ye may marvel, because, as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. Hence he said, "The world (or wicked) see me no more; but ye see (or shall see) me." Why? "Because I live, ye shall live also." He will use "the keys" in the last day, when "he raiseth up the dead, and quickeneth," or giveth life "more abundant" to whom he will. Who will be quickened? "Whosoever believeth on him shall not perish, but have everlasting life." Here Paul gets the promise of life, which he says, "Is *in* Christ Jesus." So we see that his hope of eternal life rests on the promise of "God," who "cannot lie." God has promised, "I will swallow up death in victory." Also, "Thy dead men shall live," etc., but no life promised to the wicked lords that had dominion over God's people.

He says, "They are dead, they shall not live." The promise cannot fail. Life future and deathless; because "faithful is he who has promised, who will also do it." It is enough; life comes through the risen Life-giving Christ. Amen.

O how glad I am that all over the States, and in England, the glorious gospel of life from the dead, only in Christ, is being heralded by strong men; and that the goddess of natural immortality is trembling from centre to circumference, and that every effort to prop it up only shows its weakness and causes the death-throes to be more apparent. Hence, the ministers in this place will not have any controversy with me on our differences. The fact is, one of them told me we ought not to try to prove each other in error. O no, they are afraid of losing their standing with the people; so they carry out the principle of the religion of the Bible, which is, love to all that they consider are God's children. I think, sometimes, that this kindness shuts up my way to get the truth as plainly before the people as I wish it; but I trust that by the means they use, I may gain the confidence of the people, and so get access to them. I have preached for the Congregationalist. I presented reconciliation through Christ's death, and life only through the risen Christ; that life was only bestowed upon the believers, and God's wrath abideth on the unbelieving, because they had not eaten of his flesh and drank his blood they had no life, or life-giving principle in them; but he that eat his flesh and drank his blood hath or shall have eternal life, because they have "the Spirit of him that raised Jesus." I have heard of no complaints from minister or people. The Methodist minister came out to hear. He has invited me to close his Sabbath services and speak in the prayer-meeting. I thank God for the privilege of presenting life to them, and I hope that good will be the result.

I had the privilege of meeting with a minister of the United Baptists, fully out on life only in Christ, to whom I gave the Six Sermons, Watch Tower, and some tracts; also some numbers of the HERALD. He would like to have the HERALD, but has not the means to subscribe for it. If you can send it to him I should be glad, and think he might get subscribers for it.

The seed is springing up all over the country. I shall go about one hundred miles from here to preach on the 24th at Keensville, Wayne Co. I hope that good will come of my going. They have promised to pay my expenses; that looks favorable. May the Lord bless them and the truth, and me with power to proclaim it. I feel encouraged to go out this fall, trusting in the Lord for all things. His promise cannot fail. I shall not lack any good thing. Praise the Lord. If the people are too poor to do anything for us, I believe there will be something to do at my business. I can work yet, if I am 70 years old; praise the Lord, and I am not ashamed to do it. This may answer Br. Lewis' question, "Where is Br. Walter?" Here, yet, doing just what he has been doing—to work for my Master and myself.

Yours, in hope of life only in Christ.

BUNKER HILL, ILL., Sept. 21, 1869.

FROM ALBERT K. MORSE.

BR. STORRS: Some six months ago I enclosed one dollar, and sent it to you, requesting you to send me the HERALD OF LIFE, stating that I did not believe in the non-resurrection of the wicked. I confess that after a six month's reading of the HERALD, in connection with the study of the Scriptures, I am not only almost but altogether persuaded that there is "No life out of Christ." In him was life, and the life was the light of men. Precious thought; without him all is dark; without him there can be no life beyond the grave; hence we hear the great Apostle saying, "What things were gain those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but nothing that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ; the righteousness which is of God by faith, that I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by *any means* I might attain unto the resurrection of the dead." If we would attain unto the resurrection of the dead, the Apostle makes it necessary that we be found *in* him. If we would know the power of his resurrection, we must be in Christ. Death comes to us through Adam the first; and if we ever get out of it, it must be through Adam the second. Adam the first went into death, and we have no account that he ever came out, or ever will. Adam the second went into death, but, God be praised, he liveth again. On this blessed truth rests our hope of a future life. Language must fail to do justice to the doctrine of a resurrected Christ. God be praised that he has made this truth so clear and so strong in his holy word, "In him was life, and the life was the light of men."

We hear the great Apostle Paul saying, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Have the wicked dead any claim to this promise? I think not. Will they come from the dead? I think not. What saith the Scriptures? Isa. xxvi. 14. "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." Truly may it be said, "The wicked is drawn away in his wickedness, but the righteous hath hope in his death." God grant that we may be found in Christ, that when his glory shall be revealed we may rejoice with exceeding joy; and in the language of the prophet of God say, "Lo this is our God; we have waited for him, and he will save us."

STAFFORD SPRINGS, CONN, Oct. 4, 1869.

FROM POLLY G. PITTS.

BR. STORRS: Again I take my pen to let you and the dear people of God know that I am glad in the Lord, and rejoicing in hope of eternal life through Jesus Christ our Lord. O how glad my heart has been made by reading God's messenger, the blessed HERALD OF LIFE, since the camp-meeting. O I bless God for his *living* truth; how bright it shines. Blessed be his holy name forever, and let all holy beings say, "Amen." While contemplating your coming anniversary, I could see by the eye of faith the great captain of our salvation marshaling your hosts, and bringing them up to the help of the Lord against the mighty; and I can say to-day, "How are the mighty fallen, and the carnal weapons of their warfare are perishing." Amen; let them perish; but let his eternal truth go forth as the sun shining in his seven-fold strength. I have come, or been brought to this conclusion, my brother, that everything that is taught us from God's word, if it will not harmonize with this great eternal truth, "God is love," is error. I have been long in coming to a just conclusion, that there is no personal spirit devil in the universe of God. I have tried the doctrine of a personal spirit devil by this infallible test, "God is love;" then every act of God, to saint and sinner, must flow from the great fountain, which is God himself, "LOVE." I said like this, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." God so loved the world that he put the devil into paradise, or the garden of Eden, to tempt our first parents to disobey his (God's) command, and to make God a liar! Will these two sayings harmonize? O may God forgive us for our sins, and ignorance in this matter, and lead us into *all* truth.

Again: God so loved the world that he has kept the devil in being about six thousand years, almost (*i. e.*, from the beginning), to go about like a roaring lion, tempting all mankind at once, ruling in the hearts of the majority of mankind, leading them down to death! Will this harmonize with the *living* truth, "God is Love?" I cannot do it; no, never. Well, some say there must be a personal spirit devil, there is so much said in the Bible about him. Then he must be a self-existent being, for no one can harmonize God's keeping such a being in existence to mar his works, and destroy the creatures he has made, and at the same time so love the sinner, as to pay so great a price to deliver him from death, as the life of his only begotten son, a lamb without spot or blemish. If there is a self-existent devil in the world, having lived six thousand years, he may live six million for aught we know, and six million to the end of that: yes, forever and ever, without end. Suppose he will ever die himself? No, never. And death must forever reign, for he has the power of it; an eternal *war* must prevail in the universe of God. Can any sane mind believe that there is a self-existent evil being? I do not see how they can and believe the word of God; and as we cannot harmonize God's keeping such a being in existence to work continually against himself, and yet by all his acts declare himself the God of love, not willing that any should perish, but that all may come to repentance; I think *I* have come to a just conclusion that there is no spirit devil. I feel that my sins are my own; sin is the transgression of the law, and the wages of sin is death; and Christ bare our sins in his own body on the tree. Think you that our God would hold a wicked being in life so long, and allow him to tempt us to sin, and then lay on the spotless Lamb of God the iniquity or sin of us all? No, never. It was the love of God that put away sin by the sacrifice of his Son, raising him from the dead by his Spirit, thereby giving to all that believe on him a living hope of a glorious resurrection to eternal life through his unspeakable gift, Jesus Christ our Lord. It is the love of God that lets the incorrigible sinner remain in the congregation of the dead; he having sown to the *flesh* and *of the flesh* has reaped corruption; for whatsoever a man soweth, that shall he also reap. O may God grant us his Spirit, which is love, that we may sow to the Spirit, that of the Spirit we may reap life everlasting.

May God give us wisdom from above, that we may walk in this spirit of love before a gainsaying world. Love is the fulfilling of the law. Love worketh *no* ill to his neighbor. May the love of Jesus constrain us to love one another with a pure heart fervently, and to love the coming of our blessed Master, and so love the sinner that our daily life may woo them to Jesus. May grace, mercy and truth be and abide with you and the whole Israel of God, henceforth and forever.

FREDERICKSBURG, IOWA, Oct. 10, 1869.

O. F. YALE, Ferryville, Conn., writes: I love the HERALD OF LIFE. Each paper is perfect, and each "last one" better than the preceding. How did I get along without it, in this dark corner, all those years in which I knew not of its existence. I could easier dispense with one meal a day, then with its weekly visits. May God bless its Editor and those who having the means so freely and generously furnish them for its support.

FROM W. H. H. MCALISTER.

BR. STORRS: I am certain that our dear HERALD, in its new dress, will be welcome to all of its readers; and as it goes out on its journey to reach its friends, scattered here and there all over our country, it will be the herald not only of good news in its truths, but of light and joy in its personal appearance. It surely should retain all its old friends, and gain many new ones with its bright, sunny face.

It has ever been a welcome visitor at my house, and I could not think of parting with it at any price. One sister asked me at Springfield, if I was not going to write more for it, and tried to make me promise that I would. I declined to promise, saying that I had made more promises than I had fulfilled, but inwardly I was resolving that I would let my name appear oftener in the future if I could send but a word; and I hope that all of our brethren and sisters will do the same.

How much good it did us all to see a line from Br. Ladd, telling us of his condition; how he is strong in spirit, though prostrate in mind. From your two articles over the initials "L. C. T.," we draw the joyful inference that that dear brother is better. It causes us sorrow to know that Br. Wolcott is suffering from the ills to which flesh is heir; yet it calls out Sr. Wood in one of her warm-hearted letters, and he shall have my prayers for his recovery. We are glad, too, to hear from all the rest, and especially to know that Sr. Bishop has struck her harp again; and we hope it may be brought into more constant requisition, for the profit of believers in the glorious truths it sings.

We have been having terrible freshets in this State, doing immense damage to the roads, carrying away bridges, interrupting travel and destroying property and life. We are living in perilous times indeed, but let us wait and watch and pray, and soon he, who bade the raging sea be still, will come and calm all the commotions of the elements.

Yours, waiting for this hope.

ST. ALBANS, VT., Oct. 15, 1869.

FROM W. H. WHITMAN.

BR. STORRS: We feel to thank and praise our Father in heaven for the continuation of the HERALD OF LIFE; and also for the communications from the dear loved ones in the different parts of the country, living as pilgrims and strangers here in this vale of tears. Our heart goes out to them in sympathy and love. Dear loved ones, let us all keep a firm hold on the cable rope of faith; then our Captain will soon land us all on Canaan's happy shore, where saints will meet to part no more.

Although despised by men,
  A little feeble band,
Protection we obtain
  From the Redeemer's hand.
Though oft our foes would us devour,
We stand upheld by Jesus' power.

Our Shepherd leads us on,
  While we obey his voice;
He guides us to his throne,
  And in him we'll rejoice;
Though straight the way, we need not fear.
If to the end we persevere.

Lord, when our hearts shall fail,
  And earthly comforts die,
May thy rich grace prevail,
  And give us victory;
And when perfected, may we praise
Thy name through everlasting days.

Those choice spirits whom God has raised up among us, and who are the cause of our having a weekly communication with each other, are a blessing bestowed on us, lonely ones, that we can never repay only by our thanks and prayers. May God bless them with all needed blessings in this life, and at last save them in his heavenly kingdom. Amen.

GALESBURG, ILL., Oct. 10, 1869.

FROM JACOB SHAFER.

BR. STORRS: I read you Six Sermons and Life only through Christ, which I have for thirty years believed, and in my weak way endeavored to teach others. Seeing men as trees walking, in some respects, and not being satisfied with the doctrine as taught of the resurrection of all the wicked in order to punish them for their transgressions, as the orthodox teach, by a second death, and having seen relatives and friends pass into death, of whom I had no hope that they will have eternal life; then finding it revealed that God is Love, that his mercy endureth forever; looking at the whole plan of salvation, I could discern no reason why God should give them a resurrection to life in order to remand them back to death again. I could see no good result that could follow. I commenced talking to my brethren about this matter, telling them that it would meet my most hearty approbation if it could or would be the will of God that the wicked dead should be left in unconscious dust; for surely it would be my wish, if I should miss of eternal life; and furthermore, if a few texts could be reconciled with the general tenor of the Scriptures, I should embrace the doctrine of the non-resurrection of the wicked with all my heart. This caused me to seek aid from others, and for light upon that precious book of God's revelation. I have long been satisfied that none would be resurrected immortal but the righteous; as eternal life is never promised to the wicked. I am much pleased with your expositions of Dan. xii. 2; John v. 28, 29; Rev. xx., and others on which some build the theory of the resurrection of the wicked dead.

Yours, in hope of eternal life through Jesus Christ alone.

P. S.—I am in my 67th year.

KEWANNA, Ind., October 2, 1869.

FROM CHARLES H. SUTTON.

BR. STORRS: Circumstances of which I had no control prevented me from writing sooner, as I was desirous of knowing positively how much I could do towards helping the HERALD OF LIFE through Vol. VII. Please find enclosed $5 for one copy; also, put me down for $10 as a contribution for the present volume.

I was greatly pleased at the earnest and lively interest manifested by the Life brethren at the Springfield Camp-meeting. Surely the HERALD will live. How gratifying it is to know that *our* paper grows in interest as well as in the things pertaining to Bible truth and holiness. It was my intention to have met the friends of like precious faith, but was prevented by untoward circumstances.

How anxiously I looked for the HERALD after the Camp-meeting; it did not come at the time promised. I wondered if anything was wrong; but on the 20th ult., it was received; since then none have come. I thought perhaps moving the office was the cause of the delay. Don't throw me off. I love *our* paper and keep it "clean" to lend when opportunity affords.

MANAYUNK, Pa., Oct. 14, 1869.

Note by the Editor.

We do the best we can to have our papers properly mailed to all our subscribers, and we regret to hear of the failure of so many to receive them. Where the fault is we cannot determine. Sometimes we know it has been at the subscriber's Post Office, by a failure to deliver the paper when called for. Whatever may be the cause, we would always be glad to have you inform us of the failure, at once, so we may mail you another, as we can generally do if informed within a week or so after the failure. True, it costs you three cents to give us the information; but any of our papers is worth much more than that.

FROM O. O. ROGERS.

BR. STORRS: You have had a report of the camp-meeting in this place; so I will not enter into details as to the different parts of the proceedings, but will say, their boasted "liberty" was the liberty to agree with their notions or else keep silence, that they (of the "Crisis" school) might have no check, but seem to show that they were all right in their views and teachings. Thursday Br. McAllister, of St. Albans, came on the ground, and was evidently a marked man; and although there were but few preachers present, yet it would not do to have the Life views represented, so Cleavland, Matthewson and Couch did the preaching with the exception of one sermon by a Br. Walker, On Friday they held a conference, and framed a Constitution for the Adventists of the "Crisis" school, and none others; for when Br. McAllister questioned about the liberty of the brethren, and mentioned Brs. Roworth, Storrs, Wendell, and others, if they should be present next year, whether they would have liberty with the others, he was answered by looks that spoke volumes, so that words were not needed, and all acts went to keep them from the stand, if not from the meeting; yet their meeting seemed to call the attention of the people, and some, for the time being, became favorable, and time must determine how lasting is the impression. The most singular feature was, most who were benefitted were from other places, yet some were residents of this place. Time will show how much any were benefitted.

BETHEL, VT., Oct. 11, 1869.

LEVI BOUGHTON, Victor, N. Y., writes: I believe God has called you to the special business of breaking the spell of religious darkness that has enveloped the world, and which must be driven away or destruction is inevitable. But we are made to rejoice that the clouds are dispersing before the light of truth. May all believers in Life only in Christ be united in pushing the battle to the gate. When I see how ready the men of means are to sustain the HERALD it speaks volumes for the cause of truth. He who is to come, will come and show to the world that He is King of kings and Lord of lords; and the earth is His by purchase, and no one is able to wrest it from Him whose right it is reign. Many, like Nicodemus, come to Christ secretly for fear of the Jews, and are not willing to bear the reproach. May God, by some means, cause so much light to shine as to drive them from their hiding places to honor Him indeed.

J. C. WHEELER, North Turner Bridge, Me., writes: I feel a great interest in behalf of the HERALD, and shall endeavor to do what I can in getting subscribers for it, and hope to be very successful in so glorious an enterprise. I have ever acted as an agent since I became interested in the Life views; interesting myself in this direction, not knowing whether agreeable or not, but supposing you would like an increase of subscribers. I can truly say, the Lord speed you on in the promulgation of this theme.

Your brother, in hope of Life only in Christ.

T. T. HALSTEAD, Franklin, Ind., writes: We are living in a glorious time, when the children will be manifested by being steadfast in the word of the Lord, immovable, always abounding in the work of the Lord, disseminating the light and knowledge of the loving kindness of God our Saviour; distributing Campaign Documents and soliciting subscribers to the HERALD, and winning men to the LIFE-GIVER, in whom alone is life for dying men.

FROM MRS. D. C. CORWIN.

BR. STORRS: Enclosed find $2 for the HERALD in its new dress. My spirit is always refreshed in reading it, and the communications from dear brethren and sisters are very welcome.

The late Camp-meeting at Springfield was truly a feast of fat things to my soul. I feel its invigorating influence all the while. It is much easier holding up the cross and speaking a word for our dear LIFE-GIVER, for having seen and communed with so many who had the deep things of God in their hearts.

But to worship with those who have such different views upon immortality from what we have is a continual drag upon our spirits. Still we must do it. We must go and let our light shine, as we have opportunity, trusting to the Lord that the arrows of truth may find a lodgment in some heart.

God help us; and he does. He owns his own truth. What a few there were at first of the Life views; and what a great army he has raised up since we dared to come out and believe and speak the things within his word.

I wish to send my kindest love to all the dear brethren and sisters, hoping to meet you again, if time continues, at the next Camp-meeting; and, oh, let us live faithful; endeavoring by all means to win souls to Christ. Since my return I have had many inquiries after truth, and calls for tracts. I wish I had more tracts.

Truly, your sister, waiting for Jesus.

WASHINGTON, D. C., October 1869.

FROM JAMES CRAWFORD.

"Why even of yourselves judge ye not what is right." Luke xii. 57. It is not only a privilege, but a right and duty for every child of God to speak that which to him is truth. Anything less than this is to deny the right to worship God according to the dictates of a conscience enlightened by the Spirit and word of God. Let the difference be what it may in receiving truth from different points of progress, there can be no just cause for disfellowship or cold hints, looks or shoulders, on account of a difference of understanding. You have been a mark at which all kinds of missiles have been hurled. I have taken the HERALD OF LIFE from its commencement until now; and although it has not, as I think, been perfect in every respect, it has been a channel of instruction, of truth, and consequently of joy to all lovers of truth who have been able to read its columns. May sectarianism, which is the consolidation of all evils, be shunned by all the writers of the same; and may the Spirit of Christ, which causes all the disciples of Christ to be one, be the motive power of all that have anything to do in presenting what each thinks to be truth.

ROXBURY, Mass., Oct. 10, 1869.

DR. J. K. FINLEY, Niles, Mich., sends us two new subscribers. Of the first, he writes: He is one of our most prominent Physicians. He told me that he was now fully satisfied of the destruction of the wicked, but was not clear as to the intermediate condition and resurrection. I asked him to subscribe for our paper, as it would help him to investigate these points. He has been a good many months coming to see that "all the wicked will God destroy."

Of the other subscriber, Dr. Finley writes: He has been reading lately some of our tracts, and is delighted with the Life views. He says, he has for a long time felt the importance of religion and has examined the creeds of the various denominations, but could not make them harmonize with reason, justice, or the Bible. These views do all that, and are so clearly the plain teaching of the Bible, that he yields them his full and hearty belief.

Note by the Editor.

Such facts are cheering to the hearts of our friends, and should stimulate us to greater exertions to scatter our tracts and papers in all quarters: such labor will not be lost, even though we do not see the fruit immediately. Let us thank God and take courage.

SERRIL CORNELL, Centralia, Ill., writes: Life only in Christ is, to me, the correct teaching of the Bible, though some passages in the New Testament may seem difficult to harmonize; yet were we to ask the question, How can the wicked be raised from the dead, not having the Spirit of Christ by which the righteous have hope of living again? what answer can be given? Whatever the resurrection may be spoken of John v. 28, 29, it is not to live again; for that is the special promise to the faithful in Christ. Our heavenly Father is merciful, even in the final end of the wicked. May we so live by grace, as to have a resurrection, or be changed, when Christ comes, and have eternal life in his kingdom.

MRS. R. W. PIERCE, Milwaukee, Wisconsin, writes: I have just returned from the funeral of an old gentleman, 79 years old. He died very suddenly; dropped dead without a moment's warning. The minister said that, "He was not, for God had took him." There he was, right before him, nevertheless.

How good it would seem, if they would talk of the resurrection as the time when they will receive their crown, and give Christ the glory of conferring it and not death. I feel to take courage, for I do believe that God's truth will triumph over the traditions of men; and if there ever was a time when we should let the glorious doctrine of Life only Christ shine it is now. And for one I am willing to bear all the reproach that the world can heap upon me; for I know in whom I believe, and that he is able to keep and take care of me; and that eternal life is to be the reward,

HENRY H. TYSON, Brooklyn, (E. D.) N. Y., writes: I send you fifteen dollars and will send $25 more in a short time. I am doing the best I can, with what I have, to spread the truth as it is in the Bible.

ELD. L. F. MOORE, writes from Haddam, Conn.: The battle goes well. Yesterday I preached to some of our Methodist brethren the word of Life. One of them thought it was the truth.

MISCELLANEOUS.

THOSE who live on the border lines of the dominion of evil, constantly trying to smuggle contraband articles across, are no more fit to judge of the joy of life and the goodness of God than those who dwell in the Arabian desert or under an Arctic snow bank know of the glory of the world. Nine-tenths of mankind walk on the perilous edge of evil, and are constantly torn and pained by the penalties with which a good God has hedged the way to keep them from self-destruction, and wonder all the while that life is such a hard road to travel and affords so few compensations.

No man ought to enjoy what is too good for him; he should make himself worthy of it, and rise to its level.

If an author's writings are lampoons upon his neighbors, his life is probably a lampoon upon himself.

APPOINTMENTS.

WATERBURY, Conn., evenings, Nov. 10, 11, 12, and Sunday 14th.

HARTFORD, (Talcott & Post's Hall,) Sun-Sunday, Nov. 21st.

SPRINGFIELD, Sundays, Nov. 28th and Dec. 5th. W. N. PILE.

OBITUARY.

PERRY.—Died, in Springfield, Mass, Oct. 2, 1869, Mary E., daughter of Wm. R. and Eliza E. Perry, aged 20 years and 5 months.

The fell destroyer respects neither person nor age. The young and lovely, together with the aged and fading, are alike his prey. A knowledge of this fact should serve to keep us momentarily ready for any change. May this affliction be sanctified to the good of the bereaved.

Funeral attended by the writer.

W. N. PILE.

BARKER.—Died, in Woodbury, Conn., Aug. 20, 1869, Nattie, only Son of Chas. C. and Eliza Grover Barker, aged four years, three and a half months.

Their only boy has been taken, but they sorrow not as those which have no hope; but wait with desire the day that shall bring again from the land of the enemy their loved one.

Words of hope were spoken by the writer.

W. N. PILE.

RATHBUN.—Fell asleep in Jesus, at Elkhart, Ind., August 7, 1869, Ida M. Rathbun, aged 10 years, 8 months and 9 days.

She was only child of George and Sally S. Rathbun. She sleeps in Jesus; blessed sleep, from which none ever wake to weep.

Young as she was, she confessed her faith in the resurrection. She said, the good would live again when the Lord comes. She also selected the hymn to be sung at her funeral.

We have laid her away to await the last trump; "for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." And all those who have sought life and immortality through Jesus, our Redeemer, will live forever in his kingdom.

She's gone, our household treasure,
  Our dearest earthly prize;
She whom we fondly cherished,
  The sunlight of our eyes.

O, how intense the anguish,
  How bitter was the hour,
When we beheld her wither
  Beneath death's fearful power.

MARTHA M. JORDON.

BUSINESS DEPARTMENT.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Martha M. Jordon, A. K. Morse, Spencer Perkins, Josiah Grant, Polly G. Pitts, Nancy B. Smith, Joel A. Simonds, Charles W. Tucker, L. F. Arnold.

TWO DOLLARS EACH FROM—Julia Tanner, Wm. L. Brown, Serril Cornell, Chauncey Cushing, Christopher Cushing, J. K. Winters, Chas. W. Richards, E. Z. Harrington, Seth H. Gilman, O. O. Rogers, John S. Armington, (Murdock's N. T. is not to be had), Mrs. Martha Lang, Cornelius B. Mersereau, Laura Goodwin, H. Killam, Erastus Clark, Patrick Cannon. Ira Bradley, T. A. Page, Peter Wood, Wm. Payne, Edward Kelly, John McAlpine, James W. Smith, W. G. Warren, Mrs. E. Tompkins, Wm. Swinburne.

FIVE DOLLARS EACH FROM—Isaac Fondey, Thomas Denton, M. M. Day, Geo. W. Young, Mrs. R. W. Pierce, John Kemp, Wm. Kemp, James Kemp, Wm. H. Hathaway, J. G. Baldwin, Charles H. Sutton.

VARIOUS SUMS—A. B. Schureman, $2 20; Jacob B. D. Southerland, 55 cents: Mrs. D. Bush, 50 cents; Charles A. Hastings, $15 on pledge; H. R. Piercy, $2 50; John Kemp, $50 on pledge; Mary A. Tillotson, $2 20; Henry H. Tyson, $15; B. H. Couch, 50 cents; E. H. Jillson, $2 50; John H. Fenton, $10 on pledge; Alsop S. Sexton, $4 for subscribers; Gilman C. Hickock, 50 cents.

ADDITIONAL PLEDGES TO HERALD—Charles H. Sutton $15, ($5 paid).

PARCELS SENT SINCE LAST ISSUE.

BY MAIL—Jacob Shaffer, Mrs. D. Bush, O. F. Yale, B. H. Couch, John H. Fenton, Samuel L. Walter (2 parcels), Mrs. D. C. Corwin, Prof. J. F. Huber.

TO CORRESPONDENTS.

SOLOMON MORSE.—The money was received.

H. A. CROSS.—The money was received.

On the Death of Emma F. Kaharl.

DEDICATED TO HER PARENTS.

In the river of death a dear one sleeps,
Calmly, unconsciously now;
Nothing disturbs her quietude there,
Pain can no more press her brow.

Sadly we wept when the wild billows roared
And furiously bore her away;
Heedless of tears they have closed o'er her form,
And in their embrace she must stay.

Stay till the morning comes, then, ruthless foe,
Jesus will sunder thy cords,
Ransom thy captives and bid them go free,
All who are truly the Lord's.

Sleep, gentle Emma, take rest while we toil;
Angels will guard thee, we know,
Soon as the Saviour calls, thou shalt arise
With immortality's glow.

Thou can'st not know how we miss thee and mourn;
Thou wast our love and our light,
Home seemeth desolate since thou art gone,
And day is as gloomy as night.

Yet the sweet hope that the Saviour hath given,
Comforts our hearts while we weep;
For Jesus doth love thee in death as in life,
As if on his bosom asleep.

Soon, gloomy river, thy surgings shall cease,
Jesus shall calm thy mad waves,
Rescue his people from under thy power,
For he hath numbered their graves.

Maria M. Weaver.

Westfield, Mass., Oct. 9, 1869.

Some Harvest Thoughts.

The months are again bringing round to us the night season of the natural year—the time when, having gathered up her fruits, the earth folds her garments of greenness and softly lays her down to her winter's rest. It is meant that we should listen to the voices which speak to us when the year is growing ripe, and think the solemn thoughts which arise in one at sight of its ripeness passing so swiftly to decay. God has used this season of reaping and ingathering to teach men many things, and from the field of his Book we may glean for ourselves a sheaf of autumnal lessons. In plain words has the Lord of Harvest interpreted to his children the meaning of his own silent providence.

The first lesson ought to be one of thankfulness. He who feeds the ravens, which neither sow nor reap, has much more been feeding us. Though our corn is not "rained down" upon us from heaven's open door, yet in its uprising from the clods it is as much the gift of God as if it were. That process by which the dead earth gives us back manifold what we have lent it, and foul and noxious things are reconstructed by the chemistry of vegetation into nourishment for men, is the yearly wonder of God. It is but a slower form of what His hands wrought in instant miracle, who added to the loaves beside the Sea of Galilee. There is indeed no other branch of labor in which the return is so plainly, though in all labor it is as truly, a gift from God; for, while the merchant gets his profit in round-about ways through the operation of economical laws, which are intricate or concealed, and the artisan draws his wages directly from his employer, no farmer can help seeing every day he lives that it is God Himself alone who is making his crop to grow. Nor can those fail to see it who eat of the fruit of his fields. Of course, however we get our livelihood, we owe both strength for work, and the wages which repay it, to Him in whom we live; but men see that more simply in the culture of the soil from which is reaped the people's bread than in anything else. Therefore a nation's harvest has always been taken as that sample of its general prosperity for which most naturally the nation gives thanks. Were it not so, a commercial nation like this, which lives by trade more than it lives by agriculture, might offer solemn thanks to God for its annual trade returns as appropriately as others do for their harvest-fields. But when we say grace over that part of our national wealth which comes most plainly once a year from God's own hand, we do in effect acknowledge Him as the giver of all our wealth. Among us, therefore, as among all peoples, harvest is a natural time for sacred joy. It tells of Heaven's favor on the land, and of rewarded toil, and of peace and household plenty.

With songs and shouting the Hebrews used to cut down their fields, when they dwelt in the old fruitful land; and among us quieter Western people, harvest-home is almost the only merry-making on which no one frowns. When the corn-clad valleys "shout for joy" as they lie in sunshine and ripple merrily to the autumn breeze, while "the little hills" stand round "rejoicing on every side," in those golden days when heaven and earth wear brighter smiles, and the late year, goodness-crowned, gathers into her lap the heritage of her youth, his must be a cold heart who will not be glad with "the joy of harvest." Only this is very far from the giddy, foolish revelry, and only half-decent jesting, which pollute many a harvest-field and make some harvest-homes an offence to the chaste moon. Such mirth as this should be pure and innocent, at least. It should be more,—it should be pious. Harvest is a holy time. The world waits then at the table at its God, and "gets its meat from Him." "What He gives we gather;" and it is a shame not to be glad before Him with godly, grateful fear. When God settled his Hebrew people in their land, He took their agriculture under special care. He did not wish them to have much to do with idolatrous nations round; and therefore He discouraged commerce. They never had any manufactures to speak of, and, except in Solomon's reign, they never had a navy. So they lived on their fat land—their God's gift; and their wealth lay in its staple crops of corn and wine. God guarded and blessed their husbandry, directed farm operations by minute legislation, and mixed up the labors of the field with the most sacred parts of the year's worship. For it is well worth noting that of the three chief festivals, one opened the harvest, a second marked a stage in it, the third closed it. All three had to do with it. In early April, on the second day of the Passover, the earliest handful of ripe ears was waved before the Lord as a thank-offering of first-fruits, and harvest began. Seven weeks were allowed for getting the corn crop cut and threshed and garnered—first the barley, then the wheat; and on the fiftieth day began the second festival of Pentecost, or of the harvest, at which each man brought his tribute of a freewill offering as the Lord had blessed him, and the nation presented its first meat-offering of loaves made of the new flour before the Lord. This was a thanksgiving feast, marking the close of the grain harvest, which is ripe in Palestine, in early summer. The green crop and vintage, however, are not ripe till autumn; and their harvest could not be said to be complete till about the month of October. Then, at the year's end, followed the last and most glad solemnity of all—the Feast of Ingathering, during which Israel lived in booths, and gave God thanks for one other year's safely-stored produce of the good land to which He had led their fathers. Thus carefully God marked the spirit in which we ought to reap our fields by entwining every great religious festival with harvest work, and teaching his people to consecrate their ingatherings with thanksgiving at the beginning, the middle, and the end of them. We give God thanks when we remember the poor; and Hebrew law, always merciful, was specially mindful of the poor man in its harvest statutes. With us, greed is apt to rule both in getting and in keeping God's fruits; but in the Hebrew land the field corners were left unreaped for the poor, the gleanings fell ungathered to the poor, and whatever the generous earth might yield of itself when it lay fallow in its seventh year of rest was open to the poor. As if our bounteous Father, who Himself opens his own hand to feed us unworthy children, and loads with wealth the fields of the unthankful and evil, would have us not be niggardly when He is lavish, but imitate his own bounty then most of all when our hearts are full and our year crowned with his abundant goodness.

The harvest-field preaches to us the faithfulness as well as the goodness of God. There are thanks to God for his goodness; there is trust in God for his faithfulness. Earth's fruit-bearing is matter of promise. We travel far back to find it, to our race's second genesis, and to the head of the spared world that outlived the flood we hear God guarantees a perpetual "continuing of all things as they were from the beginning." No more catastrophes emperilling the earth's population, till the end comes and decisive catastrophe; no seasons of utter barrenness, therefore, and death, but, "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Our old earth has seen now many fulfilments of this promise; she has not seen one breach. Local and partial exceptions have been seen. The same weather may ripen your field which leaves mine green, if they were sown at different times; seasons may suit one crop, but drench or scorch another; on a wider scale—prevailing winds may wither one side of the hills, or floods lodge the low grounds in an adjoining dale; wider still—God keeps in his own hand his "evil arrow of famine," and as He "consumed Egypt by seven empty years till the land fainted," so He may make the population of a vast tract pine for hunger by blasting the crops, shutting up the heavens, and leaving "the harvest a heap in the day of grief and of desperate sorrow." The promise is not to one field, nor to any land, but to the earth, and God so varies his fulfilment of it as to work judgment upon some, show bounty to others, and be a discipline to all. Yet the earth hangs where she hung of old, revolves unvarying, receives in their order sun and rain, nor fails any year to yield her unlessened strength in giving food unto all flesh. This year our abundance may be a supply for others' *want*; next, their abundance for ours; but every year the great mother's harvest ripens somewhere for her children's bread. Every year, therefore, by its "rain from heaven and fruitful seasons," is witnessing for the faithfulness of Him who promised. And if so faithful in what touches the food and life of our flesh, how much more surely will God keep his better promises to our spirits, and the words on which He causes them to hope! Standing on the stubble-fields after the risks of a year's most changeable and often disastrous weather; looking back at the faithless forebodings which used to make men's faces dark beneath streaming or brazen skies; then looking round on the ordered ranks of ripe and waiting sheaves; may one not grow strong enough to hope that, though the inner life of goodness seems to ripen hardly at all, and this unwholesome and tearful climate threatens to kill within us the good seed, we also may one day stand on eternal fields, ready to be garnered, all ripe and golden, into God's golden storehouse?

Yet the promise is to him who believes it, and the faith which inherits the promise is a faith which works. Nowhere can one better see the practical solution of this difficulty in religion—I mean, how man's trustful labors and the faithful grace of God work together—than in husbandry. If the farmer walked by sight instead of faith he would never sow at all. For he never can see his harvest in spring; and if he even waited till all the conditions were at their best and hopefullest, he might wait the whole season round. The wise preacher tells us to cast our bread seed on the waters, when it falls and lies we know not where. He bids us also sow in the morning, nor withhold our hand in the evening, for "we cannot tell whether shall prosper, this or that, or whether both shall be alike good." And he warns us that "he that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." (Eccl. xi. 1–6.) It is from first to last, this husbandry, a thing of trust, to be done blindly, or in spite of foresight, on the strength of a word from God. But he who works, and works with utmost diligence and skill, noting the facts, that he may obey the laws of God's world, shall receive the blessing of the promise. Patient, tearful toil at sowing, patient waiting in trust for harvest, do inherit the joy of increase. But the slothful cultivator, or the trustless who will risk nothing, or the negligent who gives no heed to learn God's will, or the remiss, who, knowing God's will, does not do it; for them is no harvest, or a harvest poor in proportion to their want of faith, or skill, or pains, or enterprise. It is exactly so with that other husbandry, of which men are the subjects. Some of us know what thankless toil it is, and how hopeless to our eyes, to cast the truth of God upon the hearts of men. It looks wilder folly in the case of many surface-beaten, or rocky-hearted, or thorn-cumbered natures, than it would be to scatter corn on the waters of a flood, or fling it on frozen soil at dead of winter. When it is done, and no good comes of it, and, after long waiting, the good word seems dead out of memory, and the man looks harder than ever, it comes to be pitiful and heartless work. Long years of sowing pass with some of us; words of teaching or of warning go all past the ears of men as the idle wind does; the sower weeps as he sows, and the longer, aye the bitterer; he has long patience, but harvest never comes, till, so weeping, sowing on, he rests from his labor. Is all over? Ah, did not that tearful sower lean on his promise from eternal lips—"My word shall not return unto Me void?" All is not over; for in God's fields this is true, that "one soweth and another reapeth." After the faithful weeping sower is forgotten out of the land, the incorruptible seed springeth into life, divine breath warmeth it, and God finds harvesters to bring home his sheaves rejoicing. No seed of God is wasted.

I have spoken of the joy of harvest, the type of all peaceful, thankful rest in the reward of finished and successful labor. But there is a deep sadness, too, which mingles in true harvest gladness at its best, and by degrees comes quite to swallow it up. These are the tears, of which the Laureate has sung to us, that fill the eyes that look on "happy autumn fields." This ingathering is the result and end of all the twelvemonth's outdoor labor; for this men have wrought, have watched, have hoped, all the weary season through: and when at last one sees it come and got, the first feeling is to rejoice. Labor of the year crowned with goodness deserved a triumph! But the second feeling, the after-thought? Is it not to be sad? For, harvest got, the year is done; and there remains no more to look for or to work at, for this present. Attainment is the death of hope, and joys, plucked, wither. It is always the way on earth. When things come to their best, they are ready to change. Whilst we are active, full of desire, working toward an end, our joy grows as we near it, till we reap our labor;—then come satiety, reaction, disappointment, weariness. Mark what follows harvest. Ere the last sheaf is off the ground, the lime-tree is growing yellow, and the beech leaf reddens; the brackens turn to russet on the hill-side; sereneness is fallen upon all the green of earth; the latest flowers are blackening in early frost; the winds sigh with a wintry sound through the thinning boughs, and toss leaf after leaf away; the very stubble-fields look stripped for the storm, and the desolate heavens make ready for the rotting of the bravery which summer wore in her prime. Winter will be upon us before we know it. For earth has done her annual work; we have borne off her produce: and now must come rest, inaction, repair of wasted strength, and long silent preparation through wintry death for the resurrection of next spring. This is nothing strange if one thinks of it. It is the plan on which we, and all this earth are made. We are not incorruptible; cannot work on, unrenewed. All things must wear down by labor; therefore on work, must follow rest; on waste, repair; on daytime, night; on summer, winter; on manhood, old age and death. As the day's work pulls us down into a slight, partial decay and exhaustion of life, which the rest of night builds up again; so the year's work at corn and grass-growing exhausts the life of the earth, which winter's rest must restore. Even so, as the corn seed, after coming to ripeness this year, must die and decay beneath the clod in order to leap into newness of life and inconceivable power of growth next spring; so our bodies, worn quite down at last and gathered to the grave, "like a shock of corn fully ripe," must sleep their time in corruption till the spring of eternity awake them into newness of beauty, power, and life. Is not this the reason why autumn and harvest-fields are sad to look upon? Because they are the crown of the year, its ripe result; after which it has nothing to do but fold its hands to sleep and be buried under withered leaves in the grave of winter. But why must this be the law of the world? Why must all life begin to perish at its height; and all work, "when it is finished, bring forth death," and perfection to be the triumph of an hour? I think this is nothing else but "the bondage of corruption" under which creation is groaning now because of sin. I feel in my soul a melancholy sympathy with the wail of the dying year, and the autumn feeling which confesses that the fruits of the earth, being ripe, must rot now. And I accuse myself for having brought vanity and unprofitable repetition of death upon all the things that God hath made. And I do sorrowfully see, in the passing away so swiftly of the golden glory of the year's crown, a type, a presage, of my passing swiftly away. Why should I dream of abiding here? The very leaves abide not. The clusters of autumn vintage, the sheaves of autumn wheat, are reaped by death. Full and ripe, they are ready for their grave. I, too, grow and come to full strength and mellow and ripen—and then? Then comes the reaper, and the earth opens for me. Why should it not? For me, the deserver and bringer of death on all, for me it will open gladly. Blessed if I know Him whose words to Martha were, "I am the Resurrection and the Life!" Gathered to sleep in Him, the Christian carries to his grave with him the imperishable seed which cannot die, but even in the grave lies, like corn in the earth, waiting the voice of spring. In the Christian's ear, this autumnal decay, prophetic of death indeed, but of death in hope, does but sadly, sweetly sing of rest from sinful labor, and of change into the likeness of a glory unrevealed.—J. Oswald Dykes.—*Sunday Magazine.*

The Last Trumpet.

"The mighty sound of this loud trumpet will be heard at once, in the deepest depths of the sea, and in the remotest corners of the earth. Above the stormy winds, the roaring waves, the rumbling volcanoes, and the loudest thunders, the last trumpet, "the trump of God," shall sound. And all the dead, whether in the dust of the earth, or in the depths of the ocean, shall hear and come forth."

From the above extract, which I make from a recent number of an excellent paper, it would appear that never has there been heard on earth, so loud a sound as the last trumpet will make. We would be led to suppose that all earthly noises will be low in comparison to it—hushed as it were into stillness by it—that perhaps it will be as much louder than the volcanoes, or earthquakes, which threw up the Andean range of mountains, as they are louder than ordinary noises—that it will be in comparison to ordinary sounds as "the shaking leaf, while rattling thunders round us roar." Though that mountain range extends almost from pole to pole, and the igneous action must have seemed as if it would rend the earth, yet we have no reason to believe that it was audible in all parts of the earth; but here will be a sound, it would seem, that will not only be audible everywhere on earth, and sound out to the distant throne of God; but the dead in all parts of the earth and the sea, and in hell, will hear it. That it will awake all of them, and, perhaps, some of them in a fright.

In somewhat similar strain, an ancient poet has very beautifully and sublimely written:

"Tuba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.
Mors stupebit, et natura
Cum resurgit creatura,
Judicanti responsura."

Indeed, it seems to be the idea of many, that that unearthly trumpet, "the trump of God," will be the means of waking the dead of all climes, and of all ages. But, because men have written elegantly, sublimely, and eloquently, are their writings therefore true? May not error be beautifully arrayed? May it not be, that the above extracts are more beautiful than true? Does the word of God inform us that the last trumpet will be heard on earth? That a single mere mortal, dead or alive, will hear it? I admit that much traditional theology will say, yes; but traditional theology was not always true in the days of our Saviour, neither is it now. It is a "thus saith the Lord," and not tradition, that makes any theory true. A last, always implies that there are more than one. There cannot be a last, unless there are more than one. To deny this, is to contradict all our ideas of correct language. If then there is a last trumpet, there must be also trumpets which are not the last. How many trumpets are to be sounded? Different passages of the word of God tell us seven. Rev. viii. 2, 6–8, 10, 12; ix. 6–13; xi. 13; 1 Cor. xv. 52; 1 Thess. iv. 16. If the last trumpet is not the last of the seven, pray tell us what trumpets are mentioned in the Bible, of which it is the last? Indeed, I read of no unearthly trumpets that are to be blown, except the seven.

There is no passage which would lead us to suppose that there will be any peculiar difference in the trumpets, or that one will sound any louder than the others. As we have said, the word of God tells us of seven, but certainly, it would not lead us to infer that there are any more than seven to be blown; and to say there are less, is to contradict the inspired word. The last trumpet then is the last of the seven. We have no warrant from the word of God to believe the last will be any louder than the other six trumpets. Certainly the plain import of the language would lead us to infer that as was the loudness of the first six, so will be that of the seventh—that if the first six are to be, or have been heard by mere mortals, then the seventh will be; and *vice versa*.

I believe that many expositors are of the opinion that at least a part of the six have sounded. Do any of them believe that any man in the flesh, any mere mortal, has ever heard any of them? Does any expositor that ever has written, believe that any one of the six, will ever be heard by a mere mortal? If none of the six have been, or will be heard, why should any one believe that the seventh will be an exception? Does the Bible ever speak of it as such? Certainly not.

It is true that Rev. xi. 15–18, speaks of the judgment of the dead, of the reward of the prophets and the saints, and of the destruction of those that destroy the earth; and consequently the resurrection must then take place. And Rev. x. 7 informs us that when the seventh angel begins to sound, the mystery of God shall be finished. When the mystery of God shall be finished, much that is now dark, will be made plain. But though these things come in connection with the sounding, or after the sounding of the seventh trumpet, yet they are not a consequence of the sounding, any more than the things which come at the sounding of the other trumpets are consequents. It is God who awakes the dead, and not a mere sound. Whatever may be said of the sounding of the trumpets, or what may be God's object in them, yet it would appear that they are not for the benefit of men in the flesh—not to alarm, instruct nor awake them. Their objects may be one of the mysteries which shall be finished.—*Prophetic Times.*

Children's Department.

For a Child who is Ill.

In my little bed I'm lying,
Weary, weary all day long;
And I cannot keep from crying,
Though I know its very wrong.

Jesus, thou canst see and hear me,
Sleepless and alone I lie;
But I know that thou art near me,
When no other friend is nigh.

Thou canst comfort me and make me
Very patient, very still,
For thou never wilt forsake me,
While I am so very ill.

Bless the doctor, who so gladly
Tries to make me well again;
Bless my mother, while she sadly
Grieves to see me suffer pain.

Bless thy little child, and make her
Better, purer, every way;
And if she dies, then give her
Life again "at the last day."

Tired of Myself.

Nellie Hall was seated very comfortable on the lounge in her aunt's sitting room, reading, when her brother George came in.

"Ah, Nell!" he exclaimed, "you're the very one I've been looking for. I do believe I have been in every room in the house, and here you are, at last! Come, I want you to do something for me. Will you, Nell?"

"Not just now, George. Don't trouble me. I'm busy!"

"O yes, Nell, you're only reading; and the book won't run off. Come, I want you to cover this ball. It won't take you long."

"Do go away, George. I can't read while you are talking. Go to Jane; perhaps she will cover it for you."

With a very disappointed face, George turned and left the room, just as Aunt Mary came in.

Nellie settled herself again to read, but somehow she seemed to have lost her interest in her book. She turned over leaf after leaf, and then, with a very unhappy look she glanced at her aunt who was seated near her work-table at the opposite side of the room.

"What's the matter, Nellie? Does'nt your book please you?"

"O yes, aunt; it is very pretty, indeed, It was so kind in uncle to get it for me."

"I thought you looked as though you felt dissatisfied about something."

"Why, yes—I do feel a little so. I believe I'm tired of reading."

"Are you sure you are tired of *reading?*"

"I don't quite understand you, aunt."

"Is it the reading that has tired you or are you tired of yourself?"

Nellie looked at her aunt for a minute or two in silence.

"Tired of myself! Aunt, how could I be tired of myself?"

"Forgetting everything but ourselves, I think is the easiest way to become *tired* of ourselves."

"Well, I do that pretty often, Aunt Mary."

"And did you never notice, my dear Nellie, that when you are unwilling to do a kind act for any one, you feel just as you do now? Especially if the kindness would have required a little self-denial on your own part? Have you ever thought of that, Nellie?"

"I don't know that I ever have, aunt."

"What was it that your brother George wanted of you a little while ago, Nellie?"

"Why," said Nellie, blushing deeply, "he wanted me to put a new cover on his ball, but—"

"But what?"

"I was only going to say, I was busy reading just then, and didn't want to stop."

"And you refused to do it for him?"

"Yes, aunt, I told him to ask Jane. I see now," she added, "why my book did not interest me. I'll go and look for George right away, dear aunt. I think that will rest me, after being tired of myself."

It was about an hour afterward when Nellie again made her appearance in the sitting-room.

"O, Aunt Mary, you can't think how glad I am that I went after George. I found him down stairs, trying with all his might to cover his ball himself. Only think of it, aunt! And then I told him I'd do it for him. And I told him, too, that I was very sorry I'd been so selfish. He was *so* glad when it was all finished, and it did look as nice as a new one. The next time when I feel tired of myself, I think I shall know where the fault is. Thanks to you, dear Aunt Mary."

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Herald of Life

AND OF THE COMING KINGDOM.

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GEORGE STORRS, Editor.

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THE IDEA OF TWO TRANSLATIONS.

THE position taken by some Advent believers that there will be two translations of the saints; one immediately at the descent of our Lord from heaven, and the other at a later period, has been advocated, so far as we know, by only a few in this country; so few that we have given it no public notice. It seems it is advocated by some in England; how extensively we do not know. To our mind it is a mischievous and unscriptural doctrine, and savors strongly of Phariseeism, or self-righteousness. The notion is well met in England by a writer in "The Rainbow" of October, inst. We give our readers the following extracts from the article.

Admitting the doctrine of the Translation of the Saints—both "quick and dead"—at the approaching advent of the great Bridegroom, a question of intense and absorbing interest arises, namely, Of whom will that blessed company be composed? Will it embrace *all* who have, or had whilst in the flesh, the grace of God in their hearts, as symbolized by the "oil" in the "vessels" of the wise virgins? Or, will it consist of an election out of the whole body of those, all of whom are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," *i. e.*, of an election out of an election? of those only, in brief, who, like Enoch, are pre-eminent in holiness and good works?

Mr. Maude, in his interesting paper on "Enoch a type of the translated saints," in the "Rainbow" for September, 1868, has adopted the latter supposition, and maintained it with his wonted ability. But it appears to us that this "elective doctrine" (as for brevity we shall term it throughout this paper) is, in the first place, most *discouraging*; and in the second, most *dangerous* as well as *unscriptural.*

We shall now proceed to give our reasons for this strong opinion as concisely as we can, studying simplicity as well as brevity, and remembering that we are writing for the "babes" in Christ, unto whom are revealed those divine mysteries which are hidden from "the wise and prudent." We are more and more persuaded daily that the truths of Scripture—all at least which concern the peace of God's saints (as this question does most intimately)—*lie upon its surface,* and are most easily discernible by those who most habitually cultivate a child-like spirit. To what profound depths of error has not the opposite spirit led even the best of men? In what mazes of perpexity has not the habit of suspecting a mystic sense even in the plainest texts involved them!

Oh let us all beware of "mysticism"—that subtle poison of the mind—and be content to sit as little children at the feet of Jesus; to become *babes* that we may be truly wise!

Approaching now our present subject in that child-like spirit, and discarding all mystic and recondite theories and baseless imaginations, we say—

First, that the "elective doctrine," as maintained by Mr. Maude, is *most discouraging* to the true disciples of the Lord Jesus, and the truer he is—the closer he may be copying the meek and lowly spirit of his divine Master—the more discouraging must it prove. It is obviously and evidently so much so as to send an immediate chill through the heart! For, if those only are to participate in that exalted destiny who are pre-eminent in holiness and good works, who then could dare to indulge even the faintest hope of being found amongst the number? Who would venture to esteem himself worthy of so great an honor? With what feelings, therefore, must the true Christian (and the truest are ever those who have the lowliest thought of themselves) look forward to the advent of the great Bridegroom? Surely not with exultation, not with joy, not with longing desire—as the Scriptures everywhere and *indiscriminately* exhort the saints to anticipate that event—but with feelings of deepest depression and despondency! Such a one would reason thus, and we see not how the justice of his reasoning can be denied: None but those pre-eminent in holiness and good works shall enter with the Bridegroom into the "marriage supper." I, therefore, at all events must be excluded. The "outer darkness" must be *my portion,* whatever may be that of others. Alas! for all my hopes are perished in a moment! They have vanished like the transient sunshine of a winter's day; and dark clouds of fear and terror have overshadowed my soul! I *had* cherished the entrancing hope that at the coming of our dear Lord and Master, a "crown of righteousness"—small it might be and of but dim radiance, yet still a crown—was "reserved" not only for pre-eminently holy Paul, but for "all them that love his appearing." I am conscious to myself that *I did* so "love his appearing." It has been hitherto my dearest hope by day, animating my feeble efforts in the Lord's vineyard, and strengthening me against the wiles of the devil. It was my sweet thoughts by night and by day (alas! that it should have proved but a dream!) that when he "who is our life" should "descend from heaven with a shout, with the voice of the archangel, and with the trump of God," that I also, though the meanest of his servants, the "last of the least of all saints," should be of those who shall be "caught up to meet the Lord in the air," to be "forever with the Lord;" and that when he in the fulness of time shall come with "the armies of heaven," I should "appear with him in glory." Not so, however, as it now appears, but to me—should I then be amongst the living—will be addressed those direful words, "I know you not." It must be so; for I, at least, can see no alternative between admission and final exclusion.

This doctrine, hence, not only excludes me from the marriage feast, but actually unchristianizes me altogether! Those whom Christ *doest not know,* cannot be his. For is it not written, "The Lord *knoweth* them that are his?" 'Tis true that the teachers of this exclusive doctrine speak of the foolish virgins as being "virgins still," and hold out the distant hope of admission at some future time, after passing through the fiery furnance of tribulation seven times heated. But what consolation is that to me, even could I receive it as truth? I *cannot* indulge that hope, any more than I can accept that doctrine. For, to my mind, the answer of Christ to the foolish virgins, "I know you not," is *fatal* to their recovery at any future period, however remote: unless indeed we adopt the baseless theory of Origen and his followers. Now the "elective doctrine" of Mr. Maude ranks me at once among the "foolish;" for too well I know that I am pre-eminent in nothing but unfaithfulness and imperfection. Farewell then, a long farewell to all those sweet dreams and blissful visions! The midnight cry, "Behlod, the Bridegroom cometh," for which I was wont to watch with ears intent and on the stretch to catch its first sound, will only now strike terror and dismay to my soul."

We should deeply regret in any way to misrepresent the opinions of one so highly and justly esteemed as Mr. Maude, and who, by his bold and able defence of the grand doctrine of "immortality only through Christ," has done such eminent service to the cause of truth. But there is no room for mistake or misapprehension. His doctrine is enunciated with all his usual clearness and precision. He speaks of the "Translation of saints" as a very *special* reward, "for which a *special* meetness" is required, and to which "none shall attain," "without some *special* readiness."

Again he adopts as his own the words of a recent writer, "from whose views on the subject of unfulfilled prophecy" he, nevertheless, "totally dissents," who asks, "Have we any ground from Scripture to expect that any of God's children, now or hereafter, shall be caught up in the air, without their having been previously and pre-eminently sanctified by the Spirit of the Lord, in order to render them meet for such an exalted honor?"

This is quite sufficient to show that we have not misrepresented Mr. Maude's views, with which we must say, in the most emphatic terms, we are at issue on every point. We maintain, in direct opposition thereto, that "Translation" is not a "special reward," distinguishing one true believer from another less "pre-eminently sanctified;" but that, on the contrary, "such honor have *all* his saints," and that no "special meetness" or special readiness is required of any one, other than that he be found in Christ at his appearing, united to him by a living faith as a branch in the true vine, and having the "oil" of grace in his heart, as well as the lamp of profession in his hand.

We lay it therefore as a first charge against the doctrine of Mr. Maude and all who side with him on this subject, that its inevitable tendency is to "make the heart of the righteous sad," whom the Lord hath not made sad. And what makes the charge the heavier, is that the degree of sadness, and depression, and despondency, will ever be in direct proportion to the progress of the individual in humility, the first of all Christian graces, that is, in fact, to his advance in the divine life! Surely that cannot be true which has such an effect.

We affirm now, in the second place, and that confidently, that the "elective doctrine" of Mr. Maude's is *dangerous.* It is so because it contradicts and makes void the doctrines of grace. The crowning issue of salvation is admission to the marriage feast—"Blessed are they which are called to the marriage supper of the Lamb." Now that the whole of our salvation, from first to last, is of *grace only* will not be denied, we apprehend, by any reader of the "Rainbow," so that of that point we have no need to offer proof. If wholly of grace, then is boasting excluded, as it is written, "Where is boasting, then? It is excluded. By what law? Of works? Nay, but by the law of faith?" But according to Mr. Maude's doctrine, "boasting" is not and cannot be excluded. For if those only are admitted to the honor of "Translation," or (what we maintain is one and the same thing,) "to the marriage supper," who are "pre-eminently sanctified by the Spirit of the Lord," then all such *have* cause for boasting over those who are not so distinguished. They may not be disposed to do so, but, assuredly, they have cause, and good cause for glorying over those less "sanctified" brethren.

The parable of the pounds or talents may be alleged as showing that different degrees of diligence in the Lord's servants will be differently rewarded—some being appointed to rule over "ten cities," others over "five cities," and so on. This is not for a moment denied. But it should be remembered that the distribution of rewards takes place *in the kingdom,* after the "nobleman has returned, having received the kingdom," and has, therefore, nothing to do with *admission* to the kingdom, or what is the same thing, to the marriage supper of the Lamb. All who have made a good use of their talents, whether more or less, are graciously received, and to all alike are these cheering words addressed, "Well done, good and faithful servant," etc.; "Enter thou into the joy of thy Lord," But *when admitted,* some are stationed in a higher rank than others.

The simple fact of "admission" is the subject of another parable; that, viz., of the laborers in the vineyard, in which the reward is the same precisely to all—the same to those who came at the eleventh hour, as to those who had borne the "heat and burden of the day." The "penny" seems to be, in general, "eternal life," (or immortality,) which is the common boon of all the saved. Now eternal life is the "gift of God," conditional *only* on possession of the Son." "He that hath the Son hath life;" or, what is evidently the same thing, only under a different emblem, on having "oil" (the true grace of God) in their vessels, (*i. e.*, hearts,) together with the lighted lamps of profession. But not a word is said in the parable as to the *amount* of oil possessed by each; though it is only natural to suppose that some, having more forethought, or perchance, more capacious vessels, may have stored up more oil than others. All the wise had, at least, sufficient to trim their lamps at the sudden call, and *all such* were, without either question or delay, at once admitted.

Passing over much the writer has said, we come to what we regard as the main Scripture argument against the doctrine he opposes, and which we oppose. He says:

If the question as to the universality, or otherwise of the "Translation," were to be decided only by the apostle's description of the scene, it alone, we contend, would be sufficient to compel an affirmative answer. For (1 Thess. iv. 13–18) when giving his Thessalonian converts the true comfort under bereavement, that they might not sorrow as others "which have no hope," he says: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus (surely the whole body of them) will God bring with him." By what authority does any one venture to narrow the number to a select few only? Or what comfort would it have conveyed to the Thessalonians to be told that *some of their friends* who slept might chance to be among the number; but that the rest would have to abide in their graves for an indefinite period? Strange consolation that would be when each individual would be exposed to the chilling fear that his own beloved one would be amongst the latter portion? We hold it as evident that this description relates to the ingathering or harvest of the saints at the coming of the Bridegroom, and is therefore directly in point to our present enquiry.

Again, the apostle says, "We which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." "*The dead* in Christ"—surely that implies *all* the dead in Christ, or words have no meaning. Let the reader now, who is anxious for the truth, attend carefully to what follows—for here is the actual "Translation of the saints"—and let him judge for himself whether the narrow and exclusive doctrine has any, the least atom, of foundation in this inspired prophecy. "Then we which are alive and remain"—surely that means *all* which are alive and remain. The apostle speaks in the person (as it were) of the whole collective body of the saints who shall be still abiding in the flesh at the appearing of the Bridegroom. And we confidently affirm that if so much as one were omitted; if but one—though he were the meanest child, the most ignorant peasant in whom shall be found, were it but a spark, of true, living, genuine faith—be left out, the apostles words *would not be true.* But he goes on, "We which are alive and remain shall be caught up together with them (the risen dead) in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." This now is the "Translation of the saints," and we leave it to our readers to judge whether there be one atom of foundation for the assertion that it is a *very special reward* for which *very special meetness* is required, or whether it be not true what we affirmed in the beginning, that "this honor have *all* his saints."

The same observation will hold good of 1 Cor. xv. 40–52, where the same apostle speaking on the same subject, supplies what was omitted in his epistle to the Thessalonians, namely, that those which "are alive and remain unto the coming of the Lord" are transformed before their "translation." "We shall not all sleep," he says, but we shall all be changed. In a moment, in the twinkling of an eye, etc., and we (*i. e.*, we which are alive and remain) shall be changed," *i. e.*, we ALL as he says in the previous verse. Here again is no room for exclusiveness, no foundation for Mr. Maude's "elective doctrine." but, combining the two statements (that in Thessalonians and the present,) the apostle affirms, as positively and as plainly as words can affirm anything, that at his coming, *i. e.*, when he shall next come as the Bridegroom, ALL the sleeping saints shall be raised incorruptible, glorious, powerful, spiritual and immortal: and ALL the living saints shall be changed instantaneously, and, being clothed upon with immortality, both together shall be "caught up in the clouds to meet the Lord in the air, and so to be forever with him."

Once more, and only once, we consider 2 Tim. iv. 8, to be a very strong—indeed, unanswerable—proof of the doctrine for which we are contending. "Henceforth," the apostle says, "there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but to ALL them also that love his appearing." As all true Christians—however mistaken they may be as to the time and mode—must love Christ's appearing, we see not how the "elective doctrine" can be sustained.

The question is one of intense interest as well as vital importance. For, to say nothing of its injurious bearing upon the doctrines of grace, if the narrow and elective view of the saints' translation be maintained, we see not how Christ's ministers can any longer hold out to their people the advent as an object of desire and love. They very naturally say to us, "if the translation be a *special* reward for which a 'special meetness' is required; if *only* those shall participate therein, or in the blessedness of those who are called to the 'marriage supper of the Lamb,' who are 'pre-eminent' saints, and of the type of Enoch, then it is clearly not for us. We can have no part nor lot in the matter, for, alas! we are pre-eminent only in weakness, infirmity an imperfection! Why exhort us to look for the 'appearing of the great God, even our Saviour, Jesus Christ,' when we can only expect to be left out in the 'outer darkness, where is weeping and gnashing of teeth'? For we clearly see that the fate of the man who intruded into the marriage feast, not having on a "wedding garment,' is identical with that of the 'foolish virgins;' the time and parties being the same. Alas! then, for us, that day will be to us evermore an object of dire dread and terror!" So they would reply, and most justly. Indeed, we cannot see how any true Christian—holding the views of Mr. Maude—can look forward to the advent otherwise than with apprehension and alarm. He must be very differently constituted from ordinary Christians, if he can view it otherwise. Oh! it is a cold, disheartening doctrine! one calculated at once to mystify the judgment, upset the faith, and chill the heart of every humble believer. God forbid it had any, even one grain of truth, or one atom of foundation in the word of God! as we fully believe it has not.

RESURRECTION.

BY L. F. MOORE.

"AND you hath he quickened who, were dead in trespasses and sins." Eph. ii. 1. The conditionof these brethren is clearly defined—"DEAD"—not physically, but morally, before their conversion to Christ. If they were dead they must live by some means or other.

In Rom. vi. we read of being "buried with him by baptism into death." This is the believer. Then at verse eleven we read, "Likewise reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ." Here is a difference. "Dead IN sins," and dead UNTO sin. Both take place in this life. Then there must be a resurrection or quickening somewhere in this life.

He who is declared to be "dead unto sin," is represented as being "alive unto God, through Jesus Christ; while he who is "dead in sins," is represented as being under condemnation, because he does not believe; that is, he is "dead." Turn now to John v. 24, and read, "Verily . . . I say unto you, he that heareth my word . . . is passed from death unto life." What kind of death? Moral death, which will result in physical death. The Master is now talking of death in this life, and says, "Verily, I say unto you, the hour is coming, and now is, when the (morally) dead" (for that is what he is talking about) "shall hear the voice of the Son of God: and they that hear shall live." That is, pass from under condemnation, or death in sins, to "Live unto God, through Jesus Christ." Rom. vi. 11. But, "Marvel not at this: for the hour is coming in the which all that are in their graves (not *hades*) shall hear his voice," etc. While Christ was on earth his disciples and others did hear his voice and lived from the sins, or their moral death; but there was a greater work to be accomplished than this, for, says he, "And I, if I be lifted up, will draw ALL men unto me." John xii. 32. When that was accomplished, and he was raised again to live forever, there was given to his disciples a commission, wider in extent than their first commission, which was confined to the cities of Judah. That extended to "all the world" and "every creature," who is "dead in sins;" and Christ knowing the extent of his work, says, "Marvel not because I say that they who now hear my voice and believe shall live; for when I, the 'Resurrection and the Life,' shall have accomplished all, then my voice or gospel shall be heard in all the secret places, and they that (hear) do good, 'shall come forth (from moral death) to the resurrection of life,'" *i. e.*, pass from condemnation to life; while they who do evil shall come forth to hear the word, but do evil (not believe) and shall only be condemned by the voice of the Resurrection and Life; therefore come forth to damnation (not life). This is the work of the gospel (voice, Heb. i. 2) of the Son of God, either to justify or condemn; and the resurrection spoken of here takes place in this life, when we are "buried with him by baptism into his death;" dying to sin, at conversion, and "alive unto God (in this life) through Jesus Christ." In proof that the above takes place now, in this life, we quote Rom. vi. 13. "But yield ye yourselves unto God, as those that are *alive from the dead.*" Here is a command that relates to our duty here; and all who have been "dead in sins," but "quickened to life," should obey it. For the resurrection of physically dead men, see 1 Cor. xv.

A few weeks ago a preacher, who said in private conversation, that he had read all of "Geo. Storrs' works or tracts, "declared from the pulpit that the "non-resurrectionists" got their doctrines from the book of Maccabees. A more palpable mistake could not well have been made; and if the preacher will again read the works he claims he has read, he will only convict himself of the mistake; for I have never seen one quotation in "Geo. Storrs'" works from the book in question, and I am sure there is none. Please keep within the bounds of truth, and it will appear more honorable. "God is love."

THE ATONEMENT.

BY CHARLES H. HASTINGS.

THIS word is used but once in the New Testament; Rom. v. 11, and in the margin it is rendered "reconciliation." The same word in the Greek is found twice in 2 Cor. v. 18, 19, and is also rendered reconciliation. It is found frequently in the Pentateuch of the Old Testament, and in many instances used as a type, conveying the same meaning as reconciliation, satisfaction, harmony, at-one with God; hence the term at-one-ment.

The popular, or orthodox view of atonement is that of paying a debt; which we readily admit; but not in the room or stead of another; not that an innocent person should suffer instead of the guilty, which would appear unjust; yet, in many instances, this idea might be conveyed. Let us illustrate. For instance: Suppose A owes B a note of a hundred dollars. A has nothing wherewith to pay: the law demands that A shall be put in jail till the utmost farthing is paid. C, in sympathy for A, comes forward and pays the debt, and A is set free. B, in justice, has no further demand on him.

Now for the application. If Christ paid the debt due from the sinner, as thus brought to view, vicariously, the sinner, believer or unbeliever, is *free*; else there is no justice in the law.

But the Apostle saith, "The law is holy, and just, and good;" and so we believe. Now, a question: Did Christ suffer the penalty due to the law? We answer, yes. But what is the penalty?

Some tell us it is eternal, everlasting suffering. Did Christ endure everlasting suffering? Did he go down into eternal torment? Is that the penal claim of the law? Some tell us, He being Divine in his nature, endured that which was equivalent. But can Divinity suffer? Can the Godhead die? His sufferings had an end; they fell vastly short of eternal; for death had him in its dominion only three days and three night.

Some say the penalty is, to be cut off from the source of spiritual life and happiness. Was Christ thus cut off?

Others say, It is to die the second death, in the sense of dying twice. Did Christ die twice? Hear the testimony of the Apostle, Rom. vi. 9, 10. "Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him: for in that he died, he died *unto* sin *once.*" Then he did not die twice; therefore, twice dying is not the penalty of the law, else Christ did not suffer the penalty.

From this, it would seem, Christ did not not pay the debt in the manner so many imagine else they do not understand what is due the law.

But if Christ did pay the debt in the manner we have attempted to illustrate i, e., vicariously, then why, in justice, is not every soul set free? Must the law be satisfied with an equivalent and yet claim its victim?

Again. It is said that Christ came to restore what was lost in Adam; that he pays the debt due for Adam's transgression; which transgression is the cause of all the human family, old and young, being brought into what is called "natural death." If this be true, and Christ paid the debt vicariously, there has been no atonement made for any sin but the sin of Adam. Therefore, all who have sinned since Adam, are under the penalty of the law of a second death, in the sense of dying twice; first, for Adam's sin, second, for our own sins; for which no atonement has been made; for "He (Christ) died unto sin *once;*" and this for Adam's transgression on purpose to restore the whole human family out of death and place them on the same footing Adam was before he sinned.

Now, as there has been atonement made for the "second death," where is our hope? What pays the debt for our sins? There has been no equivalent provided. Is not the law just, and equally good? Am I told that through faith in Jesus' blood I can somehow have forgiveness for my sins? But that blood, I am also told, is the vicarious atonement for Adam's sin. Yet, if I can obtain pardon for my sins, through faith, without such an atonement; is it necessary that a vicarious atonement be made for Adam's sin? I see no necessity for it; there can be none.

Again. If Christ paid the debt due for Adam's transgression, which was "natural death," vicariously, then I perceive injustice in the law, for it accepted of an equivalent, eighteen hundred years ago, and *ever* since it has been dragging its lawful victim, also into the dust of death and the grave.

Another view (if I understand it) is this: That "the wages of sin is death," signifying the "second death." Not this natural or common death: and although Christ died unto sin but once, it was a substitute for this second death; and, also, that suffering is part of the penalty due the law; for Christ suffered; "He was made perfect through suffering;" and the person who accepts Christ, believes in Christ, becomes in reality a Christian, is exempt from this suffering and death; the wicked who have not accepted Christ must all be raised up, live again, be judged, and pass into this state of suffering and death.

In looking over the Scriptures, I find the punishment due for sin, after the final judgment, is an everlasting punishment; see Math. xxv. 46; therefore, if suffering is a part of this punishment, it must be an everlasting suffering. Thus eternal, everlasting torment is proved. But if the suffering, which is a *part* of the penalty, can cease, why may not the remaining part also cease? And in fact, the suffering in the substitute did cease, so also the death ceased; for He was holden only three days and nights; and was made alive to die no more, "death hath no more dominion over him." Does the law demand less of the substitute than it does of its lawful victim? If Christ, as a substitute, was made perfect through this suffering and death, and this suffering and death had an end, and Christ went to the extent of the law, who can say, it will not have the same effect on its lawful victim? and in fact it must, if the law be just; and thus universal restoration is proved true.

But to return, we again ask, What is the law, and what does it claim? This is what we should first understand; not for any selfish motive, or to sustain a theory; but for the truth's sake, and that the glory of that law, which we believe is holy, and just, and good, should be given to him who hath instituted that law, and in whom is all wisdom, who, hath declared, and knew the end from the beginning; whose plans and purposes were laid in wisdom, and none of them have, or ever will fail.

We read in Gen. ii. 8, 16, 17, "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And the Lord God commanded the man saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of

good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." The marginal reading is, "Dying, thou shalt die."

Here, then, we find the first law on record with a penalty, given to the first man, Adam; and this before he had any offspring.

The simple understanding of this, is, If he obeyed, there is no intimation but what he might have lived forever; if he disobeyed, he forfeited his life, and should surely die.

Now, what followed? The woman had an interview with the serpent. Who or what this ser, ent was, is not our pupose here to explain; but the word saith, he was more subtle than any beast of the field. In this interview, the woman said, "Of the fruit of the tree which is in the midst of the garden, God hath said, "ye shall not eat of it, lest ye die," The serpent replied, ye shall not surely die; but shall be as gods knowing good and evil." This atonement was believed; and so it has been, and is believed by a vast majority of people to the present day. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise;" through this temptation, "she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat." Thus the law was violated, set aside, trampled under foot. What followed?

The Lord met them in the garden and stated to Adam the nature of the penalty of this law, which he had violated. Hear it:

"And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return; and the Lord sent him forth from the garden of Eden to till the ground from whence he was taken; and placed cherubims and a flaming sword, which turned every way, to keep the way of the tree of life; lest he should put forth his hand and take and eat and live forever."

Thus, we see, Adam forfeited his *life*, and was cut off from the source of life which God had instituted to prolong it, if he had been obedient: hence the Apostle saith, "By sin, came death;" and "sin, when it is finished, bringeth forth death." The wages of sin is death." "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned." Therefore we need not be at a loss to know what is the penalty of the law.

The question may here arise, How have all sinned? We answer, in the person of the first man; for as yet he had no child; hence all that spring from him, after this, are under the same condemnation; for it is not possible for "men to gather grapes of thorns, or figs of thistles:" "a good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." "A bitter fountain cannot send forth sweet water; neither can a clean thing come out of an unclean." Adam was condemned and all that pertained to him. Therefore the force of this law is resting on all his posterity, demanding their life.

[*To be concluded.*]

FROM JOSEPH BROWN.

BR. STORRS: I can't think of being deprived of the HERALD, for I take much comfort in reading it. It is next to the Book of God in its teachings. May the Lord bless the Editor with health and energy to continue the paper, that the great truths of God's word, which have been veiled for centuries, may be unveiled, that the world may see and embrace them, as they stand and will stand when Christ comes. There are many in our day who think it an awful doctrine to believe the wicked dead will always remain in an unbroken state of death, where the Bible plainly teaches they will remain. For Christ never taught two doctrines in direct opposition. The word does plainly say, in John iii. 36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." In John vi. 52, 54, "Jesus said unto them, verily, verily I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood hath eternal life, and I will raise him up at the last day." What is it to eat his flesh and drink his blood? It is to do the will of God that sent him. Then he that doeth the will of God hath eternal life, and he that doeth it not hath no life in him. I believe it is truth, and rejoice that I have learned some of the truths of the Bible; and I never felt, in all my life, so much like giving God glory as when seeing this truth, that the wicked will "*remain* in the congregation of the dead." It looks like a God of love.

Yours, in hope of redemption through Christ when HE comes.

CARTHAGE, ME., Oct. 10, 1869.

EDWARD KELLY, Burlington, Vt., writes: My heavenly Father hath blessed me with good health, for which I cease not to give thanks; and I do bless God for the hope of the gospel; for, although I can say with the poet,

"No foot of land do I possess,
Or cottage in this wilderness,"

I have, through my Lord and Saviour, Jesus Christ, an indisputable claim to a portion of that inheritance that fadeth not away. Love, in Christ, to all the brethren and sisters. I shall do what I can to sustain the precious HERALD OF LIFE.

THE HERALD OF LIFE.

NEW YORK, OCTOBER 27, 1869.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

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The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

ZIONS' HERALD.

IN our issue of Sept. 22, five weeks since, we noticed an article which appeared in the above named paper over the signature of "R. Atkinson," dated "Cape Elizabeth, Me." We did not regard "Zion's Herald" as indorsing some of the sentiments it expressed, nor count its Editor responsible for them so long as he did not indorse them; though that paper has no standing statement to that effect; while the HERALD OF LIFE has, and expressly saith, every week at the head of the Editorial Department, that "The Editor holds himself responsible for none of the sentiments of correspondents." There is a liberty of expression allowed in this paper which is unknown to any of the sectarian papers; and some of our correspondents utter sentiments, occasionally, with which we are at variance as much as we are with some of the utterances we find in any of our exchanges.

We have been led to the foregoing remarks by an editorial notice in "Zion's Herald," of the 21st inst, of our remarks on the article on "Annihilation," which appeared in that paper some little time previously. We give below the entire editorial of "Zion's Herald," and shall append notes.

The Herald of Life devotes several columns to an article in our Social Meeting, against Annihilation. (1). Only one point in it is is especially noticeable. It says that "the Millerite excitement '42, did more to increase the membership of the M. E. Church than any effort that Church ever put forth; the minutes of their Conferences show an increase of 150,000 during that 'unwholesome excitement.'"

This is true. (2). But it is also true that the reaction was greater than the revival; the falling off greater than the addition. (3). It is true that some then converted staid so; but multitudes coming to Christ because they expected Christ was coming in the visible heavens, left Him when they found this expectation groundless. (4). It should be remembered that Mr. Miller and his associates in '42, preached no annihilation, nor sleep of the dead, nor material soul, nor non-divinity of Jesus Christ prior to his resurrection. (5). He only proclaimed the coming of our Lord; a Scripture doctrine, erroneous only in his location of the time of His coming. All the absurdities of the Adventists have grown up since that hour. The excitement was "unwholesome" but it was to a certain degree legitimate, every one at every hour being under obligation to be as those who wait for their Lord; to look and long for His appearing. (6). It is a long ways from his wrong figuring of the prophecies, to the late declarations of *The Herald of Life* as to Christ's mere humanity before He arose from the dead. (7). It claims to be evangelical. So it is in some features. So even is Unitarianism in its declaration of the unity of God and Universalism in its assertion of the love of God. It is the relation of these truths to others equally vital, and their application to the state and needs of the human soul, that make up orthodoxy. The Annihilationists preach Christ Crucified the only Saviour. In that they are orthodox.(8). And no doub one can be saved through their creed and some are saved without going into the grave and turning to dust, as they now preach and fear. But they endanger and corrupt the faith with this pile of hay, wood, and stubble. (9). They debase Christian minds with their materialism, and terrifg them with their greves of souls(10) "For God hath not given us the spirir of fear but of power and of love and sound mind!"(11). These last our brethren need a littlle of.(12). Perfect love casteth out fear. Fear hath torment and nothing is more fearful to a Christish than such a faith. (12). May these believers soon be emancipated from this be lief. (14).

(1.) Does not our Br. Editor overdo a little, at the outset? He says we "devoted *several* columns," etc. "Several" signifies "over two, but not many." Whoever will look at our article, of Sept. 22, will see that we did *not* devote "*over* two" columns to that review. Doubtless it seemed long to our cotemporary, and we excuse the mistake. What he says of "our social meeting" we do not understand: we supposd the article we criticised was the production of one man, "R. Atkinson."

(2.) Thank you Br., for that admission.

(3.) And did our Br. ever see a great and exciting revival among the Methodists, or any other denomination which goes in for sensasional preaching, but what the "reaction was" great? The Methodists do not exactly "hold to falling from grace," but they used to believe it *possible*. Have they become converts to the Calvinistic view that, it is "impossible to fall from grace;" and if a man does fall away, it is a sign he never had any special grace? It would seem so from this sentence.

(4.) Here our Br. rights up again, and indorses the old Methodist idea of "falling from grace." "Some converted staid so," saith Br. Haven; but "multitudes coming to Christ," etc., "left Him," etc. This is "falling from grace" with a vengeance.

(5.) If our Br. ranks "Geo. Storrs" among "Mr. Miller's associates" we can tell him the "Six Sermons" on the Immortality question were preached in Albany, N. Y., before we ever had anything to do or say of Mr. Miller's view of the advent; and those Sermons were in print previous to that time, and were circulated by thousands and tens of thousands at the outset of Storrs' advent preaching.

Mr. Miller, personally, never favored the views, but multitudes of others did, and preached them, too, so that thousands had embraced the doctrine of the "SIX SERMONS" on the end of the wicked before Mr. Miller's time of the advent had expired.

As to "non-divinity of Jesus Christ prior to His resurrection," no such doctrine has been promulgated by any body of believers in the literal destruction of the wicked. But more on this point directly.

(6.) A very charitable confession; and the backsliding, or "leaving Christ," resulted from leaving the doctrine of Christ's soon return from heaven; yes, and instead of "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus ii. 13), they turned to the gospel corrupting doctrine of "going to heaven at death," or *by* death, rather than "looking for Christ *from* heaven" to "change our vile body, that it may be fashioned like unto his glorious body." (Phil. iii. 20, 21.) No wonder "the falling off was greater than the addition" in the Methodist Church under such teaching

(7.) Is this statement a candid one? We ask our Br. Haven to review it. Is not the impression here made (whether designed or not, we will not judge), that the HERALD OF LIFE, and of course its Editor, holds the idea that Christ possessed nothing but "mere humanity before he arose from the dead?" If the statement had gone no further than to say some of its correspondents seem to hold that view, we would not have complained; but that its Editor has uttered any such sentiments, we deny. "Zion's Herald" has before labored hard to fix upon us the denial of our Lord's divinity; but has hitherto utterly failed in the attempt; and the above insinuation, to say the least, is not in good taste. So far as *we* are concerned, we deny and repudiate the charge, and call upon Br. Haven, as a Christian man, to retract it, and not act as the Catholics are accused of doing, "Do evil that good may come." Truth needs no such supports. When Br. Haven, or any one else, can do away with the force of Christ's words, "No man knoweth who the Son is, but the Father," (Lk. x. 22, and Math. xi. 27), then we will discuss the question of our Lord's divinity with them: till then, let sectarians fight each other to their heart's content, and shed each other's blood, as they have done for long centuries past; we will have no part in their attempts to disprove the truth of our Lord's words, "*No man* knoweth who the Son is but the Father." Trinitarians, Arians, Unitarians, and Socinians have all labored to make void these words, and tell us *just who the Son is*. The controversy has bred little else than hatred, strife and bloodshed, and a bitterness towards each other which is anything but Christian; and after all, they are all profoundly ignorant of "who the Son is." Pride, arrogance and every evil work has grown up from that discussion, till brotherly love has become a scarce grace in the nominal church, much to the reproach of genuine christian charity. Let us be content with what is "revealed," and let "secret things," which belong to "the Father," alone. "The Lord Jesus Christ" is "out hope;" (1 Tim. i. 1); let us mind that, and let useless speculations alone. Christ is our Redeemer and LIFE-GIVER; and that to the glory of God the Father and by His appointment. Whoever rejects him, as such, will "utterly perish in their own corruption." 2 Pet. ii. 12. Here we leave those "who speak evil of the things they understand not."

(8). We wish we could say as much of those who claim to be "orthodox." To them Christ is *no* Saviour from *death*: the "essential man," in their theology, they affirm "never dies;" consequently is never saved from death; Christ is no Saviour in that sense to any man; and so has that notion corrupted the truth of God that the resurrection of "*the dead*" has no importance in their theology, and it well might left out of their teaching; if mentioned now and then it is manifest it has no importance, for it is only the resurrection of the body, "the shell" of the man, which they teach has always been a hindrance to knowledge and holiness, and when the "mortal coil" is dropped off the man soars away, knowing "more than all the world."

Thus Christ is robbed of His glory as "the resurrection and the life," and *death*, "the wages of sin," is glorified as the deliverer of of the saints from the prison-house of the body. Indeed, it is not unfrequently the case that these *exclusive* "orthodox" teachers talk of death as a "translation," and use the language of inspiration concerning Enoch—"he was not, for God took him"—as if it were applicable to the case of a man's dying; when that language explicitly states that, "By faith Enoch was translated that he should *not see death*." Heb. xi. 5. Let self-styled orthodoxists be careful of their "glass houses."

(9). We do not believe anyone can be saved by a creed;" we are saved by faith in Christ. That "some are saved without going into the grave and turning to dust," may be asserted, but assertions are not proof. Give us the proof, from the Bible, that any are saved, except Enoch and Elijah, without "going into the grave." Where is it? Even our Lord Jesus Christ went "into the grave." True, *He* did not "turn to dust," for He was promised and received an early resurrection. Not so his friends: to them the promise is, "I will raise him up at the *last day*." Till then, they "sleep in the dust of the earth" Dan. xii. 2: and when "the Lord himself shall descend from heaven . . . the dead in Christ shall rise." 1 Thes. iv. 16.

As to our preaching, we preach "Christ the resurrection and the life;" and we do not "fear" going "into the grave and turning to dust," because we rely on our Lord's promise, "I will raise him up at the last day;" It seems, self-styled orthodoxy cannot trust that promise, and so has invented an immortal soul to make sure of an after life. Which has the most trust in Christ, they or we? They will not trust Him to bring them into life from "the dust of the earth:" we can and will, and "fear" not that our Lord will leave us there; and we reject, as the traditions of men, the fable of an immortal soul in man, and that "pile of hay, wood and stubble" which that "corrupt" doctrine has brought into the church to the dishonor of God and the rejection of Christ as the LIFE-GIVER.

(10). The uniform testimony of Christians who embrace our views of "Life only in Christ" is, that it produces a joy to which they were strangers previous to that time. We do not "terrify them with the graves of souls," but fill them with joy that though they die they shall live again. It is true, we preach the graves of sinful souls will hold them eternally —"the grave being the habitation to every one of them," margin of Psa. xlix. 14. Surely "orthodoxy" will not say this is more calculated to "terrify Christian minds" than its hell of eternal torture! Can it "strain at a gnat and swallow a camel?" A terrible thing for souls to go "into the grave," but an exceeding pleasant thought for the good to go off into a company of *ghosts*, and the bad into eternal torments! Such thoughts are enough to "debase" the "Christian minds," if they possess minds that can think. It is to be feared that too many of them have such "material" minds that their thinking is all done by some other instrumentality.

(11). A most unfortunate text for orthodoxy. Take away fear and terror from their theory and it is dead so far as producing what they call revivals.

(12). We are quite willing to have the soundness of our minds compared with that of our opponents. The manner in which they generally meet our arguments may satisfy the candid on this poiut.

(13). That is a matter of opinion. We have tried, thoroughly, both sides of the question, and never did we know deliverance from tormenting fear till we embraced our present views. There may be a transcient deliverance from tormenting fears with the "orthodox" notions of immortal souls and eternal torture; but a permanent deliverance from the fear that hath torment is impossible with their views. To be satisfied of this, let anyone read Saurin's Sermon, published by the American Tract Society, on "*The Eternal* misery of Hell." He says:

I sink under the weight of this subject; and I declare, when I see any friends, my relations, the people of my charge—when I think that I, that you, that we all are threatened with these torments—when I see, in the lukewarmness of my devotions, in the langor of my love, in the faintness of my resolutions and designs, the least evidence though it be only probable or presumptive, of my future misery, yet I find in the thought a *mortal poison*, which diffuses itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter—I cease to wonder that a fear of hell has made some melancholy, and others mad; that it has inclined some to expose themselves to a living martyrdom by fleeing from all commerce with the rest of mankind, and others to suffer the most violent and terrible torments."

Such is the natural influence of the "orthodox" doctrine on the mind of every sincere and honest believer of that theory which teaches inherent immortality and eternal torture; and we are asked to *return* to it, to be delivered from the "fear that hath *torment!*" Please excuse us Br. "Zion's Herald" from such felicity!

(14) Pray spare us this last wish. For all the honors of Episcopacy, all the wealth of the Methodist Church, and all the gold in the United States' Treasury we would not exchange *our* "belief" for that of orthodoxy, from which God has emancipated our mind, so far as relates to immortality being inherent. The daily joy and peace we now enjoy cannot be bartered away for the mental and moral bondage from which we have been delivered. We sincerely wish Br. Haven and his Methodist brethren, and all other Christians, only knew the peace of mind and joy in the Holy Spirit with which we are blessed by day and by night; and the blessed hope of immortality, eternal life in Jesus our Lord and Deliverer, at His coming and kingdom.

HERALD OF LIFE, VOL. VII. NOS. 1 AND 2.

IF any person who wishes to send these Nos. to friends, that they may see them, with the hope that they may be induced to ask for more, will send us the name and address, with a two cent stamp to pay the postage, we will forward those numbers without further charge.

Again we say, if any of our subscribers who are entitled to numbers which they have not received, please let us know immediately, and we will forward them. Some Post Masters, or their Clerks, take the liberty to retain or withhold our papers from the subscriber. A case occurred the past week in which the Post Master, in a neighboring city, sent us notice that our paper was "refused" by the subscriber. It happened that that subscriber came into our office the same day, and pronounced the statement false; and said he always looked for his paper with desire for its appearance. We trust such Post Masters are scarce. They certainly ought to be. We shall continue to supply all new subscribers with the back numbers of this volume till we give notice to the contrary.

DR. FINLEY ON THE "CONSTITUTION OF MAN."—Who will help to make up the funds necessary to issue this pamphlet? It should be done now with the least possible delay. Send us your pledges in cash, or in promises to be paid when the work is out. We wish to commence it immediately, and it must and *shall* be done, "if the Lord will." So, do not delay to help at once. We must work while it is day. Let the truth fly on the wings of the wind. Truth must outrun error, and error runs swiftly; hence, let us put truth on wings in the race.

"THE RAINBOW."

It is but a few months since we knew of the existence of this English Monthly. It has now reached No. 70, of course has been published nearly as long as the HERALD OF LIFE; it did not however open its columns to the discussion of the immortality question till some time after it begun its career. By taking that stand, Dr. Leask, its editor, it seems, has brought down upon himself the indignation of some or many of his former supporters, who treat him just as all bigoted sectarians do, who can only cry as did the Ephesian idolaters, "Great is Diana" (Immortal-soulism), of the "Orthodoxy." Hence he is threatened with desertion and every evil that such Traditionists can inflict on his enterprise. Some there are who prize "The Rainbow" much more since Dr. Leask opened his magazine to the discussion of the subject of immortality; but still the pressure is so great on him that it has become a matter of doubt if he will be able to continue its regular issue. Though "The Rainbow" has not advanced to our position of "No future life out Christ," yet we should much regret to see it fail for want of support; and we trust God may raise up some noble minded men in England to sustain it, as He has in this country to sustain the HERALD OF LIFE.

Dr. Leask makes a statement in his October number, of his situation under the head of "VERY IMPORTANT"—"*To the Readers of the Rainbow*," in which he opens its past history and present prospects. We give his editorial in part. May his statement and appeal not be in vain. He speaks as follows:

Christian Friends! Shall the Rainbow cease to exist at the close of the present year, or will you by generous contributions to its cost during the next few months enable the Editor to continue his earnest testimony to glorious truths, should life be spared? He trusts the deep importance of the subject will be a sufficient excuse for his earnestness in the matter, and a sufficient apology for a plain statement of facts which otherwise would not have seen the light.

It is now nearly six years since the first number of this magazine was published. It was undertaken from a solemn conviction that certain momentous truths of Scripture had either ceased to exercise their proper influence in modern theology, or had altogether disappeared from what is usually understood by orthodox religious literature. Time and facts have only strengthened that conviction; and it is absolutely certain that at the present moment, considering the distracted state of Christendom, a journal which owes no allegiance to any church or party, as such, but accepts the word of God as its creed, and reverently lays all the sanctified intelligence it can command at the feet of the Lord Jesus Christ, *ought* to be prized and heartily sustained by all who feel that the only hope of the church is the second coming of her glorious Head, and the only hope of the world the return of its rightful King. Persistently and in many forms, with argument and proof unanswered and unanswerable, the *Rainbow* has taught this from the first number until now. It has done this in the face of opposition, misrepresentation, and obloquy; and under a constant load of care pressing on the mind of the Editor, who from the first hour until now, has had the entire pecuniary as well as literary responsibility of a work, which from its very nature can never become a commercial success. The *Rainbow* speaks to the thoughtful and the devout; and though we should have been grateful had there been a margin of profit to enable us to testify more adequately our appreciation of the labors of able brethren who have been our fellow workers, yet we felt certain from the beginning that a "popular," in other words a paying journal, the *Rainbow* was not likely to become. By the generosity of a valued Christian brother its first expenses were met; and by occasional help from other Christian friends it has been carried on, with the sincere desire to render some service to the church amidst her manifold perplexities. To all who have helped, from the gift of a few postage stamps upward, we this day render once more our most cordial thanks. If they had any idea of the number of letters that have reached us expressing gratitude to God for the teachings of the *Rainbow*, they would feel that their co-operation has been richly rewarded.

But a few months ago, at the bidding of conscience and in the fear and love of God, we did a thing which greatly offended many of our old friends. They have deserted us because the great truth, after years of earnest study, has come like the light of a glorious sun upon our mind, that there is no immortality out of Christ, and that therefore the dogma of endless torment to the unsaved is not, and cannot be true. Hundreds—thousands of persons have thanked us for the existence of the *Rainbow;* shall its services be dispensed with *now* that its value as an exponent of Scripture is so greatly enhanced? Shall it disappear because certain Christian men, hitherto its supporters, have not yet seen what they will as certainly see some day, as that to-morrow's sun will rise, that the punishment of the ungodly is "everlasting destruction?" Shall its testimony be silenced because its editor has with conscious loyalty and love to God, lifted up his voice against a dogma that fearfully dishonors him whose wondrous name is Love, and shocks and horrifies every man that *tries to think what it really means?*

. . . . . .

A clergyman of eminent ability writes:

"Increasingly precious to me and several of my friends are the contents of the *Rainbow*, and let me add, greatly enhanced is my affectionate esteem for its Editor. There are not a few old-fashioned ideas from which we require to be disestablished and disendowed, that our preaching and thinking may be free and pure, because more scriptural and less conventional. I have always felt a repugnance to the eternity of penal torments, that it was unwarranted, even by the *exceeding sinfulness* of sin; but, especially, do I feel that the *gift* of immortality, which was never inherent in man, is the blessed prerogative of Jesus. This, I feel, honors the Son with his due honor."

A gentleman in Dundee writes:

"Permit a stranger to express his thanks to you for the noble and fearless manner in which you have of late opened your columns for the discussion of the great themes of immortality, and of the fate of the wicked. Though, for the moment, it may militate against you, yet I do not think it will do so long. If some cease their patronage in a fit of anger at seeing their monstrous dogma of endless torments assailed—the most detestable and God-insulting of all heresies that ever yet were vamped up—never mind it, but go courageously forward in the path of duty, as you have done hitherto, and, doubtless, many new friends will be raised up to take the place of those lost. For there are many whose minds are being stirred up to thoughtful inquiry on these solemn topics, and whose research will increase the tide of disgust that is rising against these corrupt sectarian theologies, and will one day sweep them away. Such periodicals as yours will serve a most beneficent end, in showing many inquirers after truth—'the right way,' into which they should turn, and thus save them from *infidelity*, or from its half sister, *indifferentism*, as in the case of 'C. T., Liverpool,' on cover of July number. Do not be discouraged, then, dear sir, but fling your banner to the breeze, and fight manfully the battles of the Lord, *and he will sustain you.*"

Christian brethren and sisters, I need say no more. The case is in your hands. Will you heartily sustain the *Rainbow* by sending me donations for the purpose, before the close of the present year? If you do, my path of duty will be clear, and our mutual service in the cause of truth, under our Father's blessing, may be highly honored in honoring him. If you do not see it a duty and a privilege thus to respond, my path will be equally clear, although to bid farewell to the *Rainbow* and its will be exceedingly painful—*a trial I would fain be spared.*

DR. WM. LEASK'S address is 34 Sandringham Road, Kingsland, London, E., England.

The price of his magazine is $2 50 in gold, or its equivalent. It is an octavo of 48 pages.

EDITOR OF HERALD OF LIFE.

"REST is for the kingdom of God, toil is for earth." We often speak of being "settled in life." We might as well think of casting anchor in the midst of the Atlantic Ocean, or talk of the permanent situation of a stone that is rolling down hill!

Signs of the End.

A short time since we gave notice of a pamphlet by Eld. D. T. Taylor, of Rouse's Point, N. Y., on "The Coming Earthquake; and the Signs that Betoken its Approach." We now give an extract from the work, which goes to show the fact that we are nearing the end of this wicked world's career, when the new dispensation, under the personal administration of the earth's rightful King shall be ushered in, and the incorrigibly wicked will all be cut off from the earth and rooted out of it. Our extract is taken from Chap. vii. of Eld. Taylor's pamphlet, as follows:

THE INCREASE OF EARTHQUAKES.

Earthquakes in divers places.—Matt. xxiv. 7.

In entering upon an investigation of this question, we invite attention to a work entitled "Earthquakes and Volcanoes; Their History," etc., by Mungo Ponton, Fellow of the Royal Society at Edinburgh, published at London, 1868. The author opens his interesting volume by observing that nothing is more remarkable than the extreme fewness of earthquakes on record before the beginning of the Christian Era, in comparison with those which have been registered since that time; and he allows that this fact is so striking as to fairly admit a physical interpretation of our Saviour's prophecy in Luke xxi. 11. He further declares that so far as our knowledge extends, such convulsions did begin to be more frequent after the utterance of our Lord's prediction, and have continued since; and while yet admitting that the ancients perhaps failed to register many such occurrences, or were ignorant of their transpiring in other and unknown regions of the globe, in comparison with whom our means for obtaining information from all parts of the world are greatly enhanced; nevertheless, he observes, that while previous to A. D. 79 Vesuvius had been in repose for ages, but since then has been active at brief intervals, there are certainly also more earthquakes in Italy than before the Christian Era, and he concludes that before that Era the Roman world (then principally known) was seldom convulsed. "And it seems hard to believe," says our learned author, "that, had there been as many *great* earthquakes before the Christian Era, as there have been since its commencement, so few of them should have been recorded, or even transmitted by tradition.

Mr. Ponton then proceeds to demonstrate his position as follows: "Commencing with the age before the birth of Christ it is found that according to the researches of Robert Mallet (with whom we believe agree Messrs. Austed and Perry) there can be counted during the seventeen hundred years B. C. but fifty-eight earthquakes, only four of which were disastrous, *i. e.*, those that overthrew buildings and destroyed life largely, being properly 'great earthquakes:' these four all occurring within the sixty-five years preceding the birth of Christ. Then omitting entirely those unknown portions of the globe outside the Roman Empire, there is found on record during the sixty-five years that elapsed preceding our Lord's prediction, the occurrence of only nine earthquakes in all, distributed as follows, viz., three in Asia Minor, one in Palestine, one in Upper Egypt, one in Cyprus, one in the Greek Islands and one in Italy. As we have said, four of these nine were great earthquakes. On the other hand, as exhibiting the large increase in modern times, in the sixty-five years that elapsed between A. D. 1800 and A. D. 1865, there occurred within the same limits, that is the old Roman Empire, no less than thirty-five great and disastrous earthquakes arresting the attention of the historian. These last were distributed thus: eleven in Italy, eight in Asia Minor, five in Greece, three in Persia, two in Syria, two in Candia, two in Sicily, one in Egypt, and one in Spain.

"Now it is scarcely credible that had there been so many as thirty-five destructive earthquakes in the earlier of these two periods, only four of them should have arrested the attention of the historians of the time, while they registered other five of minor importance. There is thus established a strong probability that the number was in reality much smaller in the earlier than in the later interval. This probability will be strengthened when it is borne in mind that the Ancient Greeks and Romans viewed earthquakes with superstitious dread—regarding them not only as evidences of the present anger of their gods, but also in the more important aspect of prognostics of calamities that were to follow.

"Thus Herodotus, in reference to the earthquake that happened at Delos, after the visit of the Persian fleet, says: 'But after he, (the Persian leader,) had put to sea from thence, Delos was shaken with an earthquake, as the Delians say, the first and last time that it was so affected to my time. And the Deity assuredly by this portent intimated to men the evils that were about to befall them. For during the reigns of Darius, son of Hystaspes, of Xerxes, son of Darius, and of Artaxerxes—during these three successive generations, more disasters befell Greece than during the twenty generations that preceded the time of Darius—partly brought upon it by the Persians, and partly by the chief men among them contending for power. So that it is nothing improbable that Delos should be moved at that time, having been until then unmoved. And in an oracle respecting it had thus been written: 'I will move even Delos, although hitherto unmoved.'

"Such a view as this was more likely to attract the attention of mankind to earthquakes, than had they been regarded simply as natural phenomena. The idea of a portent was dear to the heathen mind, and this circumstance tends to establish the greater likelihood, that all the really important earthquakes of the period in question were registered, than that only so small a proportion of them attracted the attention of any contemporaneous or later historian."

"The comparative fewness of the earthquakes recorded during the sixty-five years that preceded our Lord's prediction, may have therefore had quite as much foundation in fact as in historical negligence. It may be really true that the number of earthquakes within the limits of the old Roman Empire may have greatly increased since that time, and that our Saviour may have foreseen this increase when he said that among the signs —'There should be earthquakes in divers places.'"

Mr. Ponton then sums up the whole number of earthquakes given in the tables of Mr. Mallet, as follows: "Regarding them chronologically, Mr. Mallet distinguishes the registered earthquakes into five periods, thus:

	Total.	*Disastrous.*	*No of Years.*
Those recorded before A. D.,	58	4	1,700
Thence to end of 9th century,	197	15	900
Thence to end of 15th century,	532	44	600
Thence to end of 18th century,	2,804	100	300
Thence to 1850,	3,240	53	50
	5831	216	

"It will thus be perceived how very great has been the increase since the beginning of the Christian era; and although much of this increase is due partly to more perfect registration, and partly to there being a larger portion of the earth's surface comprehended in the records, still there are good reasons, as already indicated, for suspecting that there has been a gradual augmentation in the number of earthquakes themselves, more especially of the more disastrous kinds."

It is seen that Mallet records less than seven thousand down to the year 1850, but it is believed that Mr. Ansted, the English geologist, and M. Alexis Perrey of France, have by later researches tabulated over seven thousand previous to that date. The immense number on record since the epoch of the Reformation, about A. D. 1500, is very striking and challenges solemn attention. The occurrence of three thousand two hundred and forty in a period of only fifty years gives an average of nearly sixty-five each year. Supposing this to be the number annually occurring, we have then in the sixteen years elapsing between 1850 and 1866 over one thousand more, which added to those previously recorded would swell the whole number from B. C. 1700 to A. D. 1866 to over eight thousand earthquakes. "Of destructive, or great, earthquakes," writes Ponton, "such as have overthrown cities and destroyed many lives, the total number registered up to 1850 is two hundred and sixteen, and other fifteen have happened up to the end of 1865—making in all two hundred and thirty-one, and of these only four occurred before the birth of Christ. To this number of destructive earthquakes must be added at least fifteen more which have occurred during the past three years, registered in the following order, viz., Algiers in Northern Africa, Mitylene, West India Islands, Formosa, Sandwich Islands, Northern Ecuador, California, Ialisco in Mexico, Tebrees in Persia, Bengal in Asia, and Santander in South America, all of which were destructive of cities, villages, and human life, with numerous ships.

How fearful is the thought of so many of these awful calamities transpiring on man's earth, his native home! Eight thousand, and doubtless very many more, in less than six thousand years since man lost Eden, since the curse fell crushingly upon our world. So many spasmodic beats—so many convulsive throbs—so many deep shudderings of poor "Old Mother Earth," since the sin and fall of man, and at man's perpetual and persistent rebellion against his Maker. So many signals of sure and of final dissolution. So many audible, agonizing groans for the promised redemption. So many throes and pangs presaging the birth of a new and better world. And oh, how many hundreds, and thousands, and hundreds of thousands of stately dwellings, and lovely villas, and fair green fields, and brave men, and beautiful women, and sweet babes—and how much of human splendor, wealth, and pride have been rocked to ruin or gone down to Sheol, when the earth like some angry demon shook its ponderous sides, belched out its deadly, sulphurous gases, lashed its gigantic inward forces, and vomited forth its volcanic fires, that far beneath our feet burn, and burn unceasingly! And who can but shudder at the bare thought of the possibility that the four hundred burning mountains on the surface, that emit two thousand eruptions every hundred years, which is twenty each year, or nearly one every fortnight, might—should Deity so will it—at once cease to flow, and the pent-up Titanic forces, finding no vent, angrily *shake the whole globe*, occasioning that "*Great earthquake* such as *never was* since men were upon the earth, so mighty an earthquake and *so great!*" causing the vast planet, in the Scripture language of the ancient prophet, to "reel to and fro like a drunkard, and be removed out of its place like a cottage!" That such an event is possible, nay, highly probable, is the admission and opinion of the wisest divines, philosophers, geologists, and men of science.

Polly G. Pitts writes: May God bless you all in your undertakings. I feel that light on God's eternal truth is spreading, and therein do I rejoice. May grace, mercy and truth be and abide with the whole Israel of God, henceforth and forever. I know the whole lump will be leavened, for God's word is for it. Amen; so be it. Your sister, waiting for life when the Life-giver comes.

Theory of Inherent Immortality Responsible.

BY L. C. THORNE.

Papacy holds that by the words of consecration, pronounced by the priest over the bread and the wine, these elements are changed into the body and blood of Christ. The sacrifice of the mass is considered practically the same as the sacrifice offered by Christ on the cross, Christ offering himself again through the hands of the priest.—Through this ceremony the merits of Christ are believed to be made available to men. Christ is believed to be really present as a victim, asking pardon for sinners as he did on the cross. As the church maintains that those of her members who leave this world without having sufficiently expiated their sins, are at death subjected to the infliction of a temporary penalty in a disembodied state, it is claimed that the sacrifice of mass renders the merits of Christ available to those suffering ones on whose behalf it is offered, and secures from God a remission of the penalty. So masses are sometimes offered specially for the dead, or rather that part of the dead which is held to be more alive than ever. To what extent the ceremony of offering masses for the dead is really practiced, the world will probably never know, but to what extent the hollow-hearted *profession* of the church in this direction is carried, recent developments in France afford us some knowledge. The exposure was brought about by a singular case of swindling tried before a French court. All may not be aware of the fact that it is customary for surviving relatives of Roman Catholics to have masses said on behalf of deceased persons. The demand for these masses is so great in the city of Paris, that the resident priests are not able to meet it. In order to satisfy the requirements of the public in this matter, there are houses in Paris which, for a commission, agree to send the fees and the orders to priests in the provinces.

The case of swindling, which we quote from a New York journal, is this: "Two rogues, one of them a priest, issued circulars, which they sent to rural priests, offering to act as agents for them and to negotiate what may be termed their bills for masses. So specious were these circulars that some priests fell into the trap, and sent undertakings to repeat the masses, leaving the number in blank. As the signatures were genuine, the two persons referred to were able to discount these with the funeral furnishers or publishers, who were entrusted with the fees and orders. But instead of sending the vestments, or books, or whatever the priests desired to have, in return for their promisory notes, they appropriated them to their own uses. They were also open to receive orders direct from the public, and there was no guarantee that they did not pocket the fees without making any return, as the only prisoner who remained to take his trial, declared that his was a ready-money business, and that he kept no books. It was no easy matter to get evidence in a matter which, though it was affirmed to be in accordance with canonical rules, they felt was not creditable to them."

Such was the case, and the trial revealed that one priest had placed himself under obligations to repeat 1,200 masses—a work he would have to labor early and late for a considerable time to perform. Another priest had bills in the market to the amount of 11,265 masses; another for about 5,000; another 7,000; another 3,000; another 9,000, and another 28,000. But these were moderate compared to one ambitious, dashing clerical gentleman who had contracted, upon the basis of the current price, one franc each, to offer 100,000 masses.

Now the gross absurdity of all this, and its extent, provokes a smile and a few comments from the casual reader; but few pause to reflect that it does not exist without cause, and fewer still that that cause is a system of popular theology which he who dares to question is branded with infidelity. Orthodoxy, so called, asserts that the essential man is immortal, and that they who die in impenitence are thrust into hell torments. So harrowing is this to the better feelings of even those who strenuously insist upon it, that we have seen parents, years after the death of some of their loved ones, seek relief to their agonized minds in the gush of hot and bitter tears, when they contemplated the bare possibility that those loved ones might be suffering tortures in hell. It is plain to all minds, that eternal torment is a punishment to which the offence can bear no reasonable proportion. To escape this difficulty, immortal soulists resort to various schemes. Universalists send none there, or only for a short time at the worst; each advocate of popular theology sends every wicked person there, except such as each feel some special interest for; while Papacy, for the relief of her children, has invented a scheme, inducements to abuse, which are too glittering to be withstood by its reverend dependents. Although both the Catholic church and modern theology are brimful of errors and inconsistencies, there are among them all few indeed that the doctrine of inherent immortality is not directly or indirectly accountable for. We would say to Universalists, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him;" and "without holiness no man shall see the Lord." Holiness is not a quality susceptible of impartation, but is developed by obedience to divine law, therefore there is no foundation upon which to rest a reasonable hope for the salvation of such as die impenitent. To prejudiced defenders of the torment theory we would say, "All the wicked will He (the Lord) *destroy*," not *preserve* in misery. To the professed offerers of the sacrifice of mass we would say, "Every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; but this man (Jesus) after he had offered *one* sacrifice for *sins forever*, sat down on the right hand of God. . . . For by *one* offering he hath perfected forever them that are sanctified." And to all, we would say, no longer teach for "doctrine the commandments of men," nor attempt to libel the character of the God of infinite love and goodness; but in both word and deed seek to honor and glorify Him "who only hath immortality." May the Lord help them to know and love the truth.

Bloomfield, N. J., Oct. 1869.

Unclothed and Clothed Upon.

"We that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.—2 Cor. v. 4.

In the previous chapter the apostle refers to his constant exposure to death (verses 10, 11), yet rejoiced in the thought of the resurrection through faith in the Lord Jesus Christ (verse 14); and it is the subject matter of this fourteenth verse, which is continued and expanded from the commencement of this fifth chapter. In the verses intervening he refers to the spiritual joy and soul-growth of those who are lifting their eyes above the things seen and temporal to those which are unseen, yet eternal—who are really looking for the "blessed hope," the "exceeding and eternal weight of glory"—and thus consistently prepare themselves for the coming of their Lord. Of this chapter may not the apostle's meaning, in the first few verses, be as follows: We know that if we, believers, fall asleep in death, we shall be raised again, and surely join the living watching ones, who will be suddenly changed at the time of the Lord's coming into the air? Whilst we are in this body on earth we groan, being burdened; and earnestly desire that new body which shall be given at the period of the resurrection from among the dead, or at the instantaneous change of the living; for if we be "clothed we shall not be found naked," we shall not be left behind at the Lord's *parousia*, and men will not see us shamed.

This fourth verse implies something put off, and something put on, and for this the apostle expresses his anxious desire.

1. That unclothing—what is it? The dissolution of the man, under the illustration of the taking down of a tabernacle; the body a wonderful structure, reared by the great Artificer of all things—a house, but unstable building; tabernacle, like a shepherd's tent, capable of removal from place to place.

Destined to be taken down; subject to the law of decay; the law of dissolution is operating on us every moment; to a certain period of life this law is to some extent counteracted, but the time comes when the frame is reduced to its primitive elements.

An event certain; as proved in the departure of all past generations, and declared in Scripture; and even the sudden change, to those ready at the Saviour's coming, will be equivalent to death; the old body will be put off.

Necessary; the body as it is, with all its feculent grossness, could find no place in the heavenlies; by death or by sudden change, there must be a putting off of the mortal.

This taking down of the tabernacle may be by lingering sickness, or almost suddenly, or quite so.

2. That clothing upon—what?

The putting on of the new body. This will be at the resurrection, to the great majority of the members of the body of Christ a glorious fact, plainly proclaimed by the Lord Jesus, and by the apostles, John v., vi.; 1 Thess. iv. 14, 17; and this is the putting on of the immortal. 1 Cor. xv. 42–49.

Nature suggests it; all Scripture implies it.

This will also be when Christ's waiting ones shall be changed at his coming. 1 Cor. xv. 51. "We shall not all sleep;" i. e., we have said this change will be equivalent to sudden death, the dissolution of the earthly and the clothing upon with the immortal. That day and circumstance must come, and may to us; who can show that it cannot? Then it is right and wise to contemplate it as a possible event in our day.

What will it be to those loving the thoughts of it, and waiting, watching for it? Paul told them to comfort one another with these words; doubtless they did so. We ought to do so also.

The church of the Thessalonians was a pattern church. They waited not for the Spirit's outpouring nor the fulfilment of prophecy, not for the conversion of the world, but for the Son of Man.

3. A recognition of the believer's desire. Paul speaks for himself and others. The apostle expresses his anxious desire, not for death, but for the change. There are various reasons for the believer's doing so.

Then every burden would be removed: "Here we groan, being burdened." All burdens then gone, the innumerable pains and sickness, indwelling corruption, unbelief, all ignorance, pride, and every abomination of the heart, no more complaining like Paul in Rom. vii. 24, no more temptations, wicked society, crosses, afflictions, all toil over, the race ended, the warfare accomplished; no more braving perils, opposing powers, enduring hardships, no more watching, warring fainting. The true rest is obtained, every sigh is hushed, every tear wiped away.

Then we have a permanent dwelling: the contrast between the tabernacle and house striking; consider the difference between a marquee and a cathedral structure.

The new body shall be like Christ's for beauty, vigour, purity, and endurance; and further, like the Savour's resurrection body in its wonderful capacity to become visible, or invisible, ascend or descend, eat and drink, or refrain.

Then we escape the suffering often connected with death; these sometimes great.

Then we have not to wait for the coming of Christ's kingdom. Then mortality will be swallowed up of life; the present state is comparatively but existence, yet the commencement of that which is worthy of the name of life with the Lord. Death gone; this ultimately shall be the case with all the earth, but the case at once with those who are changed; wonderful their position and dignity. Rev. iv.

How wonderful the love of Christ, in not only rescuing, saving, but also glorifying.

How gratefully should we commit ourselves unto him as our Saviour.

How foolish to live without him; "Ye must be born again."

How wise to live waiting and expecting him; he may come at any moment.

Have faith in Jesus Christ: rest upon his atonement; believe. "He that believeth hath everlasting life.—*Selected.*

"Praise is Comely."

We are constrained in this public manner, to mention the tender mercy and loving kindness of the Lord toward us.

During the past summer when our strength was very low, the fellowship of the Father and of the Son through the Holy Spirit was most precious; precious beyond expression.

O the fulness of peace, resulting from an assurance by the indwelling of the Spirit of God, that whether we wake or sleep we shall live together with him"! For this we will praise God; yea, the language of one of old; we will call upon all within us to praise his holy name.

In these times we asked, if consistent with his divine will, to spare us to live on, and pleaded several reasons, among which were the cause of his beloved Son, and the preparation of a people for his glory; "and he heard my voice out of his temple, and my cry came before him, even into his ears." We trusted him for his word in Psa. 41: 1 to 5 inclusive; beside, others pleaded and trusted for us, and we have continued unto this hour; blessed be his holy name! My health is much improved; indeed, I am quite well; but have not the mental or physical endurance of former years. For all these mercies, it is good for me to praise him in the congregation, to worship and bow down.

THANKS.

It is meet for us also to express our thankfulness to the loved ones, who have so fervently prayed for us, and for this expression of sympathy and tender love both privately and publicly. We would especially thank them who have showed so much solicitude for our welfare,—some of which has been expressed through the Herald—yet we have never seen their faces in the flesh. It has called forth "many thanksgivings to God."

Not only will such faith and solicitude for the members of the body of Christ, help revive the tender love and fervent desire of the early days of Christianity; but it will also keep them alive upon the earth, that they may more perfectly fulfil their mission to their generation; and increase the riches of their glory through Christ Jesus in the everlasting age.

I now feel called upon afresh to "walk in newness of life;" to dedicate my all to him who bought me with a price; to walk continually with a deadness to this world, that the coming of Jesus be most sw.et and precious to me; yea, to have my whole being not only *willing* that Jesus should come quickly; but *earnestly longing* for him to appear.

We are also thankful to the Lord for the excellent medium we have of communicating with the loved ones,—the Herald of Life—.

E. Wolcott.

Keyport, N. J, Oct 24, 1869.

Benj. Mellor, Rockdale Mills, Pa., writes: The paper in its new dress looks well. Sister Weaver's article on "Practical Preaching" is a very sensible one, and I wish she or some one else would give us another on "Practical Living." We talk much about being built on Christ Jesus as our foundation. That is good, sure and safe, provided we build with material that will stand the test of fire; such as "gold, silver and precious stones." But does it not appear from the text that "wood, hay and stubble" may also be used in building on this same foundation? But these will not stand the fiery test; and the builder will suffer loss, and he himself only be saved as by fire. Therefore, let every one take heed how they build thereon. See 1 Cor. iii. 11–15. Love to you all, in Christ.

J. W. McCagg, Warsaw, N. Y., writes: The cause of truth is gaining all around this place. We have many who love to listen to our views, and say they see much Bible for them. I find the great secret of success is to deal kindly with all. We will do this if we are filled with love ourselves. Love will reach down deep into the heart; and when we can gain the heart truth will enter. How I love to dwell on the great and glorious truths the Life views bring out of God's treasure-house; and how glad I am that I was not blinded so as to miss the great truth of "No life out of Christ" beyond the grave; that a union with Christ, the only Life-giver, can alone secure a revival from the dead. God grant that we may be kept by the grace of Him who died for us and rose again.

Ursula Eaton, Leonardsburg, Ohio, writes: I feel much rejoiced that the Herald of Life yet lives, and hope its Editor and those noble brethren and sisters who stand by the cause of truth to sustain it may be "preserved unto everlasting life." Stand fast, brethren and sisters. Stand fast, if there are but two or three in a place. Pride and vanity abound. Spiritism is making rapid inroads in many places; and why should it not? The churches cannot "raise up a standard against it," because they stand upon the same "platform." Brethren, "Cry aloud, and spare not."

Geo. W. Lewis, Bethel, Vt., speaking of the result of the late camp-meeting, of which a report has been given in this paper, writes: Brethren and sisters were quickened anew to duty, and we trust strengthened to meet the trials and temptations of life; backsliders resolved to dedicate themselves anew to God; and some were hopefully converted; a large amount of prejudice was removed from the minds of the community. Since the close of the meeting, others have started in the service of God who never moved before in our prayer meetings.

Appointments.

Waterbury, Conn., evenings, Nov. 10, 11, 12, and Sunday 14th.

Hartford, Talcott & Post's Hall, Sunday, Nov. 21st.

Springfield, Sundays, Nov. 28th and Dec. 5th.

W. N. Pile.

Charlestown, Mass., Evening Star Hall, 32 Main St., Sunday, October 31st.

Providence, R. I., Nov. 7th.

Hartford, Ct., Talcott & Post's Hall, Nov. 14th.

Warehouse Point, Ct., Nov. 21st.

West Meriden, Ct., Nov. 28th.

Geo. W. Brown.

Obituary.

Brooks.—Fell asleep in Jesus, in New Britain, Ct., Sept. 27th, Captain Martin J. Brooks, in the fifty-third year of his age.

He leaves a wife and only child to mourn his loss, In his last sickness—which continued only six days—patience had her perfect work. When asked if his hope sustained him while suffering so much, he answered, "Yes; my hope is big with immortality." He calmly gave directions concerning his funeral and then took leave of his family, falling asleep in the glorious hope of awaking in the morning of the resurrection, clothed with immortality.

The untiring zeal of Bro. Brooks in the cause of truth, the sacrifices he made to sustain those who were proclaiming it, and the hospitalities which he at times extended to preachers and others, will be held in grateful remembrance by them. May the Lord sustain and strengthen Sr. B. in this her day of trial.

The gospel hope was presented by the writer, to a large and attentive audience, in the Scotch Chapel at Middletown, where the interment took place.

Wm. Stuart.

Perkins.—Died, in Yatesville, Conn., Oct. 15th, 1869, Bro. Stiles Perkins, aged 46 years.

Bro. Perkins was converted twenty-four years ago. He became a firm believer in the speedy coming and kingdom of Christ, and died in the blessed hope of a future life through Christ by a resurrection from the dead. He leaves a wife and four children to mourn the loss of an affectionate husband and a kind father, but who are sustained by the assurance of a future happy reunion. Sister Perkins sustains, also, the loss of a kind father who died the same day. May the Lord comfort the bereaved. The funeral sermon was preached by the writer to a large congregation in the Advent chapel.

W. N. Pile.

Business Department.

CASH RECEIPTS.

One dollar each from—Mrs. C. F. F. Kittredge, Dr. T. C. Craig, Chas. R. Smith, Richard Van Pelt, Geo. Adams, Jr., Alfred McGregor, Mrs. Maria Elwood, W. W. Bliss, Austin Tower, A. H. Brown, Oliver Traver, Merie M. Sergent, J. F. Whitney, Geo. W. Johnston, Geo. Simpson.

Two dollars each from—Samuel Mann, Joseph J. Sink, F. S. Mason, Henry S. Bowman, Daniel F. Petry, James E. Brenton, A. H. Remsen, J. S. Hannah, G. W. Rust, Joseph Brown, Joshua Reed, Jacob Deitsch, "Friend," Richard Storrs, S. P. Geehr, John R. Green, John Hayes, M. P. Martin, Eld. Rufus Keeler, Charles Cushman, Wm. Ebler, A. Boynton, Mrs. L. Johnson, Leonard M. Dixion, Mrs. E. M. Dunbar, S. A. Kemp, S. T. Brown, J. H. Kemp, N. P. Brown, Thomas Johnson, G. S. Sheldon, Dr. J. F. Lee.

Three dollars each from—Ezra Matteson, Geo. Woolston, John O'Conner, Jas. C. Robinson.

Five dollars each from—Charles Hope, C. B. Miner, John M. Crane, J. S. Seabury.

Various sums—Samuel Mason, $10 for two copies; Mrs. Corey, $2 20; Collins Gillett, $10; Wm. Nichols, $22 on pledge and subscription; Wm. Roworth, $25 on pledge; E. M. Campbell, 50 cents; Thomas Lockhard, $1 50; Edmund Wolcott, P. A. Johnston, Thos. Spinning, B. D. Wolcott, $2 50 each.

Additional Pledges for Dr. Finley's Pamphlet on "Man's Constitution."—Dr. J. S. Seabury, Jamaica, L. I., $10.

PARCELS SENT SINCE LAST ISSUE.

By Mail—Joseph Brown, M. C. Harriman, Emma Collins, John Hayes, Mrs. Lydia Watkins, Mrs. Elizabeth Bagg, Dr. J. F. Lee (a book, please accept), Samuel Mann, J. F. Whitney, W. E. Chase, S. A. Coburn, C. N. Rice.

TO CORRESPONDENTS.

Wm. H. Cornell.—The money was received.

Clamor Franke.—The money was received. We have mailed you two more papers, No. 1.

A. Chandler.—We do not pre-pay postage on papers.

SIGNS OF THE END.

A SHORT time since we gave notice of a pamphlet by Eld. D. T. Taylor, of Rouse's Point, N. Y., on "The Coming Earthquake; and the Signs that Betoken its Approach." We now give an extract from the work, which goes to show the fact that we are nearing the end of this wicked world's career, when the new dispensation, under the personal administration of the earth's rightful King shall be ushered in, and the incorrigibly wicked will all be cut off from the earth and rooted out of it. Our extract is taken from Chap. vii. of Eld. Taylor's pamphlet, as follows:

THE INCREASE OF EARTHQUAKES.

Earthquakes in divers places.—Matt. xxiv. 7.

In entering upon an investigation of this question, we invite attention to a work entitled "Earthquakes and Volcanoes; Their History," etc., by Mungo Ponton, Fellow of the Royal Society at Edinburgh, published at London, 1868. The author opens his interesting volume by observing that nothing is more remarkable than the extreme fewness of earthquakes on record before the beginning of the Christian Era, in comparison with those which have been registered since that time; and he allows that this fact is so striking as to fairly admit a physical interpretation of our Saviour's prophecy in Luke xxi. 11. He further declares that so far as our knowledge extends, such convulsions did begin to be more frequent after the utterance of our Lord's prediction, and have continued since; and while yet admitting that the ancients perhaps failed to register many such occurrences, or were ignorant of their transpiring in other and unknown regions of the globe, in comparison with whom our means for obtaining information from all parts of the world are greatly enhanced; nevertheless, he observes, that while previous to A. D. 79 Vesuvius had been in repose for ages, but since then has been active at brief intervals, there are certainly also more earthquakes in Italy than before the Christian Era, and he concludes that before that Era the Roman world (then principally known) was seldom convulsed. "And it seems hard to believe," says our learned author, "that, had there been as many *great* earthquakes before the Christian Era, as there have been since its commencement, so few of them should have been recorded, or even transmitted by tradition.

Mr. Ponton then proceeds to demonstrate his position as follows: "Commencing with the age before the birth of Christ it is found that according to the researches of Robert Mallet (with whom we believe agree Messrs. Austed and Perry) there can be counted during the seventeen hundred years B. C. but fifty-eight earthquakes, only four of which were disastrous, *i. e.*, those that overthrew buildings and destroyed life largely, being properly 'great earthquakes:' these four all occurring within the sixty-five years preceding the birth of Christ. Then omitting entirely those unknown portions of the globe outside the Roman Empire, there is found on record during the sixty-five years that elapsed preceding our Lord's prediction, the occurrence of only nine earthquakes in all, distributed as follows, viz., three in Asia Minor, one in Palestine, one in Upper Egypt, one in Cyprus, one in the Greek Islands and one in Italy. As we have said, four of these nine were great earthquakes. On the other hand, as exhibiting the large increase in modern times, in the sixty-five years that elapsed between A. D. 1800 and A. D. 1865, there occurred within the same limits, that is the old Roman Empire, no less than thirty-five great and disastrous earthquakes arresting the attention of the historian. These last were distributed thus: eleven in Italy, eight in Asia Minor, five in Greece, three in Persia, two in Syria, two in Candia, two in Sicily, one in Egypt, and one in Spain.

"Now it is scarcely credible that had there been so many as thirty-five destructive earthquakes in the earlier of these two periods, only four of them should have arrested the attention of the historians of the time, while they registered other five of minor importance. There is thus established a strong probability that the number was in reality much smaller in the earlier than in the later interval. This probability will be strengthened when it is borne in mind that the Ancient Greeks and Romans viewed earthquakes with superstitious dread—regarding them not only as evidences of the present anger of their gods, but also in the more important aspect of prognostics of calamities that were to follow.

"Thus Herodotus, in reference to the earthquake that happened at Delos, after the visit of the Persian fleet, says: 'But after he, (the Persian leader,) had put to sea from thence, Delos was shaken with an earthquake, as the Delians say, the first and last time that it was so affected to my time. And the Deity assuredly by this portent intimated to men the evils that were about to befall them. For during the reigns of Darius, son of Hystaspes, of Xerxes, son of Darius, and of Artaxerxes—during these three successive generations, more disasters befell Greece than during the twenty generations that preceded the time of Darius—partly brought upon it by the Persians, and partly by the chief men among them contending for power. So that it is nothing improbable that Delos should be moved at that time, having been until then unmoved. And in an oracle respecting it had thus been written: 'I will move even Delos, although hitherto unmoved.'

"Such a view as this was more likely to attract the attention of mankind to earthquakes, than had they been regarded simply as natural phenomena. The idea of a portent was dear to the heathen mind, and this circumstance tends to establish the greater likelihood, that all the really important earthquakes of the period in question were registered, than that only so small a proportion of them attracted the attention of any contemporaneous or later historian."

"The comparative fewness of the earthquakes recorded during the sixty-five years that preceded our Lord's prediction, may have therefore had quite as much foundation in fact as in historical negligence. It may be really true that the number of earthquakes within the limits of the old Roman Empire may have greatly increased since that time, and that our Saviour may have foreseen this increase when he said that among the signs—'There should be earthquakes in divers places.'"

Mr. Ponton then sums up the whole number of earthquakes given in the tables of Mr. Mallet, as follows: "Regarding them chronologically, Mr. Mallet distinguishes the registered earthquakes into five periods, thus:

	Total.	*Disastrous.*	*No of Years.*
Those recorded before A. D.,	58	4	1,700
Thence to end of 9th century,	197	15	900
Thence to end of 15th century,	532	44	600
Thence to end of 18th century,	2,804	100	300
Thence to 1850,	3,240	53	50
	5831	216	

"It will thus be perceived how very great has been the increase since the beginning of the Christian era; and although much of this increase is due partly to more perfect registration, and partly to there being a larger portion of the earth's surface comprehended in the records, still there are good reasons, as already indicated, for suspecting that there has been a gradual augmentation in the number of earthquakes themselves, more especially of the more disastrous kinds."

It is seen that Mallet records less than seven thousand down to the year 1850, but it is believed that Mr. Ansted, the English geologist, and M. Alexis Perrey of France, have by later researches tabulated over seven thousand previous to that date. The immense number on record since the epoch of the Reformation, about A. D. 1500, is very striking and challenges solemn attention. The occurrence of three thousand two hundred and forty in a period of only fifty years gives an average of nearly sixty-five each year. Supposing this to be the number annually occurring, we have then in the sixteen years elapsing between 1850 and 1866 over one thousand more, which added to those previously recorded would swell the whole number from B. C. 1700 to A. D. 1866 to over eight thousand earthquakes. "Of destructive, or great, earthquakes," writes Ponton, "such as have overthrown cities and destroyed many lives, the total number registered up to 1850 is two hundred and sixteen, and other fifteen have happened up to the end of 1865—making in all two hundred and thirty-one, and of these only four occurred before the birth of Christ. To this number of destructive earthquakes must be added at least fifteen more which have occurred during the past three years, registered in the following order, viz., Algiers in Northern Africa, Mitylene, West India Islands, Formosa, Sandwich Islands, Northern Ecuador, California, Jalisco in Mexico, Tebrees in Persia, Bengal in Asia, and Santander in South America, all of which were destructive of cities, villages, and human life, with numerous ships.

How fearful is the thought of so many of these awful calamities transpiring on man's earth, his native home! Eight thousand, and doubtless very many more, in less than six thousand years since man lost Eden, since the curse fell crushingly upon our world. So many spasmodic beats—so many convulsive throbs—so many deep shudderings of poor "Old Mother Earth," since the sin and fall of man, and at man's perpetual and persistent rebellion against his Maker. So many signals of sure and of final dissolution. So many audible, agonizing groans for the promised redemption. So many throes and pangs presaging the birth of a new and better world. And oh, how many hundreds, and thousands, and hundreds of thousands of stately dwellings, and lovely villas, and fair green fields, and brave men, and beautiful women, and sweet babes—and how much of human splendor, wealth, and pride have been rocked to ruin or gone down to Sheol, when the earth like some angry demon shook its ponderous sides, belched out its deadly, sulphurous gases, lashed its gigantic inward forces, and vomited forth its volcanic fires, that far beneath our feet burn, and burn unceasingly! And who can but shudder at the bare thought of the possibility that the four hundred burning mountains on the surface, that emit two thousand eruptions every hundred years, which is twenty each year, or nearly one every fortnight, might—should Deity so will it—at once cease to flow, and the pent-up Titanic forces, finding no vent, angrily *shake the whole globe*, occasioning that "*Great earthquake* such as *never was* since men were upon the earth, so mighty an earthquake and *so great!*" causing the vast planet, in the Scripture language of the ancient prophet, to "reel to and fro like a drunkard, and be removed out of its place like a cottage!" That such an event is possible, nay, highly probable, is the admission and opinion of the wisest divines, philosophers, geologists, and men of science.

POLLY G. PITTS writes: May God bless you all in your undertakings. I feel that light on God's eternal truth is spreading, and therein do I rejoice. May grace, mercy and truth be and abide with the whole Israel of God, henceforth and forever. I know the whole lump will be leavened, for God's word is for it. Amen; so be it. Your sister, waiting for life when the LIFE-GIVER comes.

THEORY OF INHERENT IMMORTALITY RESPONSIBLE.

BY L. C. THORNE.

PAPACY holds that by the words of consecration, pronounced by the priest over the bread and the wine, these elements are changed into the body and blood of Christ. The sacrifice of the mass is considered practically the same as the sacrifice offered by Christ on the cross, Christ offering himself again through the hands of the priest.—Through this ceremony the merits of Christ are believed to be made available to men. Christ is believed to be really present as a victim, asking pardon for sinners as he did on the cross. As the church maintains that those of her members who leave this world without having sufficiently expiated their sins, are at death subjected to the infliction of a temporary penalty in a disembodied state, it is claimed that the sacrifice of mass renders the merits of Christ available to those suffering ones on whose behalf it is offered, and secures from God a remission of the penalty. So masses are sometimes offered specially for the dead, or rather that part of the dead which is held to be more alive than ever. To what extent the ceremony of offering masses for the dead is really practiced, the world will probably never know, but to what extent the hollow-hearted *profession* of the church in this direction is carried, recent developments in France afford us some knowledge. The exposure was brought about by a singular case of swindling tried before a French court. All may not be aware of the fact that it is customary for surviving relatives of Roman Catholics to have masses said on behalf of deceased persons. The demand for these masses is so great in the city of Paris, that the resident priests are not able to meet it. In order to satisfy the requirements of the public in this matter, there are houses in Paris which, for a commission, agree to send the fees and the orders to priests in the provinces.

The case of swindling, which we quote from a New York journal, is this: "Two rogues, one of them a priest, issued circulars, which they sent to rural priests, offering to act as agents for them and to negotiate what may be termed their bills for masses. So specious were these circulars that some priests fell into the trap, and sent undertakings to repeat the masses, leaving the number in blank. As the signatures were genuine, the two persons referred to were able to discount these with the funeral furnishers or publishers, who were entrusted with the fees and orders. But instead of sending the vestments, or books, or whatever the priests desired to have, in return for their promisory notes, they appropriated them to their own uses. They were also open to receive orders direct from the public, and there was no guarantee that they did not pocket the fees without making any return, as the only prisoner who remained to take his trial, declared that his was a ready-money business, and that he kept no books. It was no easy matter to get evidence in a matter which, though it was affirmed to be in accordance with canonical rules, they felt was not creditable to them."

Such was the case, and the trial revealed that one priest had placed himself under obligations to repeat 1,200 masses—a work he would have to labor early and late for a considerable time to perform. Another priest had bills in the market to the amount of 11,265 masses; another for about 5,000; another 7,000; another 3,000; another 9,000, and another 28,000. But these were moderate compared to one ambitious, dashing clerical gentleman who had contracted, upon the basis of the current price, one franc each, to offer 100,000 masses.

Now the gross absurdity of all this, and its extent, provokes a smile and a few comments from the casual reader; but few pause to reflect that it does not exist without cause, and fewer still that that cause is a system of popular theology which he who dares to question is branded with infidelity. Orthodoxy, so called, asserts that the essential man is immortal, and that they who die in impenitence are thrust into hell torments. So harrowing is this to the better feelings of even those who strenuously insist upon it, that we have seen parents, years after the death of some of their loved ones, seek relief to their agonized minds in the gush of hot and bitter tears, when they contemplated the bare possibility that those loved ones might be suffering tortures in hell. It is plain to all minds, that eternal torment is a punishment to which the offence can bear no reasonable proportion. To escape this difficulty, immortal soulists resort to various schemes. Universalists send none there, or only for a short time at the worst; each advocate of popular theology sends every wicked person there, except such as each feel some special interest for; while Papacy, for the relief of her children, has invented a scheme, inducements to abuse, which are too glittering to be withstood by its reverend dependents. Although both the Catholic church and modern theology are brimful of errors and inconsistencies, there are among them all few indeed that the doctrine of inherent immortality is not directly or indirectly accountable for. We would say to Universalists, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him;" and "without holiness no man shall see the Lord." Holiness is not a quality susceptible of impartation, but is developed by obedience to divine law, therefore there is no foundation upon which to rest a reasonable hope for the salvation of such as die impenitent. To prejudiced defenders of the torment theory we would say, "All the wicked will He (the Lord) *destroy*," not *preserve* in misery. To the professed offerers of the sacrifice of mass we would say, "Every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; but this man (Jesus) after he had offered *one* sacrifice for *sins forever*, sat down on the right hand of God. . . . For by *one* offering he hath perfected forever them that are sanctified." And to all, we would say, no longer teach for "doctrine the commandments of men," nor attempt to libel the character of the God of infinite love and goodness; but in both word and deed seek to honor and glorify Him "who only hath immortality." May the Lord help them to know and love the truth.

BLOOMFIELD, N. J., Oct. 1869.

UNCLOTHED AND CLOTHED UPON.

"We that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.—2 Cor. v. 4.

IN the previous chapter the apostle refers to his constant exposure to death (verses 10, 11), yet rejoiced in the thought of the resurrection through faith in the Lord Jesus Christ (verse 14); and it is the subject matter of this fourteenth verse, which is continued and expanded from the commencement of this fifth chapter. In the verses intervening he refers to the spiritual joy and soul-growth of those who are lifting their eyes above the things seen and temporal to those which are unseen, yet eternal—who are really looking for the "blessed hope," the "exceeding and eternal weight of glory"—and thus consistently prepare themselves for the coming of their Lord. Of this chapter may not the apostle's meaning, in the first few verses, be as follows: We know that if we, believers, fall asleep in death, we shall be raised again, and surely join the living watching ones, who will be suddenly changed at the time of the Lord's coming into the air? Whilst we are in this body on earth we groan, being burdened; and earnestly desire that new body which shall be given at the period of the resurrection from among the dead, or at the instantaneous change of the living; for if we be "clothed we shall not be found naked," we shall not be left behind at the Lord's *parousia*, and men will not see us shamed.

This fourth verse implies something put off, and something put on, and for this the apostle expresses his anxious desire.

1. That unclothing—what is it? The dissolution of the man, under the illustration of the taking down of a tabernacle; the body a wonderful structure, reared by the great Artificer of all things—a house, but unstable building; tabernacle, like a shepherd's tent, capable of removal from place to place.

Destined to be taken down; subject to the law of decay; the law of dissolution is operating on us every moment; to a certain period of life this law is to some extent counteracted, but the time comes when the frame is reduced to its primitive elements.

An event certain; as proved in the departure of all past generations, and declared in Scripture; and even the sudden change, to those ready at the Saviour's coming, will be equivalent to death; the old body will be put off.

Necessary; the body as it is, with all its feculent grossness, could find no place in the heavenlies; by death or by sudden change, there must be a putting off of the mortal.

This taking down of the tabernacle may be by lingering sickness, or almost suddenly, or quite so.

2. That clothing upon—what?

The putting on of the new body. This will be at the resurrection, to the great majority of the members of the body of Christ a glorious fact, plainly proclaimed by the Lord Jesus, and by the apostles, John v., vi.; 1 Thess. iv. 14, 17; and this is the putting on of the immortal. 1 Cor. xv. 42–49.

Nature suggests it; all Scripture implies it.

This will also be when Christ's waiting ones shall be changed at his coming. 1 Cor. xv. 51. "We shall not all sleep;" i. e., we have said this change will be equivalent to sudden death, the dissolution of the earthly and the clothing upon with the immortal. That day and circumstance must come, and may to us; who can show that it cannot? Then it is right and wise to contemplate it as a possible event in our day.

What will it be to those loving the thoughts of it, and waiting, watching for it? Paul told them to comfort one another with these words; doubtless they did so. We ought to do so also.

The church of the Thessalonians was a pattern church. They waited not for the Spirit's outpouring nor the fulfilment of prophecy, not for the conversion of the world, but for the Son of Man.

3. A recognition of the believer's desire. Paul speaks for himself and others. The apostle expresses his anxious desire, not for death, but for the change. There are various reasons for the believer's doing so.

Then every burden would be removed: "Here we groan, being burdened." All burdens then gone, the innumerable pains and sickness, indwelling corruption, unbelief, all ignorance, pride, and every abomination of the heart, no more complaining like Paul in Rom. vii. 24, no more temptations, wicked society, crosses, afflictions, all toil over, the race ended, the warfare accomplished; no more braving perils, opposing powers, enduring hardships, no more watching, warring fainting. The true rest is obtained, every sigh is hushed, every tear wiped away.

Then we have a permanent dwelling: the contrast between the tabernacle and house striking; consider the difference between a marquee and a cathedral structure.

The new body shall be like Christ's for beauty, vigour, purity, and endurance; and further, like the Savour's resurrection body in its wonderful capacity to become visible, or invisible, ascend or descend, eat and drink, or refrain.

Then we escape the suffering often connected with death; these sometimes great.

Then we have not to wait for the coming of Christ's kingdom. Then mortality will be swallowed up of life; the present state is comparatively but existence, yet the commencement of that which is worthy of the name of life with the Lord. Death gone; this ultimately shall be the case with all the earth, but the case at once with those who are changed; wonderful their position and dignity. Rev. iv.

How wonderful the love of Christ, in not only rescuing, saving, but also glorifying.

How gratefully should we commit ourselves unto him as our Saviour.

How foolish to live without him; "Ye must be born again."

How wise to live waiting and expecting him; he may come at any moment.

Have faith in Jesus Christ: rest upon his atonement; believe. "He that believeth hath everlasting life.—*Selected.*

"PRAISE IS COMELY."

WE are constrained in this public manner, to mention the tender mercy and loving kindness of the Lord toward us.

During the past summer when our strength was very low, the fellowship of the Father and of the Son through the Holy Spirit was most precious; precious beyond expression.

O the fulness of peace, resulting from an assurance by the indwelling of the Spirit of God, that whether we wake or sleep we shall live together with him"! For this we will praise God; yea, the language of one of old; we will call upon all within us to praise his holy name.

In these times we asked, if consistent with his divine will, to spare us to live on, and pleaded several reasons, among which were the cause of his beloved Son, and the preparation of a people for his glory; "and he heard my voice out of his temple, and my cry came before him, even into his ears." We trusted him for his word in Psa. 41: 1 to 5 inclusive; beside, others pleaded and trusted for us, and we have continued unto this hour; blessed be his holy name! My health is much improved; indeed, I am quite well; but have not the mental or physical endurance of former years. For all these mercies, it is good for me to praise him in the congregation, to worship and bow down.

THANKS.

It is meet for us also to express our thankfulness to the loved ones, who have so fervently prayed for us, and for this expression of sympathy and tender love both privately and publicly. We would especially thank them who have showed so much solicitude for our welfare,—some of which has been expressed through the HERALD—yet we have never seen their faces in the flesh. It has called forth "many thanksgivings to God."

Not only will such faith and solicitude for the members of the body of Christ, help revive the tender love and fervent desire of the early days of Christianity; but it will also keep them alive upon the earth, that they may more perfectly fulfil their mission to their generation; and increase the riches of their glory through Christ Jesus in the everlasting age.

I now feel called upon afresh to "walk in newness of life;" to dedicate my all to him who bought me with a price; to walk continually with a deadness to this world, that the coming of Jesus be most sw.et and precious to me; yea, to have my whole being not only *willing* that Jesus should come quickly; but *earnestly longing* for him to appear.

We are also thankful to the Lord for the excellent medium we have of communicating with the loved ones,—the HERALD OF LIFE—.

E. WOLCOTT.

KEYPORT, N. J, Oct 24, 1869.

BENJ. MELLOR, Rockdale Mills, Pa., writes: The paper in its new dress looks well. Sister Weaver's article on "Practical Preaching" is a very sensible one, and I wish she or some one else would give us another on "Practical Living." We talk much about being built on Christ Jesus as our foundation. That is good, sure and safe, provided we build with material that will stand the test of fire; such as "gold, silver and precious stones." But does it not appear from the text that "wood, hay and stubble" may also be used in building on this same foundation? But these will not stand the fiery test; and the builder will suffer loss, and he himself only be saved as by fire. Therefore, let every one take heed how they build thereon. See 1 Cor. iii. 11–15. Love to you all, in Christ.

J. W. McCAGG, Warsaw, N. Y., writes: The cause of truth is gaining all around this place. We have many who love to listen to our views, and say they see much Bible for them. I find the great secret of success is to deal kindly with all. We will do this if we are filled with love ourselves. Love will reach down deep into the heart; and when we can gain the heart truth will enter. How I love to dwell on the great and glorious truths the Life views bring out of God's treasure-house; and how glad I am that I was not blinded so as to miss the great truth of "No life out of Christ" beyond the grave; that a union with Christ, the only LIFE-GIVER, can alone secure a revival from the dead. God grant that we may be kept by the grace of Him who died for us and rose again.

URSULA EATON, Leonardsburg, Ohio, writes: I feel much rejoiced that the HERALD OF LIFE yet lives, and hope its Editor and those noble brethren and sisters who stand by the cause of truth to sustain it may be "preserved unto everlasting life." Stand fast, brethren and sisters. Stand fast, if there are but two or three in a place. Pride and vanity abound. Spiritism is making rapid inroads in many places; and why should it not? The churches cannot "raise up a standard against it," because they stand upon the same "platform." Brethren, "Cry aloud, and spare not."

GEO. W. LEWIS, Bethel, Vt., speaking of the result of the late camp-meeting, of which a report has been given in this paper, writes: Brethren and sisters were quickened anew to duty, and we trust strengthened to meet the trials and temptations of life; backsliders resolved to dedicate themselves anew to God; and some were hopefully converted; a large amount of prejudice was removed from the minds of the community. Since the close of the meeting, others have started in the service of God who never moved before in our prayer meetings.

APPOINTMENTS.

WATERBURY, Conn., evenings, Nov. 10, 11, 12, and Sunday 14th.

HARTFORD, Talcott & Post's Hall, Sunday, Nov. 21st.

SPRINGFIELD, Sundays, Nov. 28th and Dec. 5th. W. N. PILE.

CHARLESTOWN, Mass., Evening Star Hall, 32 Main St., Sunday, October 31st.

PROVIDENCE, R. I., Nov. 7th.

HARTFORD, Ct., Talcott & Post's Hall, Nov. 14th.

WAREHOUSE POINT, Ct., Nov. 21st.

WEST MERIDEN, Ct., Nov. 28th.

GEO. W. BROWN.

OBITUARY.

BROOKS.—Fell asleep in Jesus, in New Britain, Ct., Sept. 27th, Captain Martin J. Brooks, in the fifty-third year of his age.

He leaves a wife and only child to mourn his loss, In his last sickness—which continued only six days—patience had her perfect work. When asked if his hope sustained him while suffering so much, he answered, "Yes; my hope is big with immortality." He calmly gave directions concerning his funeral and then took leave of his family, falling asleep in the glorious hope of awaking in the morning of the resurrection, clothed with immortality.

The untiring zeal of Bro. Brooks in the cause of truth, the sacrifices he made to sustain those who were proclaiming it, and the hospitalities which he at times extended to preachers and others, will be held in grateful remembrance by them. May the Lord sustain and strengthen Sr. B. in this her day of trial.

The gospel hope was presented by the writer, to a large and attentive audience, in the Scotch Chapel at Middletown, where the interment took place. WM. STUART.

PERKINS.—Died, in Yatesville, Conn., Oct. 15th, 1869, Bro. Stiles Perkins, aged 46 years.

Bro. Perkins was converted twenty-four years ago. He became a firm believer in the speedy coming and kingdom of Christ, and died in the blessed hope of a future life through Christ by a resurrection from the dead. He leaves a wife and four children to mourn the loss of an affectionate husband and a kind father, but who are sustained by the assurance of a future happy reunion. Sister Perkins sustains, also, the loss of a kind father who died the same day. May the Lord comfort the bereaved. The funeral sermon was preached by the writer to a large congregation in the Advent chapel.

W. N. PILE.

BUSINESS DEPARTMENT.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Mrs. C. F. F. Kittredge, Dr. T. C. Craig, Chas. R. Smith, Richard Van Pelt, Geo. Adams, Jr., Alfred McGregor, Mrs. Maria Elwood, W. W. Bliss, Austin Tower, A. H. Brown, Oliver Traver, Merie M. Sergent, J. F. Whitney, Geo. W. Johnston, Geo. Simpson.

TWO DOLLARS EACH FROM—Samuel Mann, Joseph J. Sink, F. S. Mason, Henry S. Bowman, Daniel F. Petry, James E. Brenton, A. H. Remsen, J. S. Hannah, G. W. Rust, Joseph Brown, Joshua Reed, Jacob Deitsch, "Friend," Richard Storrs, S. P. Geehr, John R. Green, John Hayes, M. P. Martin, Eld. Rufus Keeler, Charles Cushman, Wm. Ebler, A. Boynton, Mrs. L. Johnson, Leonard M. Dixion, Mrs. E. M. Dunbar, S. A. Kemp, S. T. Brown, J. H. Kemp, N. P. Brown, Thomas Johnson, G. S. Sheldon, Dr. J. F. Lee.

THREE DOLLARS EACH FROM—Ezra Matteson, Geo. Woolston, John O'Conner, Jas. C. Robinson.

FIVE DOLLARS EACH FROM—Charles Hope, C. B. Miner, John M. Crane, J. S. Seabury.

VARIOUS SUMS—Samuel Mason, $10 for two copies; Mrs. Corey, $2 20; Collins Gillett, $10; Wm. Nichols, $22 on pledge and subscription; Wm. Roworth, $25 on pledge; E. M. Campbell, 50 cents; Thomas Lockhard, $1 50; Edmund Wolcott, P. A. Johnston, Thos. Spinning, B. D. Wolcott, $2 50 each.

ADDITIONAL PLEDGES FOR DR. FINLEY'S PAMPHLET ON "MAN'S CONSTITUTION."—Dr. J. S. Seabury, Jamaica, L. I., $10.

PARCELS SENT SINCE LAST ISSUE.

BY MAIL—Joseph Brown, M. C. Harriman, Emma Collins, John Hayes, Mrs. Lydia Watkins, Mrs. Elizabeth Bagg, Dr. J. F. Lee (a book, please accept), Samuel Mann, J. F. Whitney, W. E. Chase, S. A. Coburn, C. N. Rice.

TO CORRESPONDENTS.

WM. H. CORNELL.—The money was received.

CLAMOR FRANKE.—The money was received. We have mailed you two more papers, No. 1.

A. CHANDLER.—We do not pre-pay postage on papers.

"NOTHING BUT LEAVES."

MATT, xxi. 19.

Nothing but Leaves! When the Master shall come
To visit His vineyard below;
No fruit of the Spirit! no life work of love!
Can it be that our Life shall be so?

Nothing but Leaves! And the Master will come
For fruitage when Autumn is here,
But the bough of Life's tree will yield nothing but Leaves,
And these will be yellow and sere.

Nothing but Leaves! All the soft Summer showers,
And the warm genial sunshine in vain;
The bright buds: the blossoms of hope
Are gone, and they come not again.

Nothing but Leaves! Opportunities gone,
Aspirations all quenched at their birth,
The higher, the nobler, the holier life
Buried up 'neath the rubbish of earth.

Nothing but Leaves! The glad Summer's gone,
And the Autumn is coming e'en now.
Alas! for the tree—it shall wither away,
God looketh for fruit from each bough.

Nothing but Leaves! A life lived in vain,
And, Oh, how the Good Master grieves
To find that for all He has suffered for us,
We come laden with nothing but Leaves.

Nothing but Leaves! Oh, God, shall it be,
That this life shall so fruitless be found?
No, graft us anew, with Thy Spirit of love,
For without it, we cumber the ground.

Selected by Amanda Bailey.

THE SURFACE GOSPEL.

BY O. F. YALE.

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty; so your minds should be corrupted from the simplicity that is in Christ."—2 Cor. xi. 3.

BELIEVERS in "Life only through Christ" are charged with skimming only the surface of God's word. The old adage, "Truth lies at the bottom of the well," prevails in many minds.

But we think the sentiment of one of the fathers, that, "The Scriptures are of little use to them who understand them literally," and which has been (more or less) a principle of church interpretation, will bear reviewing.

It would seem that our "beloved brother Paul thought there was danger of being corrupted from the *simplicity* that belonged to the gospel of Christ; and, as in his epistles, he frequently speaks of the gospel which they "have received," and which he "preached unto them," it would seem reasonable that his meaning should appear on the surface of his communications, especially as he does not exhort them to seek for hidden meanings and mystical interpretations of his language.

It is true that he says, 1 Tim. iii. 16, "And without controversy, great is the mystery of godliness;" but immediately goes on to explain the mystery; "God was manifest in the flesh, justified in the Spirit, seen of angels, believed on in the world, received up into glory."

And in his epistle to the Ephesians, he speaks of the mystery made known to him by revelation, which in other ages was *not* made known to the sons of men as it is *now* revealed unto his holy apostles and prophets, by the Spirit, that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel. Eph. iii. 3–6.

So we see the mystery belonged to other ages, but was now revealed, and the purpose "made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel." 2 Tim. i. 10.

The gospel, then, that Paul preached, was the gospel that brought *life* and *immortality* to light. In 1 Corth. xv., he explains and comments on this gospel. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you *first of all*, that which I also received, how that Christ *died* for our sins, according to the Scriptures; and that he was *buried*, and that he *rose* again the third day according to the Scriptures."

The apostle goes on to give us that glorious chapter on life and immortality, by a resurrection from the dead, which on its surface bears such strong consolation, such a blessed hope to Life believers, but which so many well meaning Christians cannot receive. By some means their minds have become corrupted from the simplicity that is in Christ; so down they dig in search of hidden treasure, leaving the light of heaven shining on the surface, and with lamps of human wisdom to aid them, they grope about, and find—what?

One finds eternal torment, misery, suffering, to be the portion of the wicked, the penalty of sin. Another finds a limited term of torture; and another, *dying* is the penalty; while yet another, groping in another direction, finds universal salvation for *all* men, good and bad. Some find a going to heaven or hell (gehenna), at death. Others find a sort of half-way house, where all good and bad, stop and wait till the judgment; the bad considerably miserable, but expecting to be much more so; the good tolerably happy, but having in prospect a much better time after the re-uniting of soul and body at the resurrection. All these, and more delusions, sweet and bitter, are hugged and treasured by those groping in various directions beneath God's truth, while all the time, like sparkling diamonds, right on the surface, shines the glorious gospel, the glad tidings of great joy, "Now is Christ risen from the dead, and become the first fruits of them that slept." "For since by man came death, by man came also the *resurrection* of the dead. For as in Adam all die, *even so in Christ shall all* be made alive." ("Therefore, if any man be *in Christ* he is a new creature." 2 Cor. v. 17). "But every man in his own order. Christ the first fruits, afterward they that are Christ's at his coming." "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul. The last Adam was made a quickening Spirit. Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as *we* have borne the image of the earthy, *we* shall also bear the image of the heavenly."

Who are this blessed "we"? Read! "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with *all that in every place* call upon the name of Jesus Christ our Lord, both *theirs* and *ours*." Cor. i. 2. Does not that include *us?*

Glory to God for the precious assurance given on the surface of these glad tidings of great joy.

Dear brethren and sisters, let us continue to thank God, who has enabled us to grasp these precious truths; and let us also continue to do all in our power, by speaking the truth in love, to spread the good news. And as we know what light and joy they brought to our minds, let us not be weary in well doing while we strive to present the light to others. And as we know what quantities of rubbish (thrown up by those who had digged so deep), had to be removed from our own minds, so let us patiently work and wait and pray for those we love. Somebody will "remember our work of faith, and patience of hope, and labor of love;" and we have the promise, "in due season ye shall reap if ye faint not."

TERRYVILLE, CONN, Oct. 1869.

INFORMATION WANTED.

HAVING noticed, within the last two or three years, that there has been a zealous contest going on in the body of professed Christians called Second Adventists, upon an interesting and very important Bible question; which, if true, certainly should interest the whole race of men, and should be understood; and if not true, must be a most baneful and pernicious error. If it be possible, it should be treated in that manner by those that openly and publicly affirm that it is untrue, that it should proceed no further.

I will now state the question in its different forms, so that all may understand me. First, then, I shall affix to it the name which in my opinion is the most appropriate, which is "No life out of Christ." Secondly: As the term is more generally used by those that differ from me, "Non-resurrection of the wicked." Thirdly: Will those who die—not having the sting of death removed, and not having the germ of life implanted in them by the Spirit of life, given by Christ, our LIFE-GIVER, previous to their loss of the Adamic life—will they ever live again, either by being raised to a corruptible or an incorruptible life? In short, after they are literally dead and in their graves, will they ever have any other, or any more life of any kind? I believe now the question to be clearly and plainly stated. Who, among our brethren and kind friends, will favor us with a candid Christian answer, drawn from the Bible? I am now over 75 years old, and the Lord knows that if I am in error on this point, I desire to be led into the path of truth. I will take the liberty here to state my position on this subject, and also how I arrived at those conclusions, so that if any one should care enough for my salvation to condescend to favor me with an answer, they may know which side of the question I occupy. My mind is, and has been for a long time settled and at peace in believing that the wages of sin was death, and that when the penalty of the law was inflicted, and the sinner was so dead that he could not live again, he had got his wages and would never see life, but would remain under the dominion of death. And now, how I arrived at these conclusions. When the principle of the non-living of the wicked dead was first presented to my mind, it filled me with utter abhorrence. I considered it the most God-dishonoring principle that had ever been invented by the enemy of Christ and his revealed truth. So I commenced my investigations, first, by humbly bending upon my knees, with my Bible spread open, and most earnestly prayed the Lord to lead me into a correct understanding of the Scriptures in regard to this matter; and I promised that when I might be satisfied where the truth rested, from the plain teachings of the Bible, I would accept it, however much it might debase me in the esteem of others, or however much reproach it might bring, only so that the reproach should not be for any evil doing of mine. I had in this less of my own will, and more of a desire that the will of God might be done than I ever felt in any one thing in my life. I did not look with any expectation of finding it to be true, but with my mind more fully open to the convictions of truth, yet still not without some prejudice against it. I searched the Scriptures with deep and close attention; but yet as mysterious as it looks to me, and doubtless will to many others, in collecting testimony in favor of the principle and against it, I found a longer list in favor than I did against it. Here I became restless and alarmed, for I considered that in the capacity of judge I should be constrained to render my judgment according to the law and the testimony; but there was one passage that I had not examined. So I turned very deliberately to it, and, like many of our honest-hearted opponents, I said, Well, this is the word of Christ, and should settle all controversy on this question, once and forever. Does any one ask what passage it is? Well, if your faith on the question is not with mine, it will at once tell you what it is, for it is always in the mouths and on the tongues of all those who oppose the principle. But lest you should darken counsel by words without knowledge, or beyond your knowledge, I will candidly tell you, and thus tell you the result of my investigation.

The passage is found in John v. 28, 29. "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice; and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." The first look at this it appeared that no honest, sane man could avoid the conclusion that all who had ever lived would have a resurrection to life in the future; and as I sat, longing for a full understanding of this word, I referred to the context, and to what followed; and while reading it backwards and forwards, all of a sudden it appeared as if some one had spoken in plain words, saying, "Read that again." And I thank the Lord to-day that I did read it again; and whether it be false or true, I will rejoice for the sweet and lasting peace that sprung up in this old, withered, sorrow-stricken heart of mine. But perhaps you say, My "peace is only a false peace, and was only a device of the enemy to silence the spirit of inquiry in me, and cause me to sleep as do others, who have no hope of eternal life." If so, he has failed in that direction, for I have never enjoyed a pleasanter season of prayerful watchfulness, than I have for these few years since I embraced the teachings of the word on the principle of "No life out of Christ." But perhaps you would like to know what I found so refreshing in that passage. Well, if I could but believe that it would fill your heart one half as full of that joy unspeakable as it did mine, I would gladly let you know, and I will, as it is, if you desire it. Please listen, then, while I honestly tell you that as I read and re-read, the same voice arrested my attention again at that appalling, and, to my understanding, of all other words found in language the most alarmingly awful word, "Damnation." O who, unless of that class whose consciences are seared by sin and unbelief, as with a hot iron, can read in God's holy word that awful doom without a shudder (Damnation?) What could I find in this? The voice continues to ask me, Is there any life of any kind in that dark, heartrending word? To my mind it is conclusive, that if wicked dead sinners have a resurrection, there will be no life accompanying it. But perhaps you say, If I am confirmed in my faith, why do I ask for information? Listen, then, and you shall hear the reasons of my inquiry. Once I was a Methodist, and I believed and preached as honestly and faithfully as I could, that we all had an immortal soul; and that when Christians died they went direct to heaven; and when sinners died they went direct to hell. And I, in my great ignorance, was as much confirmed in that, as I am now confirmed in the principle of "No life out of Christ;" and should doubtless have remained so, had it not been written in the Bible, "Search the Scriptures." But by following this instruction, with the assistance of the grace of God, I became unconfirmed in that form of theology, and I should be ashamed and condemned, with the light shed on the present dispensational truth, to still continue to preach thus. So you see at a glance that the reason of my inquiry is, that as I have been mistaken in my honest views, and as I make no claim to infidelity, it may possibly be that I am mistaken now; but I shall rest satisfied in my honest convictions of truth, until I receive satisfactory answers to the following questions: Matt. xxiv. 30. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory." Dan. vii. 7 to 15 inclusive. Zec. xii. 10 to the close of the chapter. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon." Rev. i. 7. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because him." Even so, Amos. We would like to know of those that are so strenuous upon the stress to be laid upon that very important word *all* in those passages. Does it really include the righteous with the wicked? If they think not, but rather as their own printed articles claim, and as I believe, that the scene under consideration will be one of triumph and joy, and very full of glory. Will our brethren of the opposite views, on the theme of No life out of Christ, be so kind as to show us the distinguishing feature, or the dividing line, so that we in our infirmity may understand it? If so, they will greatly oblige an inquirer after truth.

H. ROCKWELL.

NEW BRITAIN, CONN., Sept., 1869.

THE INEXHAUSTIBE MINE.—Lord, this morning I read a chapter in the Bible, and therein observed a memorable passage, whereof I never took notice before. Why now, and no sooner, did I see it? Formerly my eyes were as open, and the letters as legible. Is there not a thin veil laid over thy Word, which is more rarefied by reading, and at last worn wholly away? Or was it because I came with more appetite than before? The milk was always there in the breast, but the child was not hungry enough, until now, to find out the teat. I see the oil of thy Word will never leave increasing whilst any bring an empty barrel. The Old Testament will still be the New Testament to him who comes with a fresh desire of information.—*Thomas Fuller.*

WE are apt to believe in Providence so long as we have our own way; but if things go awry then we think, if there is a God he is in heaven and not on earth. If anything happens to overthrow our plans, we think all is gone to ruin.

IT is the pale of passions that are the fiercest; it is the violence chill that gives the measure of the fever.

IT is in seasons of sorrow that love more especially roots itself; as trees are best grafted in cloudy days.

IF you would render your children helpless all their lives, never compel or permit them to help themselves.

CHILDREN'S DEPARTMENT.

GOD IS HERE.

Kneel, my child, for God is here!
Bend in love, but not in fear;
Kneel before him now in prayer;
Thank him for his constant care;
Praise him for his bounties shed
Every moment on thy head;
Ask for light to know his will;
Ask for love thy heart to fill;
Ask for faith to bear thee on,
Through the might of Christ, his Son:
Ask his Spirit still to guide thee
Through the ills that may betide thee;
Ask for peace to lull to rest
Every tumult of thy breast;
Ask in awe but not in fear;
Kneel, my child, for God is here!

IS IT SWEARING?

"GOOD *heavens!*" exclaimed Mrs. Perrin, "the minister is coming here."

Mrs. Perrin was a little, round dumpling of a woman, with a mild, benevolent face, and a smile almost always on her lips On the occasion of this exclamation she was at work in her kitchen, shelling peas, and her neighbor, Mrs. Jerkin, sat beside her, knitting.

The minister was seen at some little distance, coming toward the house. Mrs. Perrin had her sleeves rolled up to her elbows, her old blue flowered apron on, and her household implements around her; and it was this unfitness of dress, as she thought, that brought out this irreverent speech.

"Who, the minister?" asked Mrs. Jerkin, an expression of a peculiar character passing over her face.

"Yes; *why in the name of mercy* didn't he come yesterday, when I was all cleaned up? In the morning, too, when I'm in such a stew!" said Mrs. Perrin, untying her cap-strings as fast as she could, and pressing down her sleeves, while the perspiration rolled down her face. "*Land of promise!* I haven't a minute's time;"—and sure enough, before the words were out of her mouth, the minister stood on the steps of the kitchen.

"La, sir! how are you? I'm mighty glad to see you. Wont you go round to the front door? and I'll let you into the parlor; I ain't fit to be looked at here."

"Do let me sit down here, Mrs. Perrin; don't drive me into your parlor, just because I happen to be a minister. There, now, I am comfortable, if you will allow me;" and he seated himself in a chair. "Now, Mrs. Perrin, I insist that you go on with your work; or shall I shell the peas for you?" he asked, observing the basket by her side.

"La, sir, how comical! no, I'll just go through the job, seeing as you say so; we must all mind the minister;" and she took up her work again.

After a few minutes of pleasant discourse, the minister, quite rested and refreshed with a draught of new milk, arose to go on his way.

As soon as he was out of sight, Mrs. Jerkin began praising him.

"He's a good man, and preaches such beautiful, plain sermons!" she said. "Even the little children can understand them. Do you remember his last Sabbath's discourse?"

"O yes! and didn't he give it to some of our folks? I wouldn't have stood in Jerry Cook's shoes for something, I can tell you. Did you see Jerry Cook's face, just as red as a beet? Let me see—his text was '*Swear not at all;*' didn't he handle it beautifully?"

"Yes, I took a good deal of it to myself," said Mrs. Jerkin; "and I don't know but what I felt almost as bad as Jerry Cook."

"You!" exclaimed Mrs. Perrin; "you took it to yourself? Why, you don't swear, do you?"

The neighbor could not help laughing at the comical expression of the little fat, rosy face before her.

"Yes," replied Mrs. Jerkin, "I found that I had been swearing the greater portion of my life, though, I hope, ignorantly, and I resolved to give it up immediately; since then I've been careful of my speech."

Mrs. Perrin looked first amused, then thoughtful; but the shells fell on the floor, the knitting-needles clicked, the cat purred, the sunshine lay across the field, everything told of quiet and contentment, and the two women only spoke occasionally as they worked.

"*Good heavens!*" soon exclaimed Mrs. Perrin, looking up; "there's the door of my bird-cage open! Suppose the bird had gone!"

She shut the door, and was about to resume her occupation, when she observed a singular smile on the face of her companion, that arrested her attention.

"Of what are you thinking?" she asked.

"Of that expression you used just now, and I dare say you would think quite innocently."

"O, I said '*Good heavens,*'—I remember," replied the little woman, more soberly. "Why, that is nothing!"

"But Christ said it was," returned the other; "don't you remember the words, 'But I say unto you, swear not all; *neither by heaven*, for it is God's throne?"

"O dear! I never thought of it, I'm sure," said the little woman; "why, it is swearing, isn't it?"

"I consider it so," replied Mrs. Jerkin.

"Dear me, and I've got such habit of it, I'm sure," said Mrs. Perrin again. "So you think it is wrong to say, '*In the name of mercy. In the name of patience?*'" asked Mrs. Perrin.

"Most decidedly," said Mrs. Jerkin.—"Christ says, 'Let your communication be yea, yea, nay, nay;' and he adds, 'for whatsoever is more than these, cometh of evil.'"

"Dear me, but people don't know they're doing wrong," said Mrs. Perrin.

"They have the Bible," replied her neighbor.

"To be sure," replied Mrs. Perrin, hastily; "I don't think of that; but you don't find a woman but uses some such words."

"More's the pity," said Mrs. Jerkin. "I have heard really ladylike women exclaim, '*My gracious!*' and '*Creation!*' That was swearing by the earth and all created things; expressly forbidden, you know."

"*Dear me!*" said little Mrs. Perrin.—"There! was that wrong?" she asked, looking up. "Well, from this time henceforth, I am determined to have no slang words or pet phrases," said the little woman, resolutely. "The thought that I was swearing—it seems dreadful."

"I, too, am determined to have my communication as near the gospel as I can," replied Mrs. Jerkin, gathering up her knitting work, and taking her departure.

Mr. Perrin came home from the farm very tired. He was a good Christian brother, but his communication was not yea and nay.

He sat down to the supper-table. Some of his favorite cakes were set smoking before him.

"*Jerusalem!*" he exclaimed, with a pleasant air, as he surveyed the smoking pile.

"O Amos!" said his wife; "please don't swear."

The farmer dropped his knife, and stared with a ludicrous countenance.

"Don't swear!" he repeated.

"You said '*Jerusalem.*'"

"Well, you call that swearing, do you?"

"Christ says so."

"I'd like to have you tell me where! Pretty conscientious you're getting, to reprove a man like me for swearing, who never swore in his life."

"Why, husband," said Mrs. Perrin, "Christ says, "Swear not at all; neither by heaven, for it is God's throne; neither by the earth, for it is his footstool; *neither by Jerusalem*, for it is the city of the great King.'"

"Well, really, I never thought of that before; and the habit has grown on me, I believe."

"You see Mrs. Jerkin was in here, and took *me* to task for swearing."

"Took *you* to task for swearing? Well, that is a pretty piece of intelligence."

"But I did, though, Amos. I said '*Good gracious*' and '*Good heavens,*' and ever so many other things, when I felt excited; and she proved from the Bible that I was wrong; and so I was, you see."

"Well, well, that's a new light to me. 'Live and learn,' my old grandmother used to say, but I never thought I should live to learn that I'd been swearing all my days. Why, I've often said that I never used an oath in my life. *Je*—there! you see, I just saved myself. A habit is so hard to break, but I shall try at it. Just reprove me when you hear me say it, will you, wife."

"Yes, if you will reprove me."

"I certainly will," returned the good farmer; "when I hear the wrong word coming, I will quote the Bible—'*Swear not at all.*'"—*Youths Companion.—Selected by Mrs. E. C. M. Boyd.*

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"Once she sent for me to come home from a party of little girls, in order to put away a pair of stockings carelessly left one the floor; and I used sometimes to think mother was hard on me; but now I see I owe my good habits to the care I was made to take of that little drawer when I was fo..r years old."

You see how early habits are formed. It is never too soon to begin a good one.—*The Child's Paper.*

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. NEW YORK, WEDNESDAY, NOVEMBER 3, 1869. VOLUME VII.—NUMBER 5. WHOLE NUMBER 291.

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THE FAITH OF ANCIENT MARTYRS.

BY W. H. H. MCALLISTER.

In 2 Maccabees, chap. vii., we read of seven brethren, who with their mother, were put to death with the most cruel tortures, because they refused to violate the law of Moses, by eating swine's flesh, when commanded by King Antiochus. They professed themselves ready to die rather than transgress the laws of their fathers. No ordinary methods of torture, such as scourges and whips, could make them comply. The first was then taken, his tongue cut out, his members cut off, and, being yet alive, was put in a pan and fried to death over a fire, in the presence of his mother and brethren. While the first was thus expiring, they exhorted one another, with the mother, to die manfully, saying, "The Lord God looketh upon us and in truth hath comfort in us, as Moses in his song which witnessed to their faces, declared, saying, 'And he shall be comforted in his servants.'"

The second was next brought, and having declined to eat, was treated in the same manner. "And when he was at the last gasp, he said, 'Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life."

"After him was the third made a mocking stock; and when he was required he put forth his tongue, and that right soon, holding forth his hands manfully, and said courageously, 'These I had from heaven; and for his laws I despise them; and from him I hope to receive them again.'"

Then they tormented and mangled the fourth in like manner; and when he was ready to die he said, "It is good being put to death by men, to look for hope from God, to be raised up again by him: as for thee, thou shalt have no resurrection."

Afterward they brought the fifth, also, and mangled him, And he, looking on the king said, "Thou hast power over men; thou art corruptible; thou doest what thou wilt; yet think not that our nation is forsaken of God; but abide awhile, and behold his great power, how he will torment thee and thy seed."

After him they brought also the sixth, who being ready to die, said, "Be not deceived without cause, for we suffer these things for ourselves, having sinned against our God; therefore marvelous things are done unto us. But think not thou that takest in hand to strive against God, that thou shalt escape unpunished."

The same account goes on to say, that the mother was marvelous above all, and worthy of honorable memory; for when she saw her seven sons slain in one day, she bore it with good courage, because of the hope that she had in the Lord; and she exhorted every one of them, in her own language, filled with courageous spirit. She said, "I cannot tell how ye came into my womb, for I neither gave you life nor breath, neither was it I that formed the members of every one of you; but doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your ownselves for his law's sakes."

While the youngest was yet alive, Antiochus attempted to do by flattery what he had failed to do by tortures, and he promised with oaths that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that he would also take him for his friend, and trust him with affairs. But the young man could not be persuaded, and the king appealed to his mother to exhort him to save his life. And she, laughing the cruel tyrant to scorn, entreated him, among other things, not to fear this tormentor, but being worthy of the death of his brethren, to take his death, that she might receive him again with his brethren.

Then the young man gave his final answer to the king, in which he refused to obey the king's commandment, and gave his adherence to the commandment of the law. He told the king that he was the author of all mischief against the Hebrews, and should not escape the hands of God. He acknowledged that they had suffered because of their sins, but though the living Lord was angry with them for a little, for their chastening and correction, yet should he be at one again with his servants. "For our brethren," said he, "who have now suffered a short pain, are dead under God's covenant of everlasting life; but thou, through the judgment of God, shalt receive just punishment for thy pride." Then the king handled him worse than all the rest, and took it grievously that he was mocked, and the record adds, "So this man died undefiled, and put his whole trust in the Lord. Last of all, after the sons, the mother died."

I have quoted at length from this account that the connection might be clearly seen. Those who have access to the Apocrypha will do well to read the account in full.

It will be seen that one spirit animated all these martyrs; that they ought to obey God rather than man; and so thoroughly were they imbued with it that nothing could make them comply with the commands of the king. These, as the Apostle Paul says in Heb. xi. 35, "were tortured not accepting deliverance;" and it is seen that the inspiring hope is that of a resurrection to life. This hope is clearly expressed no less than six times in this account as their firmest confidence sustaining them in severest torture. The question arises just here, Was this hope a Bible hope? Were they well instructed in the purposes of God, or were they laboring under strong delusion? We believe that their hope was a well-grounded hope, and that they were sustained in their persecution by the Spirit of God. So far as a future life is concerned, this is the only way of obtaining it pointed out in the Old Testament Scriptures.

But we find another doctrine, less frequently, it is true, but no less explicitly expressed. "As for thee, thou shalt have no resurrection." So it appears that in olden times there was at least one man who did not believe in the resurrection of one wicked man, and probably the rest of these martyrs believed the same, though it is not explicitly stated. And not believing it of this one, he would not believe it of all wicked men. And this, too, was stated as a firm conviction under severe torture, and probably with sincere satisfaction. Where did he learn this doctrine? Very likely he had read Psa. xlix., Isa. xxvi., and others passages which teach it. Was he correct in this view? or did he die believing a grand error along with a grand truth? We believe his information on both points was from the same source, and alike correct, and is the true hope of all God's children.

ST. ALBANS, VT., Oct., 1869.

GIVING GOD THE GLORY.

BY A. BOYNTON.

"And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost."—Acts xii. 21-23.

Although the indignation of the Lord is not often thus summarily visited upon the sinner, yet the sin is no less offensive, and cannot escape its deserved punishment. Our subject is an important one, as the text shows. Let us consider some of its bearings upon us.

That wicked Herod, who laid no claim to Christian character, a man of the world, of war and blood, should, in his self aggrandizement and worldly honor, neglect to ascribe the glory of his eloquence to another, while his immense auditory applauded him, is not so strange as was the result of his pride and arrogance—his disease and death. But this was perhaps given as a lesson, an admonition to all who in after time should read the record. The point is here: If God should have so specially aided this wicked ruler in his speech so that the people were in danger of giving him idolatrous worship, to prevent which, he must be thus ingloriously disposed of, how much more should we not expect His power and grace to rest upon and work through His own dear children, and how must He expect an expression of the Psalmist constantly to arise from their hearts, "Not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake?" Psa. cxv. 1. If the beloved Son, when called "Good Master," could say rebukingly, "Why callest thou me good? There is none good but one, that is God," with what humility should poor sinners, saved by His rich grace, attribute all of good that they may have or do to Him, and through Him who doeth all things according to the counsel of His own will.

And further, unless we thus feel and publicly express our nothingness and God's fulness, keeping the fact lively before the mind, thus through the Spirit mortifying the deeds of the body (pride, especially), God will remove the candlestick out of its place—leave us to glory in ourselves, the end of which is death.

In this fast age of improvement and invention, we are in great danger of forgetting, "that which is born of flesh *is* flesh." *Its* highest aspirations are only and can only be fleshly or selfish. The "vessel" is an "earthen" one; the "gift," the "treasure" is of God; the "law in the heart and mind" is thereby the power of the Holy Spirit. "No man can say that Jesus Christ is the Lord (or *his* Lord) but by the Holy Ghost." 1 Cor. xii. 3. "It is the Spirit that quickeneth; the flesh profiteth nothing." The strength, power, and glory of the Christian is the living, indwelling Christ. He feels the begetting power of God—the Spirit working a development of a divine nature, which has its consummation when Jesus comes with his resurrection or translating power.

Another thing: How can we appreciate these solemn truths, or how can we receive any divine truth? Only as God pleases to enlighten the eyes of our understanding. We are equally dependent on God for knowledge and grace or a right disposition—a loving heart. But He works by means; very likely not the means of our choosing, "but as it hath pleased him." Like clay in the potter's hand, place yourself before him; suppress the rising will, hush the murmurings of self, be still and listen to the soft, silent voice of the Spirit. No matter how much is said or believed to the contrary, God's people are" *led* by the Spirit." Take your Concordance and turn to the word *Spirit,* and read the array of testimony on this point, and "be not faithless, but believing."

P. S.—We would recommend "Cole's Concordance," a pocket edition, very convenient, perhaps as good as "Cruden's," published by the Methodist Book Concern. Price $1 50.

WEST BATAVIA, N. Y. Oct., 1889.

THE ATONEMENT.

BY CHARLES A. HASTINGS.

[*Concluded*]

WE have shown what the penalty of the law was in Adam's case, and that penalty passed through upon all who come out of his loins as their inherited calamity. Life was forfeited by the representative head, Adam the first; and none of his seed could claim more than a temporary life.

Did the Lord institute another law, by which He should take this life, and restore it to any or all, and thereby cheat justice of its rightful claim? If so, it shows that the first law was defective, and not "holy, just and good," as the Apostle hath testified. But we are willing his testimony should stand unimpeached, and we believe it will.

Now let us for a moment examine a few testimonies as to what constitutes man; and where, and what is his life. We read in Gen. vi. 3, "And the Lord said, My Spirit shall not always strive with man; for that he is flesh." Our Lord, also, said to Nicodemus, "That which is born of the flesh, is flesh." The Apostle saith, "The first man is of the earth, earthy." This testimony is sufficient. It shows that man by nature is but an animal of flesh; of the earth, earthy.

In Gen. ix. 4, we read, "The life of the flesh is the blood thereof." In Exo. xxx. 1, "And thou shalt make an altar to burn incense upon," (verse 10.) "And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in a year shall he make atonement upon it throughout your generations: it is most holy unto the Lord."

Again: in Lev. xvii. 10 to 14, we read, "And whatsoever man there be of the house of Israel, or of the stranger that sojourns among you, that eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people; for the *life of the flesh* is in the *blood*; and I have given it to you upon the altar to make an atonement for your souls; for it is the *blood* that maketh an atonement for the soul. Therefore I said unto the children of Israel, no soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. And whosoever there be of the children of Israel, or of the stranger among you, which hunteth and catcheth any beast or fowl that may be eaten, he shall even pour out the blood thereof, and cover it with dust: for it is the *life of all flesh*; the *blood* of it is for the life thereof; therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh, for the *life of all flesh* is the blood thereof; whosoever eateth it shall be cut off." Now, the summing up of this matter thus far is this:

1. The law, which was given to the first man, Adam.

2. The penalty of that law, which was the forfeiture of life; and this resting on all to condemnation: he should "surely die."

3. That man, as he came from the hand of his Creator, "is but flesh," of "the earth, earthy."

4. That the "life of all flesh is in the blood thereof;" and this life the law demands.

5. That the blood of beasts, as a type, was given on the altar to make an atonement, reconciliation; hence the Apostle saith, "Without shedding of blood is no remission."

But the law is just, and demands this blood-life. If a man die, lose this blood-life, how can he live again, so long as justice retains its lawful claim? Or, in other words, how can God be just and justify, or give life, to any, even to them that believe, and still let the law retain its just demand?

To this we answer: By bringing in another man, endowed with another principle of life, by which the law may retain its just claim, (which is the blood-life) and man may live again by being forgotten, and born again, by this new life principle. And this is clearly brought to view in many portions of Scripture; for we read, that "God, according to his *eternal* purpose, which he purposed *in* Christ Jesus our Lord, before the foundation of the world"—not in Adam, but in Christ Jesus, before the world began. So again in 1 Cor. xv. 45, 46: "The first man Adam was made a living soul," (not an immortal soul), "the last Adam was made a quickening spirit;" or, as some render it, "A life, giving spirit." "Howbeit, that was not first which is spiritual, but that which is natural," (or animal) "and afterwards that which is spiritual. The second man is the Lord from heaven." "The bread of God is he which cometh down from heaven, and giveth life unto the world."

This idea is again brought to view in the priesthood. Heb. vii. 16, "Who is made, not after the law of a carnal commandment, but after the power of an *endless* life; a priest *forever* after the order of Melchisedec."

But, "He had to suffer and die." True: but for what? Hear the Apostle, Heb. ii. 14 to 17. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their life time subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God to make *reconciliation* for the sins of the people."

He thus took upon himself our nature; and that nature was condemned, (back in the garden). "He was made sin for us"; or a sin-offering, for us, "who knew no sin;" he shed his blood on the cross; and that is what is declared to be the "life of the flesh."

Christ, through the eternal Spirit, offered himself without spot to God." For it is not possible that the blood of bulls and goats should take away sins." "Wherefore, when He cometh into the world, he saith: Sacrifice and offering thou wouldst not; but a *body* hast thou prepared me. Lo I come (in the volume of the book it is written of me) to do thy will, O God."

Thus, "by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." This was an eternal sacrifice; and that sacrifice he never took back; it remains good to-day. "Being put to death in the flesh, but quickened (or made alive) by the Spirit." Because "it was not possible that he should be holden in death," for he had committed no sin; also having another principle of life, on which the law had no claim. By this act, He vindicated the justice and righteousness of the law, making reconciliation or atonement.

Therefore, in the language of the Apostle John, "Herein is love; not that we loved God, but he loved us, and sent his son to be the propitiation, atonement, reconciliation, for *our* sins; not for Adam's sin, which was the violation of a direct and positive law, thereby bringing in condemnation and death upon all his posterity, from which we find no remission; ("for it is appointed unto man once to die"); but the remission of *our* sins, and this on the condition, "If we confess our sins, He is faithful and just to forgive *us our sins* and to cleanse *us* from all unrighteousness." 1 John i. 9.

And the Apostle Paul, also, saith, "Whom God hath set forth to a *propitiation*, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the *forbearance* of God"—God's love; his goodness; his grace. It is all of grace; not of debt, but a free gift; long suffering to us ward, not willing that any should perish, but that all should come to repentance; for He hath no pleasure in the death of him that dieth.

"God so loved the woold, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "Whereby are given unto us exceeding great and precious promises; that by *these* ye might be partakers of the divine nature having escaped the corruption that is in the world through lust." This divine nature, we believe to be spiritual; embracing "eternal life; and this life is in His Son."

Therefore he hath said, "Except a man be born again, he cannot see the kingdom of God. Ye must be born again;" ye must be regenerated of the Spirit, else there is no hope of life beyond the grave.

And this "not of works, lest any man should boast; but by the hearing of faith," the confession of our sins, the "washing of regeneration and renewing of the Holy Spirit." that we may not be holden in death by their cords,—the cords of our own sins.

"For if there had been a law given which could have given, life verily righteousness should have been by the law. That is, if our good works could or can merit eternal life, then righteousness and life would have been by the law of works; but such is not the revealed will of God: "For Christ is the end of the law for righteousness to every one that believeth: for the scriptures hath concluded *all* under sin, that the promise by *faith* of Jesus Christ might be given to them that believe." "And he that believeth hath the witness in himself: for the Spirit beareth witness with our spirits that we are the children of God; whereby we cry, Abba Father;" that is, He is our Father. Therefore the Spirit is the earnest of our inheritance; the pledge of our redemption; the seal of the purchased possession.

Here, then, is the Christian's hope; his "anchor, which is sure and steadfast, and which entereth into that within the vail," knowing and believing this, that, "Because he *lives* we shall live also." For "our life is hid with Christ in God; and when he who is the *believer's* life shall appear, then shall we also appear with him in glory." For, "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (or make alive) your mortal bodies, by His Spirit that dwelleth in you."

For it is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body." And again, "our conversation (or citizenship) is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body."

"Wherefore seeing we have this hope in us, let us hold fast the confidence of our faith, firm unto the end; for the grace that shall be brought *us* at the revelation of Jesus Christ;" so that no man take our crown. And to him we will ascribe all glory, and honor, and might, and dominion, who hath redeemed us by his own blood, and hast made us, unto our God, kings and priests, and we shall reign on the earth. And with the poet we are led to say:

All hail the *power of Jesus' name*;
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him *Lord of all.*
Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail him who saves you by his grace,
And crown him Lord of all.

ARE SECOND MARRIAGES PROPER?

CUSTOM tolerates this abominable social evil, if it does not approve it. It cannot do less, when the lax state of public morality makes divoces even not only possible, but easy of accomplishment. Marriage by many is no longer regarded as a divine institution, but simply an alliance to be entered into, and dissolved, at at the caprices of folly, lust, or convenience.

There are but few persons, comparatively, but that believe in the immortality of the soul; and that those who have gone before us to the spirit land will be recognized, and hold the same relation to us, when we meet them there, that they did here—therefore, to such, a marriage once must, to all intents and purposes, be a marriage for all eternity. A plurality of wives or husbands, in the world to come, must excite the same horror which it does in all right-minded persons when such a state of things is contemplated here. In this light I view it, and I cannot divest the idea from my mind that the contraction of more than one marriage by the same person is no less than a kind of polygamy.

How agonizing and terrible it must be to a devoted and tender wife when separated from her partner, in the halcyon days of their wedded life, after waiting many long years in the spirit land for the dear one left behind, to find perhaps two or three later wives of her husband sent to her before his arrival; and when he at length comes, to have her claim disputed, or at least receive only a moiety of that love which her priority should claim as a whole. Aside from this there are other considerations connected with second marriages which are not less repelling.

First marriages are usually contracted when youth, love, and romance cement the union with a tenderness and sacredness which no later periods can approach. The human heart pours out its best and purest oblations upon a first union, and all other connections of the kind are in comparison only ridiculous burlesques upon the institution of marriage. The heart can never yield but to one the divine glow which distils the true elixir of wedded life. When this one is removed, the fountain is dried up in this world, and no rod wielded by a second love can again make it flow with its original abundance and sparkling purity.

How ridiculous, farcical, and iniquitous then are all marriages save the first! How abhorent the bare idea of a connection of this kind must be to all such as are basking in the happy fruition of a first union! To think, for instance, at some future day, that a beloved wife or husband may be removed and others step in their places; at their boards other hands to to preside; at their firesides new faces to smile or frown upon them; the arms that embrace them and the kisses they receive to be bestowed by mercenary and selfish interlopers.

When death takes away a beloved wife or husband, the bereaved, instead of casting their eyes around for one to fill the place, should live on the memory of their beloved ones; look upon the affliction as only temporary; bear the lost one ever in mind; shape every act as though their eyes were upon them; and as they proceed onward, nearing the goal, their love should be constantly increasing so as to be fully prepared for that reunion which will be final and eternal.

BR. STORRS: THE foregoing, from the "Rochester Union," is, to me, a new argument in favor of the theological notion of an immortal soul, written by "A loving woman: (and are not some of them loving, lovely, and lovable?) It is another illustration of the many absurd extremes one will be drawn into who adopts the popular theological immortal soul theory. If there was any foundation in the Scriptures of truth for this "loving woman's" appeal in behalf of keeping or adhering to ones first love in consequence of inherent immortality, I should be inclined to side with her in her protest against a plurality of husbands or wives. For what could be more, distressing to an immortal and immaterial soul, which popular theology claims to know more after death than before, but which after death is said to be released from this tenement of clay and proceeds at once to search for its first love (while here on earth) somewhere "beyond the bounds of time and space;" and, if perchance successful, may find the once departed immortal and immaterial soul to have been wedded to one or more other immortal and immaterial souls? It would surely be positively inconsolable. The contemplation that such an occurance is even possible, in that far off world beyond the skies is to me so affecting that I cannot further comment.

RICHARD MARTIN.

NEW YORK, Oct. 1869.

Note by the Editor.

THE "loving woman" above noticed is only one of the many monomaniacs made by "Spiritism," which was born of the doctrine of inherent immortality. Spiritism has spawned many such absurd and unscriptual notions, for which the teachers of an immortal soul in man are responsible. They have laid the foundation for all the trash that Spiritist belch forth on a credulous world, "credulous" of error, but hating the truth of Life future and eternal only through Christ; and that those who are accounted worthy to obtain that world "neither marry nor are given in marriage." Luke xx. 35.

SIGNS OF THE TIMES.

DARKNESS seems to cover the earth, and gross darkness the people; they rush on regardless of the signs that speak the coming of the Lord as nigh. They can discern the face of the sky, but to the signs of the times they pay little or no attention. Their eyes they have closed that they may not see; their ears are dull of hearing; their hearts they have hardened that they will not see the truth, and submit to Christ and be converted. In viewing the deplorable state of affairs at the present day, my heart cries out, Give me my portion with the children of God; let me suffer affliction with them rather than enjoy the pleasures of sin for a season; give me that peace which God alone can give; let me feel his love burning in my heart, and I desire no more. This world with all its pomp and show will soon pass away like dew before the morning sun; and they whose interest is only in it will pass away with it; but they who have confessed Christ in this wicked adulterous generation, and kept his commandments, will have a right to the Tree of Life, and they will live and reign with Christ forever. O, who would not possess such a hope as this?—a hope that reaches deep within the vail, whither Jesus, the forerunner, hath for us entered. O, weary pilgrim, press on thy way a little longer; soon thy blessed hope shall be consummated. Soon "hope shall be changed to glad fruition; faith to sight, and prayer to praise." We are now living in a grand and awful time. Iniquity abounds, and the love of many is waxing cold; and many are drawing back to perdition; and we are exhorted to hold fast whereunto we have attained, lest we lose our crown; and to watch lest coming suddenly he find us sleeping, and we lose the kingdom at last.

What a loss that would be! If that is not gained, then everything is lost; we have lived in vain. O, let us watch unto prayer. Let us be up and doing while the day lasts; and as we see signs there's no mistaking, which tell us that our Lord is coming to raise the sleeping and change the living saints, let us try to persuade others to get ready for that great and glorious event. Let us clear the skirts of our own garments from the blood of all souls.

Come poor sinner, ere the darkness
Of eternal night sets in;
Ere the Saviour ceases pleading
To redeem us from all sin.

DORA S. DOORE.

SOUTH ATKINSON, ME.

A writer very correctly remarks: "God looks not at the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; nor at the logic of your prayers how methodical they may be,—but the sincerity of them he looks at.

BEST THINGS TO GIVE.—The best thing to give your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to a father, defference; to your mother, affection, that will make her proud of you; to yourself, respect; to all, charity.

THE cloth of humility should always be worn on the back of Christianity.

"HOBBIES."

BY W. H. H. MCALLISTER.

THERE is much said these days about hobbies. Any one who starts a new idea and pursues it with that zeal and energy necessary to insure success, lays himself open to the charge of "riding a hobby." Those who cut across the conservative ideas of the world, and strive to infuse life and vitality into old systems, will ever be met with the ridicule and sarcasm of this charge. All real substantial progress in any direction has to stand this ordeal, Columbus rode a hobby, and he rode it to a magnificent success. Galileo rode a hobby, but was made to dismount at the altar by Papal persecution. Luther rode a hobby and no power of the Pope could dismount him. All reformers of the world are especially singled out as the hobby-riders. And within our own time, Garrison and Phillips and a host of others, good men and true, have rode the hobby of the abolition of slavery till it has become a respectable beast of burden. Then all have the hobbies of temperance, of female suffrage, of health reform, of the use of tobacco. In short, there is no end to the application of this charge, and but little discrimination.

The most frequent use of this term is in its application to religious ideas. He who does not accept the current theology of the day, but insists on investigating the Bible for himself, and is not discreet enough to keep his views to himself, will inevitably meet this charge. In these latter days William Miller is the chief of religious hobby-riders. He rode the Second Advent, and prophecy as connected with it, hard. Since him, others have risen riding his hobbies and inventing new ones. The Seventh-day Sabbath is one hobby, the mortality of man and the unconscious state of the dead, another; and finally, the hobby of hobbies is the non-resurrection of the wicked. Even those who ride some of the hobbies mentioned, and rejoice in them, are quite forward to characterize this last as one of a disreputable breed, unworthy to have a name in the natural history of the animal.

I must confess that I have been in time past, rather sensitive to this charge. I didn't like to be accused of riding a hobby in my religious ideas. I like to be met with fair argument instead of ridicule; but ridicule is employed when argument is wanting. This is a comfort of itself. But there is a stronger consolation than this. One day when I had had a fresh trial of this kind of argument, it occurred to me to look and see what this term really meant. I turned to Webster's Unabridged, and under the word "hobby" read as follows: "Any favorite object. That which a person pursues with zeal or delight." And since then, I do not deny the charge; but rather strive to merit it. For the principles of divine truth which I believe are a *favorite object* with me; and I strive to pursue them with zeal and delight. And if this be hobby-riding, I glory in the charge. Hence we can see why the worthies I have named were really hobby-riders, though the term instead of being complimentary was intended for ridicule. But none of these things should move us; "For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end."

ST. ALBANS, VT., Oct., 1869.

QUERIES.

BR. STORRS: We wish to ask D. G. Weaver a few questions, through the HERALD. He says, in the HERALD of Oct. 13, "In order to have a wife or husband there must be a ceremony performed in order to have it lawful." He also says, "I have been instructed from the Bible that 'beasts' represent governments, and I will believe it. I think Christ does not want us to be connected with them, neither will the true church desire to be." *Query*: Must not a man be connected in some way with the 'beasts' in order to solemnize the right of matrimony? Must two, that belong to the "true church," and wishes to marry, go to a servant of the "beasts," and have him to perform the ceremony in order to make it lawful? According to the laws of Ilinois a man must become connected with the government ("beast") in order to solemnize the right of matrimony. We desire light on this question. Will D. G. Weaver give it?

W. H. WHITMAN.

GALESBURG, ILLS., (Box 1080,) Oct 25, 1869.

MORE QUERIES.

WHO will answer the following? Jesus says, "Except a man be born again, he cannot see, nor enter into, the kingdom of God." Now if to be born again, is to put on immortality at the last day—as is generally conceded by us all—how can a remnant of Judah and Israel in the flesh be subjects of the kingdom without being born again?

This query rose in our mind by reading Br. Grim's inquiry on "the present hope of the world." Who will reconcile it?

W. A. WHITMAN.

THE SUNDAY MAGAZINE, for November, is received. A very attractive periodical. This number has twelve Illustrations. Its CONTENTS are as follows: Episodes in an Obscure Life; Coming Empty; Of Loving Jesus; Cries in the Night; A Sunday at Aix Les Bains; The Croucher at the Door; Upward Glances; On the Miracles of Our Lord; Achsah's Wedding Gifts; The Companions of St. Paul; The Portrait of Charity; The Struggle in Ferrara; How to study the Old Testament.

A REAL Christian is a good subject to his sovereign, a pillar to the State, an ornament to society, and a blessing to the world.

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 3, 1869.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"THE CONSTITUTION OF MAN."

THE articles on this subject, by Dr. Finley, of Niles, Mich., are to be immediately put into a pamphlet, and will be issued as early as possible. Let those therefore who are disposed to help in this work send us their contributions at the earliest possible period. We need not only the amount pledged, already, put something more to issue it free from debt.

The work will be a valuable addition to the Life literature, and should have and will have an extensive circulation and wake up an interest on the theme of Life only in Christ in quarters not before reached.

If you cannot give a donation for this purpose, let us know how many copies you will take and pay for, at the first cost; which will not exceed fifteen cents per copy, and may be less.

REST IN CHRIST.

"For we which have believed do enter into rest."—Hebrews iv. 3.

The Saviour said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. xi. 28.

THE natural condition of men is one of restlessness. The reason of this is, they lack something which cannot be found in any merely sensual or intellectual attainments. However perfect these attainments may be, they fail to meet the aspirations of human desires; hence a restlessness, to greater or less extent, is constantly felt by every mind.

But God has provided rest; that rest is found only in Christ by an undoubting and unwavering faith. To have such faith it is essential that the understanding be enlightened by the entrance of the pure truth of the gospel of Christ. False views of man's nature, of God's requirements of him, and His designs concerning him, will always cause an unrest, and prevent that unwavering and undoubting faith which alone can give rest to the mind or heart of man.

True views of man's nature and God's designs concerning him, heartly believed and accepted, cannot fail to give rest *now* to the person whose understanding has been enlightened in these matters, and whose heart cordially embraces them.

Real Christianity, or true subjection to Christ, gives a present rest, because thereby the *judgment* is informed on all important points relating to ourselves and God's designs concerning us, and our doubts on these matters are removed. Doubting is always a source of unrest or disquietude. A pure Christianity, heartily accepted, removes this state of mind, and rest succeeds it.

This is not all. The mind thus settled in the true faith has rest, because the *will is settled* to trust in God in all things and for all things; fully satisfied that whatever He appoints or allows is for our highest good, and is under the direction and control of Infinite wisdom, power and love; so that "all things work together for good to them," because they "love God." O, what a source of rest is here! Settled in God and in His Christ; believing in all the "great and precious promises," to those who accept Christ as God's appointed Head and Deliverer from sin and death; why should such an one not be at *rest now?* He is, and must be; it cannot be otherwise. He has cast all his "cares and burdens on the Lord, knowing that he careth for" him. "Happy the man whose hope the Lord is."

Rest is the result of all this, because, also, all the passions, appetites and desires are brought into harmony with the Divine will, which results from the indwelling of the Spirit of God. How can such an one be otherwise than at rest? Well might Paul say, "For we which have believed do enter into rest." Still a greater "rest remains for the people of God," when "mortality shall be swallowed up of life." "Let us labor therefore to enter into that rest," and not "fall" through "unbelief."

Brethren and sisters in Christ, let us be, as it were, dissolved into Christ, live in Him, walk in Him, and have our faith so firmly fixed there that our daily "fellowship" shall be "with the Father and his Son Jesus Christ our Lord." 1 John i. 3. Let us seek to feel and realize, at all times and in all places, that "we live and move and have our being in God;" (Acts xvii. 28); so shall we ever be like unto those who "wait for the coming of their Lord," and that day of our Lord's return from heaven will not "overtake" us "unawares;" but joyfully shall we hail "His appearing and kingdom;" an event nigh at hand.

Jesus directed Mary, after His resurrection, "Go to my brethren, and say unto them, I ascend to *my* Father, and *your* Father; and to *my* God, and *your* God." What blessed words! How well calculated to give "rest" to the minds of all who love Him; and let us not forget He said, "I will come again and receive you unto myself; that where I am there ye may be also;" and "Because I live ye shall live also." Glorious assurance! Who would not believe? Here is *rest*.

GEOLOGISTS' ASSUMPTIONS.

THE Apostle tells us, "The wisdom of this world is foolishness with God." In scarcely one thing does it appear more striking than in some of the assumptions of geologists. We notice only one at this time; and this only because some sincere and honest souls really believe they find in the statement evidence of the burning of the globe at no distant period. We are told,

"A majority of noted geologists claim that all earth's hidden interior, save only about twenty or thirty miles of the outer surface, is an intensely heated mass, in a condition of molten fluidity, agitated, restless, and rolling its fiery waves hither and thither age after age, incessantly seeking, with a terribly expansive power, an outlet to diffuse its igneous elements over the surface and into the atmosphere."

We are told that we dwell "on this thin, rocky film, or outer surface," or this shell of "twenty or thirty miles" thickness, which incloses this internal fire.

Of course we are no geologist: we never made it a study; but the above theory puzzles us, and almost leads us to exclaim with Festus to Paul, "Thou art beside thyself; much learning doth make thee mad." Acts xxvi. 24.

In the first place, there is no solid ground of reliance for such a theory; it is a mere speculation, at best. To be believed, it wants a demonstration which no man living can give. Let us look at this geological assumption.

The diameter of the earth is said to be eight thousand miles. Take off thirty miles from all sides of it for this imaginary shell or casing, on which we live; or take 60 miles from 8,000 and there remains 7,940 miles, or a volume of fire seven thousand nine hundred and forty miles in diameter, which has been rolling and burning "age after age," etc.

Will these learned geologists tell us where the fuel comes from to sustain such a mass of fire? or, does it burn without fuel, like the theological hell? Such an immense fire, we are foolish enough to believe, could not continue its burning without material to feed on more vast than the little thin surface of "thirty miles," supposed to cover it; and it is not pretended that this thin surface has grown much if any thinner in six thousand years! A poor, miserable fire that must be, 8,000 miles in diameter, less 60 miles, which would not have burned its way to the surface in that period.

To build a theory on the burning of the world or globe on such a fiery notion, or even to mention it, in that connection, adds no strength to the argument in a reflecting mind.

That the bowels of the earth may be filled largely with gaseous matter, is highly probable; and when this matter finds vent into the air it ignites. But this is no more evidence that such gaseous matter is on fire while confined in the bowels of the earth, than that gas in the gasometer or conducting pipes is on fire, or a mass of fire before it gets vent and is ignited. To assume that these gases are in a state of continual burning, in the bowels of the earth, because when they reach our atmosphere through volcanoes they burn, is, to our mind, as unphilosophical as to affirm the gas in the gasometer must all be on fire because it burns when it reaches our dwellings, is let into the air and ignites. It would not burn without air, and a burning cause added.

We conclude that all the talk about 7,940 miles of the diameter of this earth being a flaming, rolling mass of fire is among "the old wives fables," which will answer to frighten minds that do not or will not think.

That fire will be employed in changing the face of this earth, to some extent, we do not question; but that its whole surface will ever be burned, we do not believe; nor do we believe such an idea can be harmonized with the general tenor of the Bible.

"THE THEOLOGY OF THE BIBLE."

THIS work, by ex-Chancellor HALSTED, we have been expecting to receive for several weeks past; but from some unknown cause none have yet come to hand. Just as soon as they do, we will supply the orders already received.

"IMMORTALITY — THE CONFLICT."— THE half-sheet, of August, 4, on the above subject, being a review of, and reply to Dr, E. O. Haven, now President of the Northwestern University, at Evanton, Ill., is still for sale at this office. Five copies will be sent for ten cents to any who desire it. Only some 50 to 75 copies are left.

A CORRECTION.—In the article, last week, on the Atonement two errors were uncorrected. In the last column on the first page, 44th line from the top insert *no* between the words "been" and "atonement," so as to read *no* atonement. Same article, first column inside, 22d line from the top, read *statement* instead of "*atonement*."

"SEARCH THE SCRIPTURES."—John v. 39.

UPON this important commandment of Jesus Albert Barnes remarks: "The word translated *search* here, means to search diligently or anxiously. It is applied to miners who search diligently for the *bed* of the ore, with an intensity or anxiety proportionate to their sense of the value of the metal. It is applied by Homer to a lioness robbed of her whelps, and who searches the plains to *trace out* the footsteps of the man who has robbed her. It is applied by him to dogs tracing their game by searching them out by the scent of the foot. It means a diligent, faithful, anxious investigation." That Jesus meant we should thus diligently search the Scriptures, readily appears when we consider the importance of correct knowledge.

Sincerity in the absence of truth is of no weight in the eyes of God. The Lord seeketh such to worship him as worship him in Spirit and in truth; and our Heavenly Father acknowledges and accepts no worship which is contrary to his revealed will. The Mohammetan, the Papist, and even the worse deluded idolator, attend to their devotions with a degree of sincerity that would be commendable in many Protestant denominations; but in the absence of gospel truth their sincerity is vain. In order that we have not a "vain faith" it is highly important that we have correct knowledge of the gospel which unfolds the grand system of redeeming love for the recovery of man from the eternal claims of death.

Again, the value of correct knowledge is apparent from the fact that doctrinal knowledge is the foundation of true religion. All true love to God—every exercise of humility and repentance, has for its object something *taught* in the Scriptures, and which is believed. Every degree of true Christian zeal is kindled up in view of the truths of revelation respecting the plan of redemption, and the kingdom which lies beyond. All Christian duties arise from some doctrine taught in the Bible. The duty of loving God is based upon the doctrine that he is good; and because he is the *best* of all beings it becomes our duty to love him supremely.

The doctrines of the Bible present the motives by which all its precepts are enforced. Salvation is obtained through faith and obedience. A mere precept shows what *ought* to be done, but is not instrumental in producing obedience. In order to *influence* intelligent, reasoning beings to perform the duties enjoined, other considerations must be presented. The doctrines of the Scriptures furnish the *motives* to influence such creatures to obey. They present the reasonableness of the requirements of God, and the goodness of his character; shows man his obligation to obey, and presents the reward of obedience and the certain punishment for rebellion and sin. Hence it is of the greatest importance for perishing mortals to "search the Scriptures," which the apostle Paul informs us are able to make one wise unto salvation.

W. H. S.

PAUL'S DESIRE TO DEPART.

BY DR. J. K. FINLEY.

[WHEN we published Dr. Finley's articles on the "CONSTITUTION OF MAN," some months since, we omitted the one on the above subject. We now give it to our readers as revised by himself, and as it will appear in the pamphlet to be issued. Please help us to get out the whole series in pamphlet immediately.—EDITOR.]

We will now take up another inferential argument in favor of the immortality of the soul, and which is esteemed very weighty by the advocates of that dogma. I will just remark of it, that it also depends upon the assumption that there is a soul, for all its force. It is found in Phil. i. 23: "For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." Paul had been telling the Phillippians in the twelfth verse and onward, that his imprisonment and bonds, etc., "Have fallen out rather into the furtherance of the Gospel." In the 20th verse he affirms the result of all his trials and vexations was, "As always, so now also, Christ shall be magnified in my body, (or me), whether it be by life or by death." The import evidently is, that as all his many sufferings and perils heretofore, had always been made to magnify Christ, so his present troubles would also be made to have the same result. "For," and this "for" connects the next verse with what he had just said, "For to me to live is Christ," or will be made to magnify Christ, "and to die is gain," or will be overruled to magnify Christ. The meaning is not that death would be gain to himself but to Christ. He was not talking or alluding to his own case, only as it affected the glory of his adorable Master. And then in the next verse he goes on to say: "but if I live in the flesh this is the fruit of my labor" that Christ shall be magnified. This is the only and the great desire of life, for which he labored unceasingly. "Yet what I shall choose I wot not." He knew not what to choose, whether life or death. "For I am in a strait betwixt two, having a desire to depart and be with Christ which is far better."

Now, if depart here means to die, we have Paul saying in one verse, he did not know which to choose, life or death, and in the very next verse say he had a longing, or intense desire, to die, for the word translated desire, expresses not only a desire, but a longing or strong desire. We all know that Paul was not the man to talk thus, yea and nay; and besides he expresses himself here by inspiration of the Holy Spirit, and his utterances would be in agreement with all that he had said before and afterward in his Epistles to the various churches.

In the next chapter of this very Epistle to the Phillippians, he says, "God had mercy" on Epaphroditus in sparing his life, which was threatend by a dangerous sickness. Now, if Paul longed intensely for death, in order that his soul might depart and be with Christ, why does he claim it as an act of mercy to Epaphroditus, that God withheld him from dying and going to be with Christ also? The fact which we have fully established, that the Bible nowhere teaches that man has an entity called the soul, which can live apart from the body, but the contrary, is proof sufficient of itself, that he did not intend to express a desire to die at all; if he had, he would have convicted himself of being, just what we all know he was not, most absurdly inconsistent with all his other utterances on the subject. Paul, in scores of instances, and in all his Epistles, speaks of death as our greatest enemy, and as the just punishment for sin. In the passage under consideration, he makes no allusion whatever to his soul, but speaks of himself, the man Paul, embracing whatever constituted him a man. What, then, it will be asked, was the object of his strong desire? It appears to me that we are shut up to the conclusion, that he desired above everything else, either life or death, a *translation*, that like Enoch and Elijah he should "not see death." The desire certainly was an innocent one; there could be nothing wrong in it; but at the same time with that spirit of self-abnegation, which always characterized him, he expressed no hope or expectation that his desire would be granted, for the reason that "to abide in the flesh is more needful for you, and having this confidence I *know* that I shall abide, and continue with you all, for your furtherance and joy of faith."

When we take into account the fact related by himself, that he had enjoyed "visions and revelations of the Lord;" that he "was caught up to the third heaven;" that "he was caught up into paradise, and heard unspeakable words, which it is not possible for a man to utter;" that his ecstacy was so great, there was danger "lest I should be exalted above measure, through the *abundance* of the revelations," it will appear to have been the most reasonable thing in the world, that he should desire, if it were the will of God, to enjoy those transcendent visions of glory without the liability of being brought back to suffer the manifold afflictions and perils which continually beset his pathway on earth; and above every other consideration to be with that dear Master for whom he had suffered the loss of all things, and "counted them but dung, that he might win Christ, and he found in him."

The making of the word, depart, to mean death, is due to the absurd, antiscriptural, and heathenish notion, that death is caused by the soul departing from the body; absurd, because our daily observation shows us that all animals exhibit the same phenomena in dying that man does, and that death is produced in all cases by ceasing to breathe the breath of life; it is anticriptural because the Bible tells us "As one dieth so dieth the other; yea they have all one breath, so that a man hath no pre-eminence above a beast;" it is heathenish because it is in some form or other the belief of a vast majority of the heathens, as we have it in a pretty little distich quoted recently for our instruction by Inquirer:

> "The poor Indian whose untutored mind,
> Sees God in clouds, or hears Him in the wind;
> . . . And thinks, admitted to yon equal sky,
> His faithful dog shall bear him company."

Inquirer may, but we don't wish to form our ideas of Bible truth from the untutored mind of the poor Indian, whilst we have the life giving oracles of the living God to guide us. But we know "extremes sometimes meet," as we see here. The champion of orthodoxy and the most degraded heathenism not only meet, but lovingly embrace each other. Orthodox translators would have us believe that Paul desired his soul to depart and be with Christ, which is in direct opposition to the whole Bible, and especially to Paul's own recorded belief. For when the time did at last arrive when he was to lay down his life, he tells us "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is *laid up* for me a crown of righteousness, which the Lord the righteous Judge shall give me *at that day*, and not to me only, but to all them also that love *his appearing*." That day when Paul expected to receive his crown was at the return of the Saviour from heaven, when all his followers would also receive their crowns; until then it was laid up for him. Paul and the early Christians and martyrs were not as highly favored as Christians are now-a-days, who all receive their crowns at the moment of their death. Death not the resurrection, according to the prevailing theology, "is the gate to endless joy."

I have now replied to the chief inferential arguments employed to sustain the doctrine of the immortality of the soul. All of a similar kind have been so often and thoroughly refuted in books easily obtained, that I do not think it necessary to pursue them any further. My next will be on the mission of Christ to our world.

J. K. FINLEY.

NILES, MICH.

THE PROPHETIC REVELATIONS.

WE gather the following items from an article in "The Rainbow" on "Dr. Marsh on Prophecy." William Marsh, D. D., was Rector of Beddington, England. The writer says, "His love to the Saviour was most intense and realizing; his life was one of beautiful consistency; his views of prophetic truth were singularly clear and definite." He died in 1867. As early as 1831 he wrote:

"As to the coming of our Lord, I simplify it thus. There is no intervening period of a millennium between Daniel's 'Son of Man' coming in glory and the destruction of the fourth empire. Nor in our Lord's prophecy of the fall of the civil and ecclesiastical sun, moon, and stars, and his return. Nor in the apostle Paul's revelation of the man of sin (2 Thess. ii. 1–8), and the Lord's return to destroy him. *Ergo*, the millennial period succeeds, not precedes, the Lord's return. The prophecies in the Old Testament proceed on this plan. As to the signs of the times, without fixing days and years, they are most remarkable; I cannot but regard them as latter days—last days. There is scarcely a sign wanting, as far as an evident preparation for the whole is concerned, except a movement of the Jews eastward.

"Let us, therefore, believe, and watch, and pray. And 'yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith.' And the just by faith *shall live*.

"God grant our nation to repent, and our church to be zealous, and we shall be spared till the day dawn. Oh! what a blessed hope the humble believer in Jesus has, whatever may happen to kingdoms and churches."

Again we select the following:

After the death of Mrs. Marsh, we are told: "One blessed hope bore up his spirit—the hope of eternal re-union in the presence of the Lord. 'Poor comfort,' he said, 'would there have been in the stress St. Paul laid on the promise to the bereaved Thessalonians, that they should be caught up together with those whom they were mourning—at the coming of the Lord—if they were not to recognize each other in that company!'

"The prospect of the comparatively near approach of the second advent of our Lord was, indeed, his most joyful theme. For years it had been the subject which called forth his highest eloquence, and his most exulting praise. But now a tenderer tone was added. The hymns which touched upon the glorious prospect became his chief favorites—and his countenance lighted up with more than usual radiance as he clearly and succinctly explained to inquirers, his scriptural grounds for believing that 'the day of glory nears." Although not thinking it right to fix on any dates with definite certainty, he looked forward to the closing years of the present decade as a time which would probably usher in 'the beginning of the end.'"

In the year 1845, Dr. Marsh preached a sermon on the signs of the times in connection with the hope of the coming of the Lord. "Rarely was he heard to speak of dates with reference to that subject without extreme caution. But in the course of this sermon he stated his own strong impression that, within about twenty-five years from that time, Anti-christ would be revealed, and then the second advent of the Anointed King would be at hand." . . . "The complete victory of truth I do not expect until the second advent of our blessed Lord. I have *no* hope of a general or universal spread of Christian knowledge 'till he come.' When he has 'taken out of the Gentiles a people for his name,' and called 'a remnant of the Jews, according to the election of grace,' then 'he will return and convert the Jewish nation, put down all rule, authority, and power opposed to his gospel, and cause the knowledge of himself to cover the earth. So I read in very many passages of Holy Writ, and long for the day; for then Satan will be bound, and creation will cease to groan."

In 1848 Dr. Marsh wrote:

"The time for the beginning of the end appears to have arrived. How long it may last till the end, no man knoweth. I recollect reading, many years ago, Fleming's *Apocalyptical Key*, written in 1701 or 1704, which professed to foretell the downfall of the king of France in 1794, and the commencement of the downfall of Popery in 1848. The former we know took place. If the present revolution end in infidelity, the latter will begin to

take place. But popery will make great exertions, and die hard."

In 1863 Dr. Marsh wrote as follows:

"There is a deep-laid conspiracy against the Protestantism of our church and country. If permitted to succeed, judgments will fall on the land; but if Popery prevail for a short time, it will terminate in infidelity as the *last* Antichrist. Satanic influence is not sufficiently recognized, yet it will prevail till the enemy be bound. The Jesuit is abroad, and if (as I fear) the church of England is to be visited with chastisement for her want of faithfulness to her own principles, Romanism will prevail. After that infidelity will succeed, and there may be a violent struggle. But, after that, He will come who will 'put down all rule, authority, and power' opposed to the glorious gospel of the grace of God. 'Amen: even so, come, Lord Jesus.'"

We quote the following remarks from Dr. Marsh's writings:

"I never knew an anti-millenarian give a satisfactory answer to 2 Thess. ii. 8. If the man of sin must be destroyed before the millennial period, the Lord must come before that period; for it is of his personal, not spiritual coming, that the apostle is speaking. Spiritual, indeed, that will be also, for there will be little spirituality till then. Judah will vex Ephraim, and Ephraim envy Judah."

Referring to the future state, beyond the millennial period, he said:

"The mediatorial work having accomplished all that is intended, then God becomes 'all in all.'" He considered that the inhabitants of our earth in the millennium would be "a race of men preparing for a higher state, as Adam in paradise, supposing he had lived a thousand years there in an unfallen state." Then he added, "It appears to me that the millennial world is to be distinct from the 'kings and priests.' Kings have subjects, and priests have services. *They* are to 'reign with Christ' during the thousand years, and to 'serve him, seeing his face.' If we can only say Hosanna now, we shall sing Hallelujah then.

"That is a fine expression, not only liberty, but '*glorious* liberty of the children of God.' There are two other things mentioned in that chapter (Rom. viii.), the 'manifestation of the sons of God,' and the 'redemption of the body.' They have not yet been manifested 'The world knoweth us not;' but 'when manifested,' they will enjoy their glorious liberty in a redeemed body."

The following statement of Dr. Marsh's feelings in 1864, in relation to the coming of our Lord, is taken from his memoir, written by his daughter:

"But 'the time drew nigh that Israel must die.' It was his wish, with reference to his birthday gathering, that this year should be connected with it a call to his clerical brethren, to meet specially for prayer and addresses on the subject of the coming of the Lord. Several laymen were also invited, and the day fixed for it was Tuesday, the 19th of July, the eve of his birthday. When we recall the thought and prayer with which he arranged the plans for both these meetings, it seems to us now that there must have mingled with the gladness with which he looked forward to the festival, a solemn yet joyful presentiment that it was to be his last anniversary on earth.

"The following was the form of invitation which he sent for the 19th:

"'THE NIGHT IS FAR SPENT, THE DAY IS AT HAND.'"

"We intend, therefore, in obedience to the apostolic command, to "assemble ourselves together, and to exhort one another, so much the more as we see the day approaching.'

'Will you join our gathering here at half-past three o'clock in the afternoon of Tuesday, the 19th instant? And, in the meanwhile, unite with us in fervent prayer, that the power of the Lord may be present with us, that we may be "filled with joy and with the Holy Ghost," looking for and hasting unto the coming of the day of God."

Your faithful servant and brother in the Lord, WILLIAM MARSH.'

"Hearty and numerous were the responses to this invitation, and those who were present will not soon forget the power with which he spoke that day; the clear testimony to the blessedness of resting alone on the work of Christ, of walking in conscious, unbroken communion with him and of looking for his coming glory; nor the pouring out of his soul in prayer, and the sudden burst of sacred song—the overflow of the joy with which 'he drew water from the wells of salvation.'

"After alluding to the more widely diffused expectation of the near coming of the Lord, and to the numerous calculations of dates in the prophecies which converge in the present decade, he went on to say, 'But be that as it may, we are expressly told by an apostle, that the first and second advents of the Messiah are the great subjects of Holy Writ, for the Spirit of Christ was in all the prophets, testifying beforehand of the sufferings of Christ and of the glory that should follow. For what end did the Redeemer come into this world? He came to glorify God, to magnify the law, to make "a full, perfect, and sufficient sacrifice" for the sins of the whole world, to offer a free pardon to guilty man, and so to take out of the way every obstacle which hindered his coming to God for pardon, peace, and grace here, and glory hereafter.

At the first advent of our Lord and Saviour Jesus Christ, it appears to me that he came especially to exercise the office of a prophet, as the Great Prophet that should come into the world.

'Since his ascension into heaven, his work as a prophet being ended, He has assumed the office of a priest; the forerunner is for us entered within the vail, "even Jesus, made an high priest forever." By his intercession, he keeps the way open to the throne of grace, and therefore mercy and grace can flow freely to us. . . .

'Let me now speak to you of the second advent, which is the Christian's hope (as the first advent is the foundation of his faith); for then Christ will assume his office of King; and not till then will the great enemy of souls, the "accuser of the brethren," be bound, error be banished, sin be subdued, and creation cease to groan; because at his coming he will establish the kingdom of truth, righteousness, and peace. What Christian is there who, believing this, when he hears the Saviour's voice saying, "Surely I come quickly," will not reply, "Amen, even so, Lord Jesus?"

"The first advent is the source of all our hopes of eternal life; but when we have been admitted freely into the kingdom of glory through the Saviour's obedience unto death, we shall find at the second advent, that there is nothing that we have either done or suffered for him, that will not be graciously remembered, and ever rewarded by him.

'"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord." Be steadfast in this faith, that Christ died for our sins. Be unmovable from this hope, that through his resurrection all who believe on him shall have a joyful resurrection when all sins and all infirmities shall be gone forever. For "so also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body."

'Lastly, be always abounding in the work of the Lord. The fruit of such work may be, and often is, seen even here, and most certainly shall be seen hereafter; for "the day shall declare it," and the reward shall be reaped, for ye know that your labor is not in vain in the Lord."'

A few weeks after this Dr. Marsh fell asleep in Jesus, to wait the resurrection at his Lord's return "from heaven."

A Brief Criticism.

[WE copy the following sensible criticism on Rom. viii. 11. from the "Advent-Christian Times;" and commend it to the attention of a late writer in the World's Crisis" on the same text, The two contrast beautifully.—ED. OF HER.]

I have read that Rom. viii. 11 refers entirely to conversion. Let us see how it reads. "How *readest* thou?" "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

That is the way it reads; now what does it mean? Does it need any explanation? Does it not mean what it says, and say what it means? First it says, "If the Spirit of him that raised up Jesus from the dead dwell in you." Is it not plain that this describes the condition of one who is already converted? Surely the Spirit of God does not *dwell* in an *unconverted* person. I think all will admit that this clause speaks of the condition of one who is a Christian already. Then of course the promise which follows in the verse is something *more* than conversion; something yet to be received by one who is already a Christian. And what is the promise? It cannot be more plainly stated than in the language of the text, viz: "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

This is a promise of a future blessing to those who are already Christians. They are to receive something they have not already received. The word "shall" shows this. And what is this to be yet received by those who are already converted? Why, the *quickening* of their *mortal bodies* by the Spirit which already dwells in them. It *now* is a guest, and dwells in them. *Then* it is to become a part of them by becoming a life-giving principle to their now-mortal bodies. Certainly, it will immortalize them. And to make this more sure, the case of Jesus is cited as an example.

The word used is "also;" that is, in a similar manner. Similar to what? Similar to the raising of Christ from the dead. Surely this is not Christ's conversion, but his literal resurrection. And how was he quickened? Hear Peter: "Being put to death in the flesh, but quickened by the Spirit." 1. Pet. iii. 18. So "also" shall your mortal bodies be quickened if you are Christians. Who now will say all this is conversion? Who now will say there is no literal resurrection mentioned in the verse? Let them first prove that a man can have the Spirit dwell in him and yet be unconverted, and then prove that raising up Christ from the dead means his conversion.

"But the context—the context," says some one: "that means conversion, and that is what Paul is trying to teach in the preceding chapter." Well, suppose it is; does that prevent him from saying one word about the resurrection if he chooses? Let us not try to pile a whole chapter on to one verse in order to crush out the meaning of the verse.

I have written thus plainly, that all may understand me.

F. BURR.

To Believers of Life Only in Christ.

DEAR BRETHREN AND SISTERS: "Grace unto you, and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Peter i. 2–5.

Times there are, dearly beloved, when we feel as we imagine John felt on the lonely Isle of Patmos. On this island of barren rocks in the Grecian Archipelago, over against the coast of Asia Minor, the home of those churches that Paul had planted and that John in his old age had watered—the disciple whom Jesus loved, abode for a season.

Because of his work of love, this good man had been banished to this desolate island. Ardently he desired to communicate the word of life; but he could not. Hence his sorrow was a double sorrow. But he could do this one thing: he could write—and his Lord and Master bid him do so. "Write!" sounded again and again into the disciple's ear and heart. And do not many Life believers hear this command of their Lord? And do we all obey? Brethren and sisters, write! Some of you may not be able to preach; but, perhaps you can cheer and edify us by your pen. Are not some of the letters on the third page of the HERALD often interesting? And does it not rejoice our hearts often to hear from each other? I cannot preach to you, but can I not write a letter to you? Can I not write humbly and reverently what I believe? And what is my subject in this number of our paper? It is John v. 28, 29.

Brethren, turn not away from this column in our welcome weekly messenger, and say—"We are sick and tired of the many discordant views on these often quoted passages." No; let us go on examining and obeying these words of our Lord.

Will he not in his mercy open our understanding that we may understand these Scriptures? I would not by any means say that my views of these texts are the correct ones; but, with the present light that I have, I write them. Will you prayerfully and kindly read them?

Firmly and honestly do I believe in Life only in Christ. Away from him there is naught but death. His life he sends out and it reaches to the end of time; yea, it flows from age to age. He makes alive—he enlightens—his fire burns within his people's hearts. He will open the ponderous gates of *hades*, and let the prisoners free, Power he has—sovereign power—to bring out from death whomsoever he will. Power he has—yea, goodness, love and justice too, to keep in death and to send into death forever whomsoever he will.

This LIFE-GIVER says: "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." *The hour cometh*—that is, the hour cometh for all that are still in this mortal state. When Christ spake these words, the hour was coming to John, and Peter, and James, and to all who believed. It was coming to Paul when he preached at Athens. It was coming to the martyrs when led to the stake. It was coming to Luther when he said, "here I stand, I cannot otherwise; God help me! Amen!" It was coming to the Wesley's when they preached. It was coming to Watts when he composed that beautiful hymn:

"Alas, and did my Saviour bleed,
And did my sovereign die?"

It was coming to Cowper when he wrote:

"There is a fountain fill'd with blood."

It is coming to us, who are still on earth, unless we shall be among that number who are alive when Christ comes. If so, then that hour *will not comes to us*. We shall be changed in a moment, in the twinkling of an eye, at the last trump.

The hour cometh and *now is*. The hour has come and now is for righteous Abel, although 6000 years have come and gone since his death; it has come and *now is* for Abraham, Isaac and Jacob, for Samuel and David, for Isaiah and Daniel, for Andrew and Thomas, and Phillip; for Mary, the mother of Jesus, and Mary Magdalene, and Mary and her sister Martha; for Phebe and those many dear ones mentioned in the last chapter of the epistle to the Romans. It has come and now is for Polycarpus and Cyprian, for Knox and Whitefield, and for all who have fallen asleep in Jesus, whether they were unknown to us, or whether we knew them and have wept over them, because they went to the land of the enemy. The hour *now is*—for there is no time to them after death. Unconsciousness reigns from the moment of death until the resurrection. The verse refers to those who are asleep in Jesus, and to those who will yet fall asleep in him before he comes. To Christ's dead—to those of whom we read, "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." These are the dead of whom Christ here speaks. "The hour cometh, and now is, when the dead,"—those asleep in Jesus, and those who will yet fall asleep in him. Christ's dead shall hear the voice of the Son of God, and they that hear (literally, *have heard*—have heard in this dying state, or, if you choose, hear in the grave) shall live.

And now let us go to the 28th and 29th verses. "Marvel not at this: for the hour is coming in the which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

Mark, our Saviour does not say "the hour now is"—but merely, "the hour is coming."

Again, all that are in the graves shall hear his voice, and shall come forth; all, *all!* Is this verse synonymous with the 25th? No; it is not—it cannot be. Christ emphatically and clearly teaches in other places that only those who believe shall live. The prophets in the Old Testament taught that the wicked "shall remain in the congregation of the dead." The apostles taught, "The wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord." The whole Bible teaches LIFE ONLY IN CHRIST. There is therefore—there can therefore be no contradiction. But there it stands—all in their graves shall come forth. All! And who are these all? All who are living on earth when Christ comes. What do we read in Ezekiel? Open your Bibles. Ezekiel xxxvii. 12, "Thus saith the Lord God; Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel."

Again read the 23d verse, "But I will save them out of all their dwelling places, wherein they have sinned. And here let me refer you to "Life from the Dead; or the Righteous only will live again," pages 43, 44.

In Ezekiel, God promises to bring his people Israel out of their graves and bring them into the land of Isreal. He promises to save them out of all their dwelling places, wherein they have sinned. Graves and dwelling places then, in Ezekiel, are synonymous terms.

And now to John v. 28, 29. All shall come forth from the graves—from their dwelling places. From mansions as splendid as those in Fifth Avenue, and from miserable tenant houses, believing and unbelieving; Esquimaux with their missionaries; pious and wicked Greenlanders; the free-born citizen of our country and the freeman; the Mexican, the West Indian, the South American, the Hindoo, the Chinese, the Arab, and all the inhabitants of Asia; the Hottentot and every African; the German, the Englishman, the European, and every inhabitant of Australia; all that dwell on Islands; every Catholic, every Protestant, every Mahometan, every heathen; all, all shall come forth from their graves—from their dwelling places—when Christ comes. We are mortal; and as such we are, in a figurative sense, in our graves already. But thank God, they are *mnemeeoi*, places where precious things are stored up and preserved. In our mortal state we may become heirs of life. Life and death are placed before us. Choose life, and ye shall live; choose death, and ye shall die.

All shall rise from the grave. Is not this synonymous with Matth. xxv. 31, etc.? "Before him shall be gathered all nations." And who are they on the right hand of the Son of Man? Those who have done good. Who are they on the left hand of the Son of Man? Those who have done evil. And all appear before Christ. Those on the right come unto Christ, as the Resurrection and the Life; they come forth unto the resurrection of life. They shall live, and live forever. Those on the left appear before Christ; they too have come out of their graves—out of their dwelling places. But, alas! they have come forth unto the resurrection of condemnation. They go away into everlasting punishment. Their end is destruction.

Thus viewed, this passage "has no application to what is denominated a general resurrection of all men at the end of this world;" but it applies to those who are alive, still on earth, when Christ, the LIFE-GIVER, shall appear.

Perhaps some will object, and say, "Verse 25 you take literally, and verses 28 and 29 literally and figuratively. What right have you to do so?" Examine John's Gospel, and you will find that it abounds in literal and figurative language. However, brethren, I have done.

Perhaps I am not right. But, even if not, let us go on, and ask the Lord to give us light. Will He not answer? Why should this one passage remain hid unto us? May not the time come when John v. 28, 29, will be understood even by a little Sunday School scholar? No life but in Christ.

"Peace be with you all that are in Christ Jesus. Amen."

AMROSE RONDTHALER.

BETHLEHEM, Pa., October, 1869.

DR. J. W. BECHTLE, Harrisburg, Pa., has sent us five new subscribers for this volume with the cash in advance for them all; and he writes: I have good hopes of a number more ere long. I am working hard for the good cause. By the help of the Lord, I will push the cause of "Life only in Christ." My HERALDS all go out as soon as I have read them, and that is generally by Monday morning. My "BIBLE VS. TRADITION," and "LIFE ONLY IN CHRIST" are read through and loaned out. By sending you a plenty of new subscribers I expect to get help. May the good Lord raise them up thick and fast. All the subscribers I have sent you are good, sound, reading men. May God bless you and all who are laboring in the good cause of Life only in Christ.

Note by the Editor.

Such labor is just what is needed to raise the HERALD OF LIFE to its proper quota of subscribers, and give it the place it deserves in christendom. The truths it advocates of Life only in Christ, and that by the *resurrection* from the dead "at the last day," will stand when all the chaff of human traditions is burned up. Take courage, friends.

How we Believe vs. What we Believe.

IN our intercourse with men we often broach doctrines contrary to the popular belief, and it is somewhat interesting to see the effect produced; while a few seem interested, the others may be divided into two classes,—the indifferent hearers, and the fighting hearers. No matter how carefully you express your views, how dispassionately, or how kindly, they are ready to pounce upon you (by their words, of course,) like beasts of prey. We sometimes think we can form a pretty correct opinion of a doctrine by the manner in which it is met. God's law is "written in mind and heart" (or affections) of his people; consequently they have a loveable disposition; loveable in a high and holy sense—with the love of God. The course pursued by many in showing forth their views, and also in opposing others would lead one to suppose their righteousness was made up of doctrines only; but when we turn to the Detector, we find Paul ranking this "knowledge" (minus of chartity) among the empty sounds of instrumental music; consequently we have come to the conclusion that it is of more importance *how* we believe than *what* we believe.

Truth's seeds to germinate must find a prepared soil for their reception. God's grace—the presence of this divine Spirit in the soul (or mind) is the thing requisite in the proper acquisition of divine truth; proper, we say, for knowledge without this "puffeth up; but charity edifieth." One may have the blaze of the meteor as it shoots athwart the sky, striking consternation to the beholder, but the other is like the mild and genial rays of the rising sun, cheering and warming by its influence. Love is not a fight in attribute; it is gentle, easy to be entreated, full of mercy and good fruits, without partiality—is not self-willed what to receive or what to discard—and without hypocracy, honest in expression, fearing not the opinions of men.

Now let us "be kindly affectioned one toward another, with brotherly love;" that they on the contrary part may be drawn into the full manifestion of the truth. We are not anxious to swell our ranks, only as they come through the "wicket gate,"—by the way of the cross.

God help to keep us humble, then shall we not fail of being triumphant.

A. BOYNTON.

WEST BATAVIA, N. Y., Oct., 1869.

From Dr. J. S. Seabury.

BR. STORRS: I am much pleased with the neat appearance of the paper in its new dress, and trust that it may continue to go forth as the herald of Life to a dying world, until Christ, who is our life, shall appear; bearing upon its pages the precious truths of the gospel uncontaminated with Pagan philosophy, Jewish traditions, or the later dogmas of a corrupt church, that the sincere seekers after truth may accept the teachings of Him who has proclaimed Himself "the Way, the Truth and the Life:" and who has brought immortality to light through the gospel. That they may see, in this gospel, a message of "Glad tidings of great joy to all people," that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not *perish* but have *everlasting life;* for God sent not his Son into the world to condemn the world, but that the world through him might be saved." "If a man abide not in me," saith the divine teacher, "he is cast forth as a branch, and is withered."

I have given the subject of "Man's Nature and Destiny" my earnest and prayerful attention for the last twenty-five years, taking the *Bible* as my "only and sufficient rule of faith," which has resulted in the firm conviction, that without a union with Christ by the indwelling of his Spirit, by which we are begotten to a new and *immortal* life, we shall go down into the grave as the germless seed sinks into the ground, and return to the dust; our name and our memory blotted out, and perished, and "be as though we had not been." May God in his mercy save us from this awful doom!

I was very much interested in the series of articles which appeared in the HERALD some time ago, from the pen of Dr. J. K. Finley, and am glad to learn that an effort is being made to have them published in pamphlet form. I should like to have a few copies for distribution, and you may consider me responsible for ten dollars in the cost of publication.

With my earnest wishes for your own welfare, and the success of the soul-inspiring truths, which you have so long and faithfully labored to promulgate, I am with fraternal regard, yours, truly.

JAMAICA, L. I., Oct. 25, 1869.

From Julia A Pearce.

BR. STORRS: I praise God for his goodness to you and yours, and I pray that you may be kept in a spirit of deep humility and love, the two principal elements in the Christian religion. Oh, how the Lord poured out his Spirit one hundred years ago upon the Methodists and Quakers. The time had not come for the present light to shine. Or, to illustrate the parable in the words of our western brother: "First the blade, then the ear, then the full corn in the ear." It appears, the blade sprung up in the days of Luther; the Ear appeared in the days of William Penn and John Wesley; and now the full corn in the ear. In those days they had not our knowledge, but they had humility and love, which is better than knowledge. Paul says, "though I have *all* knowledge and have not charity, it profiteth me nothing." When I compare my life with that of Mrs. Fletcher, who lived one hundred years ago, I am ready to sink with shame and confusion before the Lord, to think that notwithstanding the blaze of light I have received on the divine word, I should fall so far behind her who turned so many to righteousness. I see that I have grown weary in well doing. That because some did not run well, over whom I once had influence, I have been discouraged from laboring for others, and in so doing have brought darkness upon myself. I believe that every man and woman in this vineyard of the Lord has a field in which they are fully capacitated to labor, and that the Lord will excuse no idlers. I must not only repent, but must do my first work. Take my pen, search out the former lambs, and endeavor to bring them pack unto the fold. Oh, let us all awake to renewed diligence. Now that the spirit of the world is becoming more and more intensified, we need an intense earnestness to counteract it. Since it is our high privilege to constantly retain the indwelling and enlightening Spirit of life, let none of us come short of it. May the Lord give us an abundance of humility and love. Amen

PAWLING, N. Y., Oct. 24, 1869.

DANIEL L. OSBORN, Findley's Lake, N. Y., writes: I am unexpectedly at home, where I have lived since 1842. I am not here from choice. I wished very much to be in the West, and expected to go last spring, but failed. I am still trying to get ready to go into the work of preaching. Brethren and sisters among whom I have gone preaching the gospel of Christ—hold fast that no man take thy crown. Be kindly affected one to another in brotherly love, in honor preferring one another. Not slothful in business, but fervent in spirit, serving the Lord. As Paul said, "I long to see you that I may impart to you some spiritual gift." Let all that hath breath praise the Lord. Jesus saith, "He that believeth in me, I will raise him up at the last day." Faith is the evidence. This is through Jesus a good foundation. I have been trying to do all I can for the HERALD OF LIFE. My prayer is, that it may be worthy of its name. The first number of volume 7 is received. It is very nice, and looks and is better than ever before. The supporters of it have done nobly, and the LIFE-GIVER will reward them. I send one new subscriber.

THE WISE JUDGE—A young man going on a journey entrusted one hundred denars to an old man. When he came back, the old man denied having had any money deposited with him, and he was had up before the Khazee. "Where were you, young man, when you delivered this money?" "Under a tree." "Take my seal and summon that tree," said the judge. "Go, young man, and tell the tree to come hither, and the tree will obey when you show it my seal." The young man went in wonder. After he had been gone some time; the Khazee said to the old man, "He is long. Do you think he has got there yet?" "No," said the old man; "it is some distance. He has not got there yet." "How knowest thou, old man," cried the Khazee, "where the tree is?" The young man returned, and said the tree would not come. "He has been here, young man, and given his evidence. The money is thine."

Appointments.

WATERBURY, Conn., evenings, Nov. 10, 11, 12, and Sunday 14th.

HARTFORD, Talcott & Post's Hall, Sunday, Nov. 21st.

SPRINGFIELD, Sundays, Nov. 28th and Dec. 5th. W. N. PILE.

PROVIDENCE, R. I., Nov. 7th.

HARTFORD, Ct., Talcott & Post's Hall, Nov. 14th.

WAREHOUSE POINT, Conn., Nov. 21st.

WEST MERIDEN, Conn., Nov. 28th.

GEO. W. BROWN.

NEW YORK, Cooper Institute, Sunday, Nov. 14th.

KENNEBUNKPORT, Me., Sundays, Dec. 5th, 12th, and 14th.

CHARLESTOWN, Mass., Evening Star Hall, 32 Main street, Sunday, Nov. 28th.

W. S. CAMPBELL.

BUSINESS DEPARTMENT.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—N. Hall, J. E. Ackerman.

TWO DOLLARS EACH FROM—Stephen Munro, Elizbeth Wolverton, W. W. Hosford, G. L. Mars, John Marston, Julia A. Pearce, A. C. Jones, S. J. Brimhall, John K. Mundell, Chester Horskins, Nancy Townsend, John W. Sheets. David Adley, Mary Jane Lee, Dwight J. Smith.

FIVE DOLLARS EACH FROM—S. J. Brimhall, (will send you the book soon; B. Gifford.

VARIOUS SUMS—William and James Sunter, $2 20 each.

RECEIPTS TO TRACT FUNDS.

"A Friend," $5.

RECIEVED FOR THE "CONSTITUTION OF MAN."

William Lucas (paid) $1.

PARCELS SENT SINCE LAST ISSUE.

BY MAIL.—Charles R. Coe, Dr. E. C. Balcom, Miss A. E. Sturgess. A. C. Jones, Oregon; Samuel Luckey, six sets sent as directed; Jos. Lingle, two parcels sent as directed; Alfred Annable, J. Parry, five parcels sent as directed; Mary F. Rogers.

TO CORRESPONDENTS.

SOPHIA B. HOPKINS.—We will continue to send it for the present. Use it as you suggest.

WM. H. SPENCE.—John Barney's money was received.

HUMAN LIFE.

BY WILLIAM C. BRYANT.

Slow pass our days
In childhood, and the hours of light are long
Betwixt the morn and eve; with swifter lapse
They glide in manhood; and in age they fly;
Till days and seasons flit before the mind
As flit the snow-flakes in a winter storm,
Seen rather than distinguished. Ah! I seem
As if I sat within a helpless bark
By swiftly running waters hurried on,
To shoot some mighty cliff. Along the banks,
Grove after grove, rock after frowning rock,
Bare sands, and pleasant home, and flowery nooks
And isles and whirlpools in the stream appear
Each after each, but the devoted skiff
Darts by so swiftly that their images
Dwell not upon the mind, or only dwell
In dim confusion; faster yet I sweep
By other banks, and the great gulf is near.

Wisely, my son, while yet thy days are long,
And this fair change of season passes slow,
Gather and treasure all the good they yield—
All that they teach of virtue, of pure thoughts
And kind affections, reverence for thy God
And for thy brethren; so when thou shalt come
Into these barren years, thou mayest not bring
A mind unfurnished and a withered heart.

CHRIST OUR PROPHET, PRIEST AND KING.

BY GEO. L. HARD.

"His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."—Isa. ix. 6.

How vain is the help of man without the aid of revelation, to discern the unfoldings of the plan of the Infinite One. And how disadvantageous is that education which interprets the Word of Life in so mythical a manner as to obliterate the truth which sanctifies those who understand. We sometimes hear those who hold error, and despise the advance of truth, speak disparagingly of the knowledge we seek to gain, as though some simple recital of the death and sufferings of Christ was sufficient to hold us in the faith. "Let us have peace," say they; "and we cannot if you advance your views." Shame on such considerations. Charity thinketh no evil, and while we are governed by the universal voice of revelation we are safe. To know him aright is eternal life. Thus we meditate on the excellency of our God. He knew the importance of our knowledge of primitive man. In the beginning knowledge was the greatest temptation. Desire to attain it unlawfully brought ruin. The record reads, "A tree to be desired to make one wise." Wisdom was necessary to the full development of the creature. Man was the crowning work of all. And God saw everything that he had made, and behold it was very good. Not perfect, for man was not yet perfected; and we do not believe that earth, with its animal creation, had attained to the order that God intended under the dominion of man. One great element, knowledge, to which man could lawfully attain by obedience, and escape death, was necessary to the full establishment of the kingdom of man under God. God rested, but the work was not finished; it was placed in the hand of man. The nameless beasts pass before the chosen monarch, "and the fountain of the Infinite" pours all the comprehension and wisdom necessary to the task; and thus it might have continued. Man was and is to be willingly educated in righteousness, to be accepted with God. That I may be understood in saying that an unfinished condition existed, I refer to the command to multiply and replenish the earth. That earth, peopled by an animal race, perfected by the laws of generation and regeneration, was and is to be an eternal establishment, we think is taught in the Word. This would not necessitate death to attain the perfect by regeneration, no more than it will in the case of all that are changed at the appearing and kingdom of Jesus our Lord. The obedience of faith was and is to be the principle of salvation, not out from death, as now; but wisdom, transmitted from Jehovah, would have been given as it was to Jesus; and the law of sin would not have a penalty to inflict. Righteousness fully developed, as now, would have controlled the will power of the Almighty, as Jesus did, thus bringing by wisdom and power, all the generations of animal life to a standard of harmony. Thus it will be, if we rightly consider Jesus as the Saviour. Christ as the anointed Lord will, with his redeemed host, execute that which man failed to do after the rescue from death. The kingdom delivered up to God will be a complete discomfiture of sin and all its consequences. All righteousness. A harmony to be unbroken, accepted by the Father as an eternal throne. O how oft have I noted the storm sweep by, carrying with it devastation even to the innocent, and wondered if God was there; and I have learned that God is not answerable for earth's calamities, no more than for our sorrow and pain; that the curse which rests so heavily upon our globe is not the work of creative genius, but the result of our loss of power to control the laws that govern, as we might if all had proved obedient. This is demonstrated, four thousand years after, by one of the race, the Son of Man. He speaks; the deaf hear, the dumb speak, the law of nature ceases to carry out its penal demand in every case. He is Master of all. Old ocean bows at his bidding; the unfruitful tree withers. He is righteous and claims his right. He thought it not robbery to be equal with God. Yes, his claim is accepted. He is crowned. But our Priest King grants mercy to the rebellious ere he executes. The time of suffering continues. Nature is dying under the puny rule of man. Physical force almost entirely alone is used, and were it not that the arm of Jehovah is brought to bear upon the discordant elements by the prayer of faith, earth's last agony would come. Will it be necessary that she die ere the righteous One shall execute? Some think that earth must pass through death, that by it she may be cleansd. But is it necessary? is it true? Will not the presence of her Lord save the wreck, as in the case of living saints? He comes to save at his appearing. All will be subjected to the chosen seed who have been subjected, not willingly, to suffering. They will reign in life; all imperfections will be removed, and the throne established. "He will pluck out of his kingdom all things that offend, and those who do iniquity." Yes, this will be necessary that Jesus shall destroy by the power of God all evil. Some have overlooked this in the great desire to overthrow the doctrine of the Age of Execution.

It is supposed that the Father, by other than Christ's executive, destroys the evil after the resurrection of the just, having delivered up the kingdom in the sense of giving up the power, which, say they, he received at his first advent. But we have not so learned Christ. The first sentence of hope was a promised execution of evil. "He shall bruise thy head." Yet the apostle says in Rom. xvi. 20, that the God of peace will bruise Satan under the feet of his people. Now, it is very easy to make harmony with all such Scriptures if we rightly interpret. God, the Father, is the supervisor of the whole plan; yet Jesus is to this world, in its reconstruction, what God the Father is to the universe. All power is given to Christ to do this work. True, we read in Psalms cx. 1, "Sit thou at my right hand until I make thine enemies thy footstool." But this cannot refer to a local sitting in the heavens, nor can it mean that God employs others to execute besides Christ. The right hand must, we think, refer to the fellowship of power, as in Matt. xxvi. 64. He is to be seen coming in the clouds, on the right hand of power; and as his coming is in his kingdom or reign, called also the kingdom of God, we can see what is meant, as in Psalms ii., it is called "the hill Zion," and God declares that his King shall rule and dash in pieces the heathen.

We will give some quotations proving Christ as the executive; and let it be remembered that the office of Christ gives him the names of God, as Lord Almighty, Jehovah, etc., as in Isaiah, which we have quoted. Also chap. xli., the righteous Man executes by the word of his mouth, where his feet do not go. He is called, like the Father, "the first and the last," as in Rev. xxii., where he says, "I, Jesus, am the first and the last." Again, chap. xi., the "Branch will judge and reprove, and with the breath of his lips will he slay the wicked." But some will say, "This is a conditional prophecy." Yes, it is, if God's promises fail these will. Do you believe? Read Rev. xix., at the fall of mystic Babylon. The warrior is symbolically set forth; then the kingdom, the white horse, the kingdom of God, Christ in the executive, till, in chap. xx. we see the last dynasty of earth, gory death, pass under the symbolic penalty of eternal destruction. Then, in chap. xxi. the reconstruction of earth. That same voice that calmed Gennesareth speaks; old earth recovers its garments, new harmony is now complete; God dwells with man, Jerusalem the throne, all are there; the associated reign established; eternal the power, delivered with the realm of earth to the Father, never again to fail in its fruit of righteousness. The Lamb and God, his people, the temple with all its polished stones erected in the peaceful reign. We often find the terms Zion and Jerusalem; sometimes with mountain attached, as in Isaiah xxiv., Heb. xii.; and these names have, we think, a great significance in our interpretation of truth.

Zion, with Jerusalem, began with David's reign to be the seat of empire. Jehovah ruling through his king, the typical executive. Zion is, when interpreted, a monument; and we read in Psa. cxxv., that mount Zion cannot be removed, but abideth forever. We conceive that this cannot refer to the literal mount Zion, for this establishment has been removed. What then? The precious rulers of Israel had failed to execute, according to the will of the Lord, the nations of the Jebusite and Philistine; and others should have been subdued under Israel, to have a full typical fulfilment of the subduing of the kingdoms of this world.

David established, at Zion, a government in which the power of God was associated, and the nations were subdued under him. David conquered a peace for Israel, as Jesus will in the future. David's Zion is, then, the throne of the Lord in his hand to order. Thus when we read in Psa. ii. that when the heathen raged God says, "Yet have I set my king upon my holy hill of Zion," we understand that God exalts his Son to the associated kingdom. The Son is to execute and subdue, as we read in verse 9, "Thou shalt dash them in pieces." There were those that David reigned over that he could not give the emolument of a throne; but they believed in the success of his anointing, and suffer.d with him until the removal of Saul. Then all Israel was gathered to him; and they that suffered with him reigned with him. So with Christ; he is a suffering King until the reign of the Gentiles ceases. If he reigns in our hearts, and we bear patiently the persecution and humility of his anointing, we shall reign with him. Our King suffers in the body of his church. Earth, the inheritance of both, is not yet given. The time of possession is near; then Zion will be established; redeemed with righteousness it abideth forever. To it we shall return and come. Isa. xxxv. 10. The first dominion lost, and we driven out, restored. The kingdom prepared from the foundation of the world; the garden extended under our "God, who will come with vengeance," executing evil; yea, a recompense to save. Sorrow and sighing shall flee away. The desert then shall bloom, and earth recover entire from the effects of the curse. And when Zion shall cease to excute she shall become a quiet habitation, and the prey of the great spoil He will divide with his saints. Isa. xxxi.

I have asked, Why did not the Lord let David build the temple? Was he not as capable as Solomon? But a type is reserved; the mighty God is to execute, as typified by David. And the Prince of Peace is to reign, as Solomon, after the subduing; amid the shouts of all God's ransomed creation, the cap-stone shall be placed on the tabernacle that shall never be taken down; not one of the stakes thereof shall ever be removed; neither shall any of the cords be broken. Isa. xxx. This picture of salvation is illustrated most beautifully in Rev. xxi., a symbolic, fortified city. Amid the desolations of war a walled city is considered a safe place, if impregnable, and such is Jerusalem. What a symbol of defence. Such is salvation's plan, when complete. Read Isaiah, commencing with the 23d verse of the xxivth chapter. When the reign of mount Zion is established, he declares the terrible ones shall be brought low, the covering over the nations be destroyed; death, the besieger, overthrown. Salvation appointed as the wall of the city, and the gates open to the righteous. Again, the besieged may suffer from famine or want of water. But the symbol is complete; the throne of Jehovah and his Son. Life eternal. As the river of water gushes up in the city, a never-failing fountain. As the Father hath life in himself, so the Son hath life in himself, and he giveth it to as many as he will. From the association in this kingdom we receive the stream, the spirit of life.

One more symbol: the Tree of Life and all is complete. Jesus said, I am the life, the bread. To live by him will be to live by the tree of life. The leaves heal the nations. As sinners we could not partake of the original, lest as sinners we continue. But redeemed from sin, by the application of his righteousness, we partake of his life. Such the symbols appear to me; the leaves of a tree are necessary to the development of fruit; so is righteousness to a development of everlasting life. But I am diverging. Jer. xxiii. The executive, the Branch shall execute judgment and justice on the earth. His name Jehovah. The Lord our righteousness. In the days of the ten kings, the God of heaven sets up the kingdom that shall consume all others. Where will he set it up? On the earth, of course.

GODLINESS.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts (higher) than your thoughts."—Isa. lv. 8, 9.

There is too great a tendency among men to bring the thoughts and ways of God down to the level of the thoughts and ways of men. This is wrong, very wrong, as it is making God manlike instead of making man Godlike. And nowhere is this evil tendency more conspicuously seen than in the theory that sinners must suffer more or less, as they have sinned more or less. This is in perfect harmony with the grovelling thoughts and ways of men. But the thoughts and ways of God on this subject are as much higher than those of men as heaven is higher than the earth.

God made man to fill the human sphere, which sphere no other created being *could fill.* And, in order that he might be able to fill it, he was made liable to sin, that he might be subject to a HOPE. See Paul, Romans viii. 20. Had he been made too high and holy to have sinned, he would not have been man, but an angel. And had he been too low and ignorant to have sinned, he would not have been man, but a brute. And in either case, God, in surveying his ample creation would have exclaimed, "There is not a man to till the ground." Here was a vacant sphere, and it needed just such a being as man to fill it. And man is just such a being as he must have been to have been able to fill it, liable to sin that he might be subject to a hope of being exalted to an equality with angels, without rising up to crowd the angels from their sphere. But being necessarily liable to sin, he soon let sin into the world with all its woes. The consequence is that a vast, unfathomable ocean of wretchedness and misery rolls its murky waves over the earth to-day. But this tremendous flood of misery is not always to last. The time will come when it will be entirely swept from off the earth, and peace, joy and endless happiness will remain. But this cannot be done by the *first* man, of the earth earthy, for he brought the evil into the world: it must be done by the second man, the Lord from heaven; and how will he do it?

The Almighty has decreed that death is the penalty of sin. This penalty does not hold within itself any suffering at all of the sinner; it only demands his life; and has for its higher and all-important object the elimination of the evil effects of sin. Thus we see the thoughts and ways of God are as much higher than the thoughts and ways of men as heaven is higher than the earth. We hang a murderer to prevent his repeating his crime. But would it any the more prevent him by burning him over a slow fire, and then hang him? Certainly not. And would not any Governor or Potentate who should so execute the penalty, subject himself to the reproach and contempt of the public? Why then do we dare to impute that to God which we despise in men?

No amount of suffering which the sinner is able to endure, will in the least effect the great and high object aimed at in his death. Nor will two deaths effect the great object more than one; for one prevents him from being the cause of further evil as effectually as ten. All that divine justice aims at is the removal of the effects of sin. So when all sinners are destroyed, and they all will be, the end designed is accomplished.

Z. CAMPBELL.

AN IMPORTANT DISCOVERY.

A correspondent of the London *Athenæum*, writing from Naples, gives some interesting information respecting the means employed by Prof. Abbate of that city for preserving the human body. He says:

Some secret similar to Dr. Abbate's has existed for a long time, as travelers who have visited Florence probably well know. In the Cabinet of Physiological Anatomy in Santa Maria Novella, there are preparations of portions of the human body by Dr. Segato. The Grand Ducal government refused to purchase the secret, which died with the Segato. His preparations, I repeat, were only portions of the body, whereas that which is now being exhibited in Naples, in the ex-convent of Santa Maria della Nuova, is the entire body of a youth of seventeen years of age, who died of phthisis about the end of last January. For five months, therefore, it has resisted the action of a very variable atmosphere. The features, the integrity of the form, are perfectly preserved as they were at the moment of death. The nails have a roseate hue; there is no odor of any kind; and the flesh has the hardness almost of marble. To this let it be added, that the hair adheres so tenaciously to the head that it is impossible to remove it, of course without violence. The operation of embalming or petrifying is effected in a few hours, without the necessity of removing the dress; indeed, another body has been petrified according to the same system, without taking off the dress, and even preserving the gloves on. "We know," says a medical gentlemen, not an Italian, to whom I am indebted for these details, "that some gentlemen in Naples, after having proved what we have stated, have made an alteration in their wills, imposing it as an obligation on their heirs that they shall apply the system of Abbate to their bodies, in the event of their dying before the professor."

This discovery has, however, a more practical and more important phase—that is, in preserving meat fresh. There are difficulties in this special application of it which would not present themselves in the petrifaction of human bodies, such as the danger of introducing substances injurious to the health, or affecting the taste, the appearance, or the nutritive qualties of the meat. All these difficulties Abbate declares he has overcome; and it is a known fact that a first-rate house in Italy, whose commercial relations with the Americans are considerable, has already made offers to Abbate on the subject. Should it be proved by experience to be true that the wholesome food of man—which is now thrown away in vast districts as utterly unavailable, or is only melted down for the sake of the fat—can by simple and inexpensive means be exported to Europe fresh and good, an inestimable boon will have been conferred on humanity. This our professor asserts he can do; and as he already has done so much, surely his system deserves the attentive examination of scientific men. During his life Abbate has no intention of making known the secret of his discovery, but he is prepared to visit any part of the world which he may be requested to visit, and show the result of his invention.

THE QUAKER HOUSE.

A most remarkable case of providential preservation occurred at the siege of Copenhagen, under Lord Nelson. An officer in the fleet says:

I was particularly impressed with an object I saw three or four days after the terrific bombardment of that place. For several nights before the surrender the darkness was ushered in with the tremendous roar of guns and mortars, accompanied by the whizzing of those destructive and burning engines of warfare, Congreve's rockets.

The dreadful effect was soon visible in the brilliant lights through the city. The blazing houses of the rich and the burning cottages of the poor illuminated the heavens, and the widespreading flames, reflecting on the water, showed a forest of ships assembled round the city for its destruction.

This work of conflagration went on for several nights, and the Danes at length surrendered. On walking some days after among the ruins of the cottages of the poor, houses of the rich, manufactories, lofty steeples, and humble meeting-houses, I descried, amidst this barren field of desolation, a solitary house unharmed. All around it was a burnt mass, this alone untouched by the fire, a monument of mercy. "Whose house is that?" I asked. "That," said the interpreter, "belongs to a Quaker. He would neither fight nor leave his house, but remained in prayer with his family during the whole bombardment." Surely, thought I, it is well with the righteous. God has been a sheld to thee in battle, a wall of fire round about thee, a very present help in time of need.

A boy, having been praised for his quickness of reply, a gentleman observed,—"When children are so keen in their youth, they are generally stupid when they become advanced in years." "What a sensible boy you must have been, sir," replied the lad.

THERE is a difference between happiness and wisdom—he that thinks himself the happiest man, really is so; but he that thinks himself the wisest man is generally found to be the biggest fool.

CHILDREN'S DEPARTMENT.

HOW MANY WAYS TO BE USEFUL.

Do you think two little *boys*, eight and ten years of age, can be of any *use* at home? Perhaps Mike and Jimmy would tell you; but I will tell you what I know about them, and then you can judge for yourself. Jimmy was the eldest of five little children; his mother had been sick and lame for a long time, and his mother had often and often shielded him from the unkind blows of an intemperate father. The child was now comparatively well, but his was a sad heart one day; for his kind mother had been very ill, and that morning, before she died, had told Jimmy and Mike to take good care of their little sister.

The mother—now no longer able to speak to the children—lay dead on the bed in the room; some artificial flowers covered her breast, but nothing of gloom was associated with her, no sheet even thrown over her face. Jimmy had kindled a fire in the stove, and was trying to warm little Kate's cold hands, while the child sat in his lap. Mike and the other little girls were standing by. "Who dresses the little children, now that mother is gone?" Mary Ann looked up smiling. "Why, Jim and Mike." "But who gets the dinner ready before father comes home from work?" Again the little voice answered, "Jim and Mike." "Yes," said Jim, "and we read some every day, and try to teach Mary Ann."

This was not the work of one day merely, but the children continued to do thus for each other for more than a year, though Mike attended school again. Even little Mary learned her letters, and proud enough was Jimmy when she could point them out.

Were these boys of any use?—*S. S. Gazette.*

HAPPY AMY.

"WELL, I do not see how she can be happy, living in such a poor little house, and wearing such patched clothes. I am sure I could not;" and Kate Rice looked on her own beautiful dress, and thought herself much better than some she knew. But could she have looked into the little home, and seen the sweet smile of love on Amy Lee's face, and heard the gentle tones of her voice, I certainly think she would have changed her mind.

"But," you ask, "how can that be, when Kate has all the comforts that wealth can buy, and Amy is fatherless and poor?"

O dear children! it is not the riches of this world that can make us happy. If we have not the peace of God, we are poor, miserable creatures. It is only the love of Jesus that can truly fill our hearts with joy and peace.

Pray earnestly, dear children, that God will give you a new heart. Then, whether you have poverty or riches in this world, you will have a happy heart, and the promise of "that inheritance which fadeth not away."—*Selected.*

A HOME THRUST.

"MOTHER," asked Willie, "what does it mean to 'Seek first the kingdom of God?'"

"Why do you ask, child?"

"Because my Sunday School teacher gave that verse to the class, and wanted us to find out the meaning, and try and do as it said."

"I suppose, my son, the passage means that we should make religion the first thing in life."

"And is that what our teacher wished us to do, mother?"

"Certainly."

"But why don't you and father do so? You belong to the church, and go to the communion."

"Hush, hush, child," returned the mother, testily; "you are too young to understand these things!"

A CHILD'S FAITH.

A little boy some four years old, whom we will call Charley, while playing one day near an open hatchway, accidently fell in, and but for a basket of shavings which fortunately stood beneath, would probably have been killed. The family were quite impressed by his providential escape, and frequent allusions were made to it during the day. At night, after Charley had been put to bed and left by himself, his little voice was heard in prayer. In tones full of faith and love, the little fellow poured out his heartfelt petition—"O, God, please keep that cellar door shut, but if you can't do that, won't you always keep a basket of shavings there?"

"I FORGOT."

SALLY'S great fault is, "I forgot." "Sally, did you do this, or do that? or get this or put away that?" "O, I forgot." George thought we had better change her name, and call her "Little Forgot." That made Sally cry. She thought it was cruel in George to say so. O, how many times she was trudged back on forgotten errands, until her poor little feet were tired enough, I am sure.

On Sally's eighth birthday her grandma gave her a gold ring; and on it, outside, was a word, one word—not grandma, nor yet Sally, or love; it was "REMEMBER."—*Selected.*

WHEN the good and the lovely die, the memory of their good deeds, like the moonbeams on the stormy sea, lightc our darkened hearts and lends to the surrounding gloom a beauty so sad, so sweet, that we would not, if we could, dispel the darkness that environs it.

REFORMING the world is like patching an old coat, which still will soon need another patch; but if it were not for reformers the world always would be out at the elbows.

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Herald of Life

AND OF THE COMING KINGDOM

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor. | NEW YORK, WEDNESDAY, NOVEMBER 10, 1869. | VOLUME VII.—NUMBER 6. WHOLE NUMBER 292.

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ELD. HIMES AND THE ADVENT HERALD.

WE copy the following article from the "Advent-Christian Times," of a recent date. It is an extract from his "Journal;" the date shows when. Eld. Himes is frank to confess that he was "once strongly opposed to what is called *materialism*, or the idea that man is absolutely mortal." Yes, and we remember well the time, in 1843, when he most severely addressed us on the subject for some remark we made in relation to Josiah Litch's attempt to refute our position on the subject; and his face has been turned from us from that day to this, though he has advanced to the position we then occupied, while we have made a further move to a higher ground, to which he is as "strongly opposed" *as* he "*once was*" to our early position, to which he climbed after nearly twenty years opposition. Twenty years more are not likely to be added to his life; but if they should be, he would be seen on the platform we now occupy of "No future life out of Christ." Such a result is inevitable to him and all others in his present position, if they "follow on to know the Lord" and His boundless love.

Here follows his recent article. It is worth a careful reading:

TUESDAY, Oct. 12. I have visited a number of families who wait and watch for the Coming One, to whom I spoke words of cheer. As I sat resting this evening, Eld. Fassett came in with his mail, and among his papers was the "Advent Herald," a paper I originated and published for many years in Boston, Mass. I transferred it to an Association some years ago, the leading members of which are strongly opposed, as I once was, to what is called materialism, or the idea that man is absolutely mortal.

I have had so much to do in the great field to which Providence has called me since that time, that I have had no time to give much attention to the course which my old friends are pursuing. It was a good thing for me and the Advent cause, that Providence separated us, and put me, even at my advanced age, into another and wider field.

This branch of the Advent family some years ago, and before I left them, added the word Evangelical to their name. This was to show two things: First, that they were orthodox on the state of the dead; and, second, to separate themselves from the great Advent family who generally hold to the doctrine of the sleep of the dead, and the destruction of the wicked. The leaders of this party repudiate what they call materialism, or annihilationism, and are quite as severe upon us as any of the older and more orthodox sects. But they are still more or less affected with materialism in their own ranks. But we understand they are weeding out the tares, or changing them to wheat, as fast as they can with prudence.

In the attempts of this party to defend their position on the state of the dead, the conscious intermediate state of the soul, and the final punishment of the wicked with eternal torment, Eld. J. Litch takes the lead. But the other and lesser lights have tried their hand at the business. But I have seen nothing new, and nothing I can now call true from them on the subject of man in death, or the doom of the wicked. We have a rehash occasionally of the doctrines of Plato, and the Pharisees, who, with some modifications, adopted the heathen notions of *hades* and paradise.

They ought to know that the heathen notion of *hades under the earth*, with its two departments of Elysium and Tartarus is a myth. The heathen themselves did not believe them real. Josephus and the Pharisees and Christian Fathers, so-called, may have believed these fables, but it is not creditable for men of intelligence in the nineteenth century to make of these fables articles of Christian faith, and then condemn as heretics those who reject them.

They make nothing by quoting the parable of Dives and Lazarus, for this is a parable, founded on the fictions of the heathen mythology, and designed to represent the fall of the Jews and their wretchedness, and the reception of the gospel by the Gentiles and their blessedness under the new covenant. This in the estimation of the soundest divines is the meaning of the parable.

The under-world, or *hades*, is the grave. and nothing else. There is not, and never was, a cavern under ground in which the dead are kept alive! The parable of *hades* in Is. xiv., relating to the fall of the king of Babylon, and the kings of the earth rising up to meet him, is truthfully explained by one of the ablest writers of the age. He says:

"*Hades*, the world of the dead, is not capable of acts and conditions that correspond in any manner to those which are here affirmed of it. It is addressed as though it were an intelligent agent, and the keeper of the dead; and it is in that character that they are ascribed to it.

"The figure is thus one of the most lofty and beautiful that the fancy employs, and invests the events it is used to exemplify and adorn with extraordinary dignity and splendor. To exhibit them, as of such significance that the great objects of the material world should be roused to consciousness at their presence, and touched with joy or sorrow, and burst into songs or lamentations at their occurrence, is to exalt and aggrandize them in the highest degree of which the imagination is capable."—*D. N. Lord.*

My attention was called to the report of two sermons in the "Herald." The one from Heb. xii. 17. "We watch for souls, as those that must give an account." It was on the occasion of an ordination, and the preacher made it a doctrinal discourse. He said, among other things, "But do they watch for the body? It is not known that the same particles shall constitute the resurrection body that we have *now*, though it will be a material body, capable of being recognized." Again, he says: "The conscious *identity* of the soul cannot be destroyed."

But the Saviour says (Luke ix. 25), that "whosoever shall save his life shall lose it, but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged if he gain the whole world and LOSE HIMSELF, or be a castaway." The Son of God makes no such distinction between the soul, spirit, and body as some of his followers have done. Who then is right? Jesus says a man may lose his *life*, yea, more, lest we should not understand him fully, he repeats, *lose himself*, or be a *castawdy*. What is there of a man after this? James says "the body without the spirit [margin, *breath*] is dead, being alone." But do they watch for the breath? This is *all* that leaves the man when he dies. And he sleeps till the resurrection. 1 Thess. iv. 14–16.

The idea that the pastor is to watch for some mysterious spiritual entity called the soul, in distinction from the body, has no foundation in the word of God. The soul means the *person*, the man. It is *the man* that is lost, and it is *the man* that the apostle sought to save. The whole man: as the Saviour calls him, "*himself*." There is no life without organization. There can be none. When the man is organized in life, with soul, body, and spirit, he is a "living soul" or person—a living man. And while he continues in a state of perfect organization, he will have *life* and intelligence. But when the man dies, his breath goes forth, and he returns to the dust. There is no one attribute of man, or any part of man, that can live separate from the other. The only hope of the future life is founded on his re-organization in the resurrection.

In the other sermon, which Eld. Fassett read in my hearing, the speaker evidently supposed his gun loaded to the muzzle with a charge that would demolish "materialism." He meant to hit hard, and evidently supposed he did. But, among other things, he says:

"Human sympathy, when the saint is immortalized, becomes separated. *Here* our sympathies influence our faith oftentimes. And sometimes sympathy leads men into materialism."

Then, in the immortal state, the saints are to have one part of their nature annihilated. The quality of human sympathy is to be separated from the immortal saints. Why is this? Oh! it leads to "materialism" *here*. Well, pray tell us how and for what reason? Why, when men with sympathy consider the dreadful dogma of the *eternal torment* of the greater portion of the human race for endless ages, it leads them to doubt whether God has taught such a doctrine, and to consider whether he will not, as he has said, destroy both soul and body in *gehenna*. Matt. x. 28.

But what of the next world? Oh! *there* the immortal saints are "separated from *human sympathy!*" They can now behold the untold myriads of human beings in the lake of fire seething, burning, scorching, weeping, wailing, and gnashing of teeth forever and ever, without one particle of sympathy! They have no sympathy, at least *no human* sympathy.

But are they to be without *any* sympathy in the immortal state? If so, how can they *love* God, or the angels, or each other? It may be replied, they will have sympathy for the good and the divine. What then hinders them from having sympathy with the *suffering?* Have they become like the Priest and the Levite, and pass by on the other side? Have they become so depraved, and devil-like, that, in the language of Edwards, they gloat over the misery of the damned, and have their joys heightened by the terrible and endless wails of the lost? As Edwards says:

"The woes of sinners in hell will not be a cause of grief to the saints in heaven—but of rejoicing. This rejoicing will be the fruit of an amiable disposition, and a perfect holiness, and conformity to Christ. At the judgment you may be ready to fly to some godly friend, but you will see them unconcerned for you, with joy ascending to meet the Lord, and not less joyful for the horror in which they see you. When *they hear* you *groan* and *sigh* and *gnash your teeth*, these things will not *move* them at all to pity you. After your godly parents shall have seen you lie in hell millions of years, or ages, in torment day and night, they shall not begin to pity you then. They will praise God that his justice appears in the eternity of your misery."

Now, if human sympathy, with good sense and reason, leads me to reject such God-dishonoring doctrines as these, and to embrace *materialism*, then materialism it is. I stand just there. And more, I reject the dogmas of the immaterialism and the spirit of modern theology as myths. We are not frightened at the word *materialism*.

THE PREDICTED RESTITUTION.

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts iii. 21.

THESE words carry us forward to a blessed period of the world's destiny which, amid the strife and turmoil of its present condition, it is most refreshing to contemplate. They tell us of a time when the last echoes of the Lord's judgments shall have died away, when the whirlwind of his wrath, and the earthquake, and the fiery desolation with which this dispensation is to terminate, will be over and gone; and there shall succeed the peaceful calm, and a smiling and renovated earth, clothed once more with all the beauty of the paradise of God, and fit for the dwelling place of the redeemed. There is something most tranquilizing to our very spirits in looking forward to scenes of blessedness like these, for we have no such repose in our present condition. The world, as it now is, presents a sad picture to the Christian's view. We look around us, and within us, and we see sin prevailing, and dark clouds gathering on every side. There are "fears within, and fightings without." The overflowing of ungodliness makes us afraid; the earth is defiled under the inhabitants thereof; the professing church is vexed with strife, and the whole creation groans under the curse; so that, if we look only upon things which are seen, we should be "of all men the most miserable." But "we walk by faith, not by sight." This is our privilege, and while it is our privilege, it is also our comfort and our refreshment, in this tempestuous state of human things, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." *Faith* is the substance of things hoped for, and the evidence of things not seen; and when we look forward by faith, there floods before our contemplation the prospect of our inheritance, in all its loveliness, and in all reality. Nor is it a vain and delusive vision of the coming future that we gaze upon; for it is the word of the true and living God that sets before us the glorious scene, and that maps out for us the pleasant land. The world, indeed, has its day dreams, and its visions of imagination, which will end in disappointment. There are men who ignore the Bible, and disown Christianity altogether, who will tell you of a grander and a better day which is in store for our species, and whether it is to be brought about by the progress of science or the spread of education, or by measures of secular improvement, they anticipate it without any reference to the Scripture, and they expect the regeneration of the world without a Saviour, without God.

But that which these *uninspired* prophets doat upon, the prophets of the Bible do most certainly hold out to the faithful. "We have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." And while the visions of infidel philosophy, being based upon falsehood, will issue in "shame and everlasting contempt," the bright and heavenly visions which are unfolded in Scripture are full of reality and truth, and will never fall short of the most sanguine expectations. The believer has every possible warrant for his faith and hope. For him, indeed, there is a golden age; attested by prophets, apostles, and evangelists; and it is God himself who throws open to him in his word an exquisite vista, terminating in a day of blessedness which shall fill the whole world with his glory.

This is the glorious day referred to in the text. It is the day of God, when "he shall send Jesus Christ, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

1. Consider, first, "*What are the times which are here spoken of?*" The apostle Peter is speaking to the Jewish people, and exhorting them to repent and be converted, that they might be prepared for the second coming of Christ: "Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the lord, and *he shall send Jesus Christ*, whom the heavens must receive *until* the times of restitution of all things." Observe, therefore, that the times here spoken of are the times when God shall send Jesus Christ. This can relate to no spiritual coming, but to a personal coming. For there is not a single passage of Scripture in which God the Father is said to *send* Jesus Christ, except with reference to his *First* or *Second* coming into the world in his own person. But when the apostle spoke, the first coming was past. Christ had come in the flesh, and died upon the cross, and risen again from the dead, and ascended up into heaven; and, therefore, the sending of Jesus Christ, spoken of in the context, can only be understood of his Second Personal Advent; and it is here stated that *then* shall be "the times of the restitution of all things."

2. Now, what does *restitution* mean? It means the *re*-placing of anything into its original state; the restoration of anything that has been injured, or fallen into decay, and the reconstruction of it according to its former plan; as, for instance, the reparation of a ruined temple. Now, it will be just so at "the restitution of all things." The world which is now in ruins, so to speak, shall then be restored to its former magnificence and perfection. It is beautiful even now, in its fallen state; and we can discover, in its degenerated ruins, something of the grandeur of the original building. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." Everywhere we may trace the beauty of the divine workmanship, though it has been defaced and marred. When it came fresh from the hands of its Creator, there was no imperfection. On the evening of the sixth day, "God saw *everything* that he had made, and behold, it was very good." To that state it will be restored at the time of "the restitution of all things;" for then the curse which sin has brought upon it shall be removed; the world will be constructed, according to the original design of its divine Artificer, and Satan shall not have the boast of having so marred the work of the Almighty, as to lead him to blot it out of existence. No; "we, according to this promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter iii. 13.

There are some, indeed, who will tell us that it is in "heaven" that this restitution takes place. But how can this be? We can understand how restitution can apply to a ruined world, and to the restitution of its lost purity and happiness. We can understand how it can relate to the rebuilding of the tabernacle of God on earth, which has been thrown down, to the replacing of the world's sceptre into holy hands: and the bringing back of all things into subjection, "to the second Adam, the Lord from heaven." We can understand how it can relate to the re-establishment of righteous government, when Christ shall come to "put down all rule, and authority, and power," which is not holy and righteous power: when he shall "restore the kingdom unto Israel," and build again the tabernacle of David, which is fallen down, and build again the ruins thereof. But how can restitution refer to heaven, where there is nothing that needs reparation or renewal?

Surely, the restitution must be *in the very scene* which has been deteriorated by sin. "Heaven," says the Duke of Manchester, in his *Finished Mystery*, "has nothing to be restored; and *hell* will perform the office for which it was prepared; but as the *earth* has been *deteriorated*, so the earth shall be severed."

2dly. But we shall gain further insight into the nature of "the restitution of all things," if we refer to another word which is used in the New Testament to express it: that word is, *Regeneration*. "Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28.

This word regeneration only occurs twice in the New Testament: once in this passage, where it relates to the renovation of the earth in the times of restitution; and once in St. Paul's epistle to Titus, where it relates to the regeneration of the heart by the Holy Ghost. "We are thus reminded," as it has been well remarked, "how close is the connection between the present renewal of the Christian and the future regeneration of the world. The same word is set apart by the Holy Spirit to describe both these events. The true church are the first fruits of God's creatures, and the first fruits are a sure pledge of the harvest that will follow. The grace of God in the regenerate soul, is an effectual earnest of that future glory. The inward renewal of the heart in this life can alone secure us a place in the regeneration to come. Rev. xxi. The one is the seed, the other is the blossom (unfolded). The one is the spring and fountain of life in the soul of the believer; the other is that ocean of joy and blessedness into which it must eternally flow."

Now, with regard to this regeneration, clearly it is connected with the kingdom of Christ which he will receive as the "*Son of man*," and in which he will reign over the earth, together with his saints. It is the regeneration when the Son of Man shall sit on the throne of his glory; and *when* shall this be? If we look to Matt. xxv. 31, we shall find the answer, "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory;" that is, when he comes again, he will sit upon *his own* throne, as contradistinguished from *his Father's* throne, where he now sits. . . . (It is important to notice the distinction between the throne of God, which the Son of man shares with the Father, and the throne of Christ which, at his second coming, he will share with the saints.) This distinction is strongly marked in Rev. iii. 21: "To him that overcometh will I grant to sit *with me* in *my throne*, even as I also overcame, and am set down with my Father in *his throne*." For to this end was he born, not only that he might "give his life a ransom for many;" not only that he might fulfil the prophetic and the priestly office; but that *he might be a king*, according as it is written of him, and as God spake to the virgin Mary, by the mouth of his holy angel, "Thou shalt bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i. 31–32.

Now, in point of fact, has the latter part of this ever been fulfilled? Christ, in his human nature, has not yet reigned over the house of Jacob. "King of the Jews" was his title at his death, but he has never yet occupied the throne of his father David; and he has never yet been acknowledged by his own nation as their King and their Messiah. This he will be when they shall see him in the clouds of heaven, and shall say, "Blessed is he that cometh in the name of the Lord;" and *then* shall be the *Regeneration*, when he shall sit on "the throne of his glory; "then, not only as king of Israel, but as King of all the earth, he shall wield his sceptre over a righteous and a renovated world. And the saints shall reign *with* them, and they shall be "kings and priests unto God and the Father." Christ has appointed unto them *a kingdom*, and when he comes in his glory, they shall be associated with him in that glory, and shall have part with him in the government of the earth. Thus we find that the apostle Paul refers to this as an acknowledged and recognized truth in the early church. "Do ye not know," he says to the Corinthians, "that the saints shall judge the world?" 1 Cor. vi. 2. And just so it is that our Lord and Saviour himself speaks, "To him that overcometh will I give to sit with me in my throne: even as I also overcame, and am set down with my Father in his throne." Rev. iii. 21. And again, "He that overcometh and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken in shivers: even as I received of my Father." Rev. ii. 26, and Rev. xix. 15. How striking also is that passage in the hundred and forty-ninth Psalm. It relates to the same subject, and it will have its fulfilment when the saints of the Most High shall take the kingdom, and shall judge the world. "For the Lord taketh pleasure in his people. He will beautify the meek with salvation. Let the saints be joyful in glory. Let them sing aloud upon their beds;" that is the place where they rest from their labors—let them sing in anticipation of the coming triumph. "Let the high praises of God be in their mouth, and a two-edged sword in their hand: to execute vengeance upon the heathen, and punishments upon the people: to bind their kings with chains, and their nobles with links of iron; and execute upon them the judgment written; this honor have all his saints."

[*To be concluded next week.*]

THE JEWS.—Everywhere, the spirit of inquiry is manifesting itself among the Jews. Many are opening their eyes to the fact that Jesus Christ is the promised Messiah, and are embracing Him as their only Saviour. In Poland, the work of God is progressing among them gloriously. In Warsaw, some recently converted are among the most influential citizens. Five thousand copies of the gospels, and the Epistles to the Hebrews in Hebrew, have been put in circulation in Poland. The salvation of the Jews draweth nigh.—*Zion's Herald.*

COVETOUSNESS.

WE take the following from the "Christian Advocate," of this city. It is an extract from an article by "Rev. Cyrus D. Foss."—ED.

The direct and literal rendering of Paul's famous proverb about money is, "The root of all evil is love of silver," that is, covetousness. The thing it speaks of is a passion of the soul, and not a possession in the hands. It belongs to the pauper as well as to the millionaire. Covetousness may burn as fiercely in the breast of a man without a cent in his pocket as of one whose check is good for millons. If a man will, he can drown himself in a shallow brook as effectually as in the ocean. It is a disposition, and not the success or failure attending its exercise which is anathematized.

The sweeping statement concerning this passion is, that it is "the root of all evil;" not, of course, of each particular sin ever committed, but of all sorts of evil. There is no kind of bitter fruit which does not in innumerable instances grow from this prolific root.

The love of money causes the violation of every command in the decalogue. It puts "Mammon" above God. It "is idolatry." It moves men to take God's name in vain, to violate the Sabbath, to dishon parents, to kill, to commit adultery, to steal, to bear false witness, and it is the specific violation of the tenth. One might say of it as Robert Hall said of war: "It is a virtual appeal of the ten commandments."

Why do we bolt our doors? Why does the belated traveler shun dark alleys at midnight? Why are safes manufactured, and prisons built, and brothels kept, and liquor saloons opened at every corner, and perjury made common, and juries packed, and judges bribed, and legislation bought? Because men love money. I arraign covetousness as the grand destroyer of the peace and virtue of the world, and the murderer of innumerable souls. It develops the adroitness of the pick-pocket, and the guilty skill of the burglar. It nerves the arm of the assassin. It perverts the brain of the merchant, and corrupts the conscience of the statesman. It sometimes padlocks the lips of the embassador of Christ, and falsifies the interpretation of God's saving word. It strikes at the foundation of all duty, in that it silences the two synoptic commandments. God says, "Thou shalt love the Lord with all thy heart, and thy neighbor as thyself." Covetousness says, "Thou shalt love money with all thy heart, and thyself above all other beings." It flies into the face of every obligation to God and man. It parts choicests friends, and makes parents and children, brothers and sisters, bitter and life-long foes. Millions of children have learned from their catechisms this question and answer: "What is the chief end of man? To glorify God, and enjoy him forever." The covetous man's creed seems to be: "The chief end of man is to glorify gold and enjoy it forever; life is a time afforded to grow rich in; death, the winding up of all speculations; heaven, a mart with golden streets; hell, a place where shiftless men are punished with everlasting poverty."

ARROGANCY.

I NEVER yet found pride in a noble nature; nor humility in an unworthy mind. It may seem strange to an inconsiderate eye, that such a poor looking virtue as humility should ever dwell with honor; and that such an aspiring fume as pride should ever sojourn with a constant baseness. Yet so it is. It is certain, we seldom find pride but in such, as being conscious of their own deficiency, think there is no way to get honor, but by boldly assuming it.

It is he that has nothing else to commend him, which would invade men's good opinions by a misbecoming forwardness. If you search for high and strained behaviors, you shall, for the most part, meet with them in low men. Arrogance is a weed, that ever grows on a dunghill. It is from the rankness of that soil, that she hath her height and spreadings.

I observe, that of all trees, God hath chosen the Vine, a low plant, that creeps upon the helpful wall; of all beasts, the soft and patient Lamb; of all fowls, the mild and guileless Dove. As if he would by these elections, check the conceited arrogance of man.

HE that loves the world and the things that are in the world, has not the love of the Father abiding in him; and he who does not deny himself and take up his cross daily, cannot be Christ's disciple.

As a flame touches a flame, and combines into splendor and glory, so is the spirit of man united unto Christ by the Spirit of God.

The true Christian cheerfully resigns his will to the divine will of his Father who is in heaven; for he knows that all things come by his decree or wise permission. Job. i. 21.

From Lucretia B. Lamb.

A Greeting to Vol. vii. of the Herald of Life.

Welcome, thrice welcome messenger of truth: a leaf from the tree of Life which has twelve manner of fruits; and this yields its fruit every week to enlighten, comfort and cheer. What shall thy mission be? Surpassing thy predecessors, we trust, in wisdom, power and love. Their achievements surpassed the expectations of their friends. Who that witnessed the Herald's birth contemplated its present results? How many skeptics have been led by it into the light of truth, and have received the gospel of the kingdom? How many groping in darkness, by reason of early impressions and false theology, have seen a clear light emanating from Jesus? How many have been built up in faith and love, growing into a holy temple in the Lord, polished after the similitude of a palace?

Great as has been the progress of the past volumes, we expect to invoke for thee far greater. Truth must triumph. It takes much time to dig it out of the mine and separate the precious from the vile. When this is done, how quickly beholders see its lustre. The past has in some measure cleared the way; therefore the work before thee is not so much up-hill; thy friends now number thousands more than at the first; the God of truth will go with thee, which is a sure guarantee of success. We hail thee as a blessed light, betokening the age to come, when the light of the moon shall be as the light of the sun, and the light of the sun as the light of seven days.

We will follow thee in thy errand of mercy with our prayers and efforts, that the sword of truth, with two edges, may cut both ways, until the Dagon of error and superstition falls before the word of God's truth, to rise no more. Where, then, will be the philosophical speculations and writings of earth's great men, together with their authors? Gone out in endless night! But thy mission is to prepare the humble disciples to shine as stars (how long?) forever and ever.

May this volume increase the number of such, not by thousands only, but ten thousand times ten thousands. The human imagination staggers to make the mighty conception, the issues of which are connected as a net-work with the improvement of now, the present time. Do we not wish to "bear much fruit?" Jesus said, "Herein is my Father glorified."

May this year's mission of thine witness the glorious *Epiphany* of earth's King, when the chief captains and the mighty men will seek to hide themselves from the face of Him that sits upon the throne and from the wrath of the Lamb; while the glorified will rejoice because the marriage of the Lamb has come and His wife hath made herself ready. Amen.

P. S. I can hardly see to write at all: one eye has failed entirely, and the other is fast failing.

John v. 28, 29.

A. P. Moore, in the "Crisis" of Oct. 13, has an article to show "The word translated 'graves' in the text is *mneemion*, and is found forty-nine times in the Bible." And is translated "tomb" "grave," "sepulchre," in its singular and plural form. But in no place, that he has quoted, is it applied to the place where the wicked have been buried, except it be in the text, or where Christ said to the hypocrites they were as "graves which appear not." While we freely admit that "Christ is the great Teacher sent from God," we as freely admit that holy men of "old spake as they were moved by the Holy spirit." Also, that "there is nothing in all the rest of the Bible but what harmonizes with Jesus in John v. 28, 29, unless it be wrested from its legitimate meaning."

Did not the "great Teacher" say, John iii. 31, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life?" "But that means *eternal* life." Please tell where Jesus ever promised to give any other life. Again, did He not say, Luke xx. 35, 36, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . neither can they die any more?" Now, don't "wrest that from its legitimate meaning." Did not Paul say, 1 Cor. xv., "the dead are raised in incorruption"—in power—"a spiritual body?" These texts "need rather to be *believed* than to be interpreted, or figured away." Again we hear Him say, by the mouth of His prophet, Isa. xxvi. 14, "They are dead, they shall not live; they are deceased, they shall not rise." "John v. 28, 29, unless wrested from its legitimate meaning," perfectly "harmonizes" with all the above texts, and many others that might be quoted.

Were the Antediluvians and Sodomites judged and destroyed for their own sins. If so, does love, mercy, or justice demand that they shall be raised from the dead, judged and destroyed the second time? For one, I desire "the truth," however unpopular. I love life, and like Bunyan, I will run and cry, "*Life*, LIFE, *eternal* life." I love all of God's dear ones; I want to share their trials and afflictions *here*, and the glory that shall be revealed hereafter.

George U. Lewis.

Bethel, Vt., Oct. 20, 1869.

Mrs. R. Glass, Hinesbury, Vt., writes: I send $5 on my subscription. It affords me great pleasure to think the Herald is still sustained. I prize it more and more as it comes each succeeding week laden with the priceless truths of the gospel of the kingdom. May the richest of heaven's blessings rest upon you, and finally upon all those who love our Lord Jesus Christ, and strive to promote His cause.

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 10, 1869.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"The Kingdom of God."

See the remarks on this subject in another column, by Br. S. S. Call.

By a "Resolution" passed at the anniversary of the "Life and Advent Union," it is not allowable to reply the same week to any communication, unless the Editor deems it desirable by the writer. Though Br. Call does not explicitly ask a reply, yet he asks many questions which cannot be answered without a general reply; so we venture to construe the Resolution of the Union in favor of a reply this week.

The true questions at issue are, Is the kingdom of God set up on the earth? and, What is the method revealed by which that work should be accomplished?

That the kingdom of God, or of heaven, is not yet set up on the earth will appear from various considerations. In the first place, in the time of Jesus and his apostles the point in prophecy had not been reached when that event should take place. In Dan. ii. we have a prophetic history of this world, beginning with the kingdom of Babylon, running down through Medo-Persia into the "legs of iron," which Iron kingdom was to "be divided," and at length the "feet and toes" were to appear, which symbolized the various divisions of the Iron kingdom. It was not till "in the days of these kings," or separate monarchies, that "the God of heaven shall set up a kingdom." Our Saviour and his apostles lived several centuries before any division occurred in the Iron kingdom; and therefore the kingdom of God was not set up or established in their days.

If these things are so, then the conclusions at which our brother arrives in his article cannot be correct. Moreover, when the "stone" (the symbol of the kingdom of God) smote the symbolical Image of Nebuchadnezzar, Dan. ii., it "smote it upon the feet and toes," which could not have occurred in the days of Jesus and his apostles, because these divisions were not then in existence. And further, when the "God of heaven sets up" this "kingdom, it shall break in pieces and consume all these kingdoms."

It is a self-evident truth that none of these events have yet taken place; or at least did not take place before the Scripture texts were written on which our brother relies to prove the kingdom of God came in the days of Jesus and his disciples.

This prophecy of Dan. ii., is only a sample of a multitude of others, all going to show the kingdom of God, on the earth, is a future event. In Jer. xxiii. 5, we read, "Behold the days come saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." Can any one think Jesus is now thus reigning, or ever did thus reign in the earth? We need only to ask the question.

Again the word of inspiration saith, "He shall have dominion from sea to sea, and from the river to the ends of the earth;" and, "in His days shall the righteous flourish; and abundance of peace so long as the moon endureth." Psa. lxxii. 7, 8. Is not the entire history of the world for the last 1800 years proof, incontrovertible, that no such times have yet been witnessed?

The Scripture testimony is uniform on these points. "War is to cease to the ends of the earth," and men are to learn it "no more." Prior to that time, the earth is to be under the government of such rulers as are symbolized by "dreadful and terrible beasts," who neither rule in righteousness or execute justice and judgment, but are oppressors of the poor and needy. When the kingdom of God shall come, "He shall break in pieces the oppressors." Psa. lxxii. 4.

Our Saviour taught his disciples to pray, "Thy kingdom come," showing it was then future; and we have no evidence that at any period since then we are authorized to leave off thus praying. It is not until the "seventh angel sounded" that "there were great voices in heaven saying, "The kingdoms of this world are become the kingdom of our Lord and his Christ;" and then, "He shall reign forever and ever." Rev. xi. 15.

The apostle Paul tells us, "The Lord Jesus Christ shall judge the living and the dead at his appearing and his kingdom;" and that it is then himself and all those who love His appearing shall receive their crowns. 2 Tim. iv. 1–8. But we need not multiply testimony as to the fact that the kingdom of God on earth is a future event, and to be revealed only when the saints are made immortal, for "flesh and blood cannot inherit the kingdom of God." 1 Cor. xv.

As to the texts which our brother supposes teach that we are now in the kingdom, it appears to us they are not difficult of solution. If "God calleth things that be not as though they were," because of their certainty in the future (see Rom. iv. 17); and if His prophets spake of the sufferings of Christ as past, hundreds of years before they occurred (see Isa. liii. 5–9), shall we stumble on texts that speak of the kingdom as if present, because *faith* brings it nigh long before its actual development?

To "seek" a thing does not prove that it can be immediately possessed. We "seek for immortality, eternal life." Does that prove it a present possession, or attainable before our Lord's return from heaven? The Apostle saith, "Ye are risen with Christ." Would our brother conclude the resurrection is already past, although the "last trump" has not yet sounded? It is manifest all such expressions are the language of faith in the certain fulfilment of God's promises; they embrace these promises as if present, by faith; so that they "call things that be not" yet in actual possession "as though they were." That is the peculiar property and province of faith, a firm and undoubting confidence that what God God has promised He is able to and will perform.

Jesus said to his disciples, "Fear not little flock; it is your Father's good pleasure to give you the kingdom." They had it not then; but the promise made it sure; and hence they spoke of it as if in actual possession, like John on the Isle of Patmos. The kingdom of their faith was sure, and they spoke of it as theirs now. It is just such language that an unwavering faith employs. Abram's name was changed to Abraham, because God had made him (by promise) the father of many nations (when as yet he had no child); and "he believed God, and it (his faith) was counted to him for righteousness."

Suppose Abraham had talked of himself as the father of many nations, at that time; would our brother conclude that those nations were already born?

There is an embryotic state (so to speak) of the kingdom of God. The King was born 1869 years ago; associate rulers have been preparing from that day to this, and for centuries previous to the King's birth. These are all heirs of the kingdom, and may be said to be of the kingdom of God; but that no more proves the kingdom of God has come, than because a child is heir to his father's estate, therefore he is in the actual possession of it. He has to wait "till the time appointed of his father." So believers in Jesus are heirs of the kingdom of God; and as such may be called of the kingdom; but they are not yet in actual possession of it; and will not be till "mortality is swallowed up of life."

The kingdom of heaven is spoken of, in the New Testament, often, in reference to the state of preparing materials for it; hence is represented as a mustard seed, a net, and the like; all going to show that it does not now actually exist, but is only gathering materials which are to be examined carefully, when the kingdom is to be set up, and that which is unsuitable or unfit for it will be rejected. The kingdom was preached as "at hand," *i. e., coming*; but never as already come or developed, except in vision, as at the transfiguration.

To teach that the kingdom of God has actually come, is to teach that the "resurrection is past," thus "overthrowing the faith of some;" for the kingdom cannot come, or be established in the earth, till all the rulers are prepared and made immortal: the "heirs" must all be there, or the kingdom is imperfect. There is to be but *one coronation* day; but one day of placing *crowns* on the heads of those counted worthy so be "heirs" of the kingdom.

A kingdom is composed of its king, subordinate rulers, subjects, laws and territory. We do not design here to speak of all these. The territory of the kingdom proper may be only a small portion of the dominion over which these rulers exercise authority. Daniel saw in a vision, chap. vii., "Dominion, and glory, *and a kingdom*," etc. The whole earth is included in the dominion; but the territory of the kingdom proper is limited, for "they shall come from the east and the west, and from the north and from the south, and shall sit down in the kingdom of God." Luke xiii. 29. This shows the territory proper of the kingdom of God is a select portion of the earth, and not the whole globe. This select portion is emphatically the territorial kingdom; and from this territory everything that offends and them who do iniquity will be removed, or gathered out: the unclean and the unholy will be forever excluded.

As to Christ's return from heaven, He comes to deliver his people from death and mortality; and at the same time "He will be revealed in flaming fire, taking vengeance on them who know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction," etc. 2 Thess. i. 7–9.

We have not thought it necessary to go into a detailed notice of all the texts referred to by our brother, but to show by a general view of the subject that the idea of the actual kingdom of God on earth being now in existence is out of harmony with positive statements of the word of truth, and irreconcilable with the general tenor of the Bible. The apostles taught "that we must through much tribulation *enter* into the kingdom of God." Acts xiv. 22. They did not teach that we are *now in* that kingdom, but that it was a future inheritance; and Peter—who had the "keys" of which our brother speaks—exhorted his brethren to "give diligence to make their calling and election sure" . . . "for so an *entrance* shall be ministered unto you abundantly *into* the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i. 10, 11.

Let us not be impatient in waiting, and so take the "bond-woman" instead of the "free," which shall come in the time of God's good pleasure.

Hanging "Immortal Souls."

Don't laugh, reader, for the "N. Y. Tribune" of last Saturday, in an editorial, spoke as follows:

> Whether we shall do violence to our common nature by examples of public murder; whether we shall gibbet our own civilization; whether we shall take the brute method of dealing with immortal souls;—these are the obvious questions.

This was an outburst, editorial, against hanging men for murder. It is not our design to enter the discussion of that question; but we would like to know how "immortal souls" can be hanged, or in any other way experience a "public murder?" and especially by a "brute method?" If our learned and philanthropic brother editor can explain these matters, we will petition to have bestowed on him D. D., and have the honor increased by a LL. D.

Is there a new thing under the sun? Can an "Immortal soul" be choked (not to say killed) by a rope around the neck of the body? Is not this "*the* obvious question?" Or, perhaps we might state it thus, Can there be any such thing as a "brute method of dealing with immortal souls?" Has our learned cotemporary any other definition to give of an "immortal soul" than that which theologians generally give, viz., "Immaterial, uncompounded, indivisible, indestructible," etc? If he has not, how will he prove there can be any "brute method of dealing with" them? Hanging must be a great mercy to such souls, as it releases them from the animal nature, in which the murderous propensity seems to reside, and the "immortal soul" goes off free from its murderous companion; and hence will have no more partnership with the murderer. What a blessed deliverance!

The gallows, then, cannot have, and should not have any other effect on these "immortal souls" than a very pleasurable one, to rid them of an uncomfortable companion—the animal nature, or the body. This view of the subject would make a strong plea in favor of the gallows or some other equally effective method of freeing "immortal souls" from such hateful companions as mortal or animal bodies and their murderous propensities.

The idea of keeping these "immortal souls" confined with such murderous companions for an indefinite period ("for life") in a State's Prison, seems to be a mere "brute method of dealing with" them; far worse than to cause an entire separation between the two, dissolving the partnership, and setting free the "immortal" one, and letting the other go to the dust, as it deserves, for its murderous propensities.

Remember, brother editor, "immortal souls" can't die, nor suffer unless connected with materiality; and if that materiality will murder, why not let the soul have the benefit of a separation from it? The gallows may not be the best way to effect it. Let any easy method be employed that human skill can invent; but don't insist upon tormenting "immortal souls" by refusing to let them go free from such horrid companions as these animal bodies are.

Please don't say we have made a plea for they "death penalty;" for death is impossible to "immortal souls:" they live right on, if the exist at all; and no human legislation can harm them, unless it refuses them the privilege of a separation from the murderous animal body, when that body has become so base that the "immortal soul" cannot govern or control it; then, surely, pity would seem to say, Help it to get out of such a corrupt tenement. Would that not be mercy? Who that believes in the existence of "immortal souls" can say that it is not?

Christ's Future Advent.

Many admit the idea of Christ's second coming, but occupy a position, practically and theoretically, in direct antagonism to the Scriptures bearing on the subject; and thus we have in the world a great diversity of views regarding the *nature* of the event, as we might reasonably expect when pre-conceived opinions are put forth as truth to which all antagonistic Scriptures are made, by a cunning devised system of spiritual interpretation, to blend in perfect harmony. We cannot say that Christ comes spiritually in any religious belief or principle of faith, or that he makes his advent at the death of the Christian, without virtually casting aside the plain testimony of God's inspired word.

1, The Scriptures speak of but *two* advents of our Saviour: first, in humility, and second, in the glorious triumph of a king. He says, "Ye have heard how I said unto you, I go away, and come again unto you," John xiv. 28. Did he "go away" spiritually? Nay, verily! He showed himself to his disciples, after his resurrection, to be the same literal bodily Jesus that had been crucified; he exhibited the scars where the cruel nails had held him to the cross, and told doubting Thomas to thrust his hand into his side, where the Roman soldiers had pierced him, and be not faithless. And, finally, his disciples *beheld* him as "he went up," and they received the comforting message, direct from the Court of God, that "this same Jesus which is taken up from you into heaven shall so come again in like manner as ye have seen him go into heaven." Acts. i. 10 11.

2. The evangelists all utter one testimony in reference to the *certainty* and *manner* of His second coming, invariably locating it "at the *last* day," and associating with it the resurrection of the dead. 1 Cor. xv. 21–53; 1 Thess. iv. 15, 17.

3. He will come in the clouds of heaven, and in so startling and visible a manner that we cannot be deceived in regard to the event. "For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be." Matt xxiv. 27.

Therefore, with these facts before us, we may truly rest, with unshaken confidence, in blissful expectation of the speedy coming of Christ in the future, "whom the heavens must receive" until the "times of refreshing may come from the presence of the Lord." The long uttered prayer, "Thy kingdom come," will soon be answered; and the rightful heir to David's throne shall set up His kingdom which shall never be destroyed.

W. H. S.

The Rich Man and Lazarus.

That this recital occuring in Luke xvi. 19, is a parable and not a literal history, the following paragraphs may show.

1. While it is preceded by the words, "And he spake this parable unto them,"—yet many other parables that are universally admitted to be such, are not heralded by any sentence of the kind. The parable of the Two Debtors commences in this manner: "There was a certain creditor which had two debtors," Luke vii; that of the Good Samaritan, "A certain man went down from Jerusalem to Jericho," Luke x; "A certain man made a great supper, Luke xiv; "A certain man had two sons," Luke xv; also, that of the Unjust Steward, which occurs in the same chapter that contains the parable under consideration—"There was a certain rich man which had a steward." Finally, that of the Rich Man and Lazarus, which commences—"There was a certain rich man." The fact that this latter case is not preceded by the above named heralding, does not disprove that it is a parable, any more than that the circumstance does not disprove that the others named in this paragraph are parables. Finally, the fact that its introductory language is identical with that of many other parables, may be accepted as one proof that it is a parable.

2. There are many eminent scholars who believe it to be a parable.

3. Not a syllable is said about immortal souls or spirits in the entire account. It deals with men in bodily form. Lazarus, the beggar who was full of sores, and whose sores were licked by dogs, was the one who "died, and was carried by the angels into Abraham's bosom." Surely an immortal soul cannot be full of sores, and if such souls are "immortal," as we are gravely informed, the dogs must have been much bewildered by the appearance of a sore ghost! Again, the rich man who was clothed in purple and fine linen, and fared sumptuously every day, was the man who "died and was buried, and in hell . . . lifted up his eyes, being in torments." Nothing short of a bodily organism can be so clad and fare sumptuously. That was the man spoken of as "being in torments." Immaterial souls cannot so eat and be clad. Furthermore, the rich man had his EYES with him, for "he lifted up his eyes," etc. If he had not a bodily organism, he, according to popular theology and popular philosophy, did not need his eyes in hell. We are informed that the eyes are the windows of the body for the immortal soul to look out of. If that be true, and Dives' immortal soul, and not his body, was in hell, then surely he was out of his body or house, and had no further use for the windows. A man out of doors never thinks of such an absurdity as lifting up windows in order to look out and see what is going on out of doors.

4. The conversation that ensues between Abraham and the rich man proves a bodily presence. The rich man says, "Father Abraham, send Lazarus, that he may dip the tip of his finger in water, and cool my *tongue*, for I am tormented in this flame." It is evident that the rich man had a material tongue that of course could not have been connected with any other than a material organism: such a tongue can be affected by heat. He looked upon Lazarus and said, "Send Lazarus that he may dip the tip of his *finger* in *water*," etc. If Lazarus was not in sight as a bodily being. Dives would not ask that an immaterial being might dip the tip of his immaterial finger in water. Such a request would have been ridiculous in the extreme.

Abraham's reply proves a physical presence,—"Son, *remember* that thou in thy life time receivedest thy good things. (purple, fine linen, and sumptuous fare.) and likewise Lazarus evil things," (sores, poverty, and beggary.) This cannot be said of immaterial spirits.

5. If the account is a real history, then a constant miracle must be in operation in case of the rich man, in order to keep him from being utterly consumed by the flame. That which is immortal cannot suffer pain; for "pain is an interruption of the principle of life." Hence a mortal, bodily, and miraculous presence exists in the case of the rich man, provided it is real history.

6. The location of the parties. Whether it be the theological heaven and hell, or an intermediate state, it matters not. The parties are separated from each other by a "great gulf," yet they are near enough together to see, recognize, and converse with each other. (It would be rather hard to understand this of immaterial beings.) The idea that we can be near enough to fathers and mothers, brothers and sisters, children and relatives, friends and neighbors, provided that they die out of Christ, to hear their cries for mercy, and their description of the sufferings they are enduring, and their appeals to us for relief, while at the same time they witness our comfort and hear our songs of joy—also, that it is utterly out of our power to afford them relief, (while we recognize them and call them by name,) on account of the intervening gulf—the idea of such a scene, if the case in hand is not a parable, is horrible in the extreme. No wonder that Prof. Stuart, in his dilemma over this matter, said that perhaps "God would extinguish our social susceptibilities." This latter is a wretched refuge from an insurmountable difficulty. It can't be met.

7. The time of the occurrence. If the recital is not a parable, then we have the rich man suffering the torment of flame, and that too before he is judged. The Scriptures locate the judgment after the dead are given up by the sea, etc. If he went to his torment at the time of his death, and that torment is a part of the penalty for his transgression, then we get the crimnal under the penalty before the sentence of the law is given by the Judge. That would be as ridiculous a matter as the hanging of a man until he is half dead, and then cutting him down for the purpose of hearing sentence, and after that remanding him to the gallows again.

8. Theologians consider, generally, that *gehenna* is the place of punishment for the wicked. But the rich man was not in *gehenna*, but in *hades*. *Gehenna* is the place where "their worm dieth not," etc., and not *hades*. Those who hold that the narration is a reality give the Roman Catholics the entire argument in favor of Purgatory.

9. But *hades*, the *hades* of the Bible, is not a place of conscious existence. There are 75 passages where *hades* and the corresponding word *sheol* occur, and it is always represented as a place of darkness, silence and unconsciousness, for all the dead, both righteous and wicked. Must 74 of these passages, which teach thus, be thrown to the winds for the sake of trying to prove from *one* text that it is a place lighted up, as it must be, by fire, if the account is real, so that Abraham could *see* and recognize the rich man in it? a place of noise and knowledge? of consciousness and misery? John writes, "And the *sea* gave up the *dead* which were in it, and *death* and *hell* delivered up the *dead* which were in them." If these dead ones were alive in hell, then those dead ones in the sea must have been alive in the sea—if not; why not?

10. Those who hold that the account is literal history, generally inform us that the wages of sin is the "second death." From John we learn that no one of the inhabitants of earth is "cast into the lake of fire, which is the second death," until after the judgment, which does not take place until after the judgment is set and the books are are opened, when the sea, death and hell deliver up the dead which are in them. But as "Death and Hell" are to be "cast into the lake of fire," then the rich man is not in the lake of fire, hence he is not suffering the second death. If he is suffering in *hades*, how comes it that he is suffering there? for *hades* is not the second death. Why must he be tormented in *hades*?

11. Why should the rich man be alive in *hades*, while everyone else there is dead?

All the foregoing paragraphs are respectfully submitted to our friends who hold that

"The Rich Man and Lazarus" is history and not parable. The time may come when they may be able to discover that as Capernaum which was exalted to heaven could be brought down to *hades*, even so might Jerusalem and Judea. Yours, in Christ,

F. H. BURBANK.

PHILADELPHIA, Pa., Nov. 1869.

ON LOVING JESUS.

HIS love to the Lord Jesus is the mark of a Christian. He stands alone, distinguished from all other beings by this single, central peculiarity, that he is one with the Son of God in flesh. Lost till Jesus became his Head to share his death with him, he is lost still but that Jesus shares His own life with him. For closeness, for tenderness, for power, a Christian's love to Christ ought to be unrivalled in creation.

Being characteristic of the Christian, this love forms the most delicate test of each person's relation to Jesus. It is never wanting in any Christian. Born with the birth of the new creature, it is one of the earliest graces to come to strength. Just as in a little child, long before trust in its mother becomes intelligent, long before its will is disciplined into obedience, long before experience has taught it patience or self-control, long before it has regulated its zeal by prudence or widened its affections into brotherly kindness; in the very opening dawn of this little spirit, there rushes up the first-born virtue of infant hearts to overspread all the infant life, even love for her who bare and nurseth it: so, in very young Christians, we see the flush of first love kindle their early experience, we hear them speak of the person of Jesus sometimes with a rapture almost unknown to older saints, and find them lying contented in His new-found arms with tender, grateful, and broken spirits.

"Lovest thou Me?" No Christian soul but quivers at such a question. First to come, last to go; this natural and simple attachment of the new heart to the person of its Saviour tells most truly of the heart's relation to Him. Hence I find Paul girdling the Church of God with this girdle when he would speak a Catholic blessing: "Grace be with all them that love our Lord Jesus Christ in sincerity;" that shuts none out who should be in. Again, I find he fences off the Church with the same fence: "If any man love not the Lord Jesus Christ, let him be anathema;" that leaves none in who should be out.

"Lovest *thou* me?" For the answer to this question, we are sent, each of us, in upon himself. The Lord makes appeal directly to personal experience. Love to Him is simply a matter of which one may be conscious, like any other love. It is very true that, practically, this love works as the motive-power in Christian holiness; true, also, that this is to be the last test of the Judge, by which our love, like our faith, is to be tested after it has come to ripeness and wrought its perfect work. A man knows when he loves child or wife. Put a mother in a prison-house where she shall neither see her infant nor be able to do for it one office of motherly duty, where her love can neither caress, nor toil, nor serve, but must lie bound in chains, a very idle, fruitless love; will it be so hard for her to know she loves? Will not the power of her affection betray itself all the more in absence and constraint by yearnings to be with the child, and brooding over its image, and restless thoughts that will not cease day and night? Bring back her babe, and, after the first gush of endearment has spent itself, ask her as she looks down on its sleeping face in the first blessed calm of absolute content, ask her if she loves! Love is its own witness. Now, why should not a Christian man be as sure that he loves the Lord Jesus? Our feeling toward him is quite as personal as to any other friend. To be sure we never saw him, and shall not, perhaps, for a few years to come. But what of that? Some of our brothers have seen him, and their accounts set him before us in a lively way. We are perfectly convinced of His existence and well aware of his character. We know what he has been and has done for us. Besides, no Christian is without experience of him.—Though He and we never yet looked each other in the face, we have had dealings with each other: He has communicated with us through messengers and letters; we have spoken to him a thousand times, and He has answered us; we have asked for gifts and He has given them. Nay more, we have a spiritual medium of intercourse which no other friendship enjoys, and are thus brought into the nearest possible communion; for by his Spirit He dwells in us while his body is not here; and we by His Spirit live upon his resources though we see him not. He is a living Friend who in a most true sense is quite near at hand and very accessible indeed. In sober fact, there is no reason why any man should not be better acquainted with Jesus Christ than with any other friend he has. For, in his infinite condescension, the Lord Jesus permits us to begin at least on a very low and human level of affection. If, at first, with the rudeness of our natural hearts as yet unspiritualized, we give Him such love as we give our earthly brothers, such in kind, though stronger; if we transfer the passionate personal attachment which belongs to the flesh, from others to Himself, rejoicing chiefly in his human sympathy and the blessings He has won for us; I think He does not complain, though such love is unworthy of him, but graciously accepts it. Yet He will by degrees train us into a purer and diviner affection. When we fix our thoughts on this Beloved One, the heart should be moved as by another beloved. By the tenderness that hangs about His name, by the outreaching of desire after Him, by the lingering of the mind upon His image, reluctant to let it go, by the clustering of all hope and interest round His person, by the warmth which begins to melt the soul when His love is dwelt on; in brief, by all the indescribable emotion that stirs us in the presence or at the mention of a familiarly loved one, we ought to know our attachment to His gracious person, and to be able out of the depths of our heart to answer with the Apostle whom he questioned, "Yea, Lord! Thou knowest that I love Thee."

Ought one not to shrink from so bold a declaration? There are people, and these not the worst of people, who are far too conscious of the weakness of their love and the multitude of their falls to allow even within themselves that they love Christ at all. It seems to their self-jealousy that there is presumption in a profession like that from a man who has just been loathing himself for the uncleanness of his heart. And there is room for suspicion and careful testing of self after grievous sinning. The Lord himself insisted on putting the question thrice to the thrice-fallen. Still, it is not in the least impossible that there may be love, and much strong love too, even in the denier of his Lord. Suppose one finds it so; suppose the heart does echo to every repeated "Lovest thou Me?" a repeated "Yea, Lord;" suppose a man is conscious, to do himself justice, of still really loving Him, whom he grieves to have denied, and to whose blood he looks for pardon; is he not to say so? Must one stifle the heart's cry of affection, and do violence to one's own feelings, and deny with the lips what the soul affirms? Will the sacrifice of a burning heart to false modesty please the Heart-searcher? I take for granted that we are in His presence and can speak, not as Peter did once, out of presumptuous self-boasting, but, as Peter did at last, out of penitent self-distrust; then why not take up, if it be true, Peter's good confession, and say boldly, though humbly, to the dear Questioner, "Yea, Lord, Thou knowest all things; Thou knowest that I love Thee?" Before we can get the length of saying that truly, however, there is one thing to be observed. Repentance must have wrought its perfect work. Humiliation and bitterness of soul for sin must have been pretty complete, before love will flow out unhindered and pure. Peter wept bitterly on the night of the denial. He had a private interview for his humbling on the resurrection day. Once more, by the Sea of Tiberias, the Lord would not accept his professions of love till he had anew brought his triple sin to mind and grieved him at the third time.

The consciousness of loving Jesus never brims up in the heart so, nor runs over in such irrepressible tears and vows, as when a new act of contrition has been done and a new pardon got. Then is the poor soul glad to find its rest again, and see the cloud pass from the loved face, and lie low, yet near, in the recovered confidence of peace with God through our Lord Jesus Christ. Then, when it has washed its feet and is clean every whit, is it ready to sit down with Him, and forget toil and fight and danger of falling, forget the outside wintry world and snares laid in the dark, for the present joy of communion with Him whom it loves. I wish we cultivated this warm penitent love that rests in its own conscious assurance, and is pleased to lie still and say, "Yea, Lord, Thou knowest." Religion which stops at feeling love without doing anything is one-sided; but so is a religion which undervalues silent, meditative love for the sake of bustling or showy activity. We have here something to learn from those Christians, plentiful in other generations, who spent their days in ardent exercise of this grace, feeding the love-fire on their own hearts. To muse on Jesus till one's thoughts begin to burn within, and the fountains of the deep are stirred, and the soul overflows in lavishment of affection, thanks, and tenderness; to break thus the costliest perfume of one's heart on His feet who alone is worthy of it, is not very unlike that much-pardoned, much-loving woman in the gospel, nor very unfit for pardoned sinners in any age. Very good it would be did we now and then take our own hearts to task for their coldness; asking them, amid all our manifold duties, "Heart, lovest thou Jesus? Why art thou never on a glow? Why so seldom even warm with love? What love is this of thine which wastes no alabaster boxes, is never lavish of its thanks, nor ever outgushes with any unrestrainable tenderness of feeling? Hast thou, then, been forgiven so very little, that thou canst give only the cold, decent proprieties of a circumspect and just man, who never was lost, instead of the melted, repentant love of a pardoned harlot, a returned prodigal, or a converted Peter?—*Extracted from the Sunday Magazine.*

THE KINGDOM OF GOD.

BR. STORRS: I have many things to write that, to me, appear to be of a good deal of importance; yet I cannot speak of them all now.

The kingdom of heaven, by Jacob Grim, was very interesting to me. The kingdom of heaven is likened by our Advent brethren altogether different from what it was by the Lord himself in Matt. xiii. Here the kingdom is likened unto a man who sowed good seed in his field, and the enemy sowed tares while he slept. Again it is compared to a grain of mustard seed. Again it is compared to leaven which a woman took and hid in three measures of meal. Also it is compared to a treasure hid in a field; and like a merchantman seeking goodly pearls; like a net cast into the sea. Now let any one read the explanations of the parables, and then contrast them with the picture we have had so vividly brought to view by our Advent brethren, and see what a contrast. The Saviour tells us that the good and the bad seed grow together (in the kingdom) till the harvest. For he shall send forth his angels and gather out of his kingdom all things that offend. This is admitting that they were in the kingdom, if not, they could not be gathered out. The harvest is the end of the world, or age. Gather first the tares, and bind them in bundles. What for? To burn them; and thus get them out of the kingdom. The net gathers of every kind. Is the kingdom of heaven like that? Does the kingdom gather of every kind? The Saviour says it is. Matt. xiii. 47.

Then there is a kingdom. Yes; for we are commanded to seek first the kingdom of God and his righteousness. Surely the Saviour would not command us to seek for a thing not in existence. But he says, seek and ye shall find; knock and it shall be opened unto you.

Again, in Matth. xxiii. 13, "Wo unto you Scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men;"—something they could not do if the kingdom did not exist—"for ye neither go in yourselves, neither suffer ye them that are entering to go in." This shows there is, or was, a kingdom, and those Scribes and Pharisees hindered and shut upon up the kingdom; for, which a wo was pronounced against them.

In Rev. i. 13, John declares he was in the kingdom and patience of Jesus Christ, on the Isle of Patmos. Paul says, in Col. i. 13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of God's dear Son."

These are but a few of the positive texts showing that there is a kingdom, and that Christ is king; for he declared that all power, both in heaven and in earth was given unto him. Now what more can be given unto him to make him a king? If he has not got the kingdom, and if the kingdom is not set up, how can we seek and find it? how can we knock and have it opened unto us? and of what use were the keys to Peter? and how were others in the kingdom? and how were these Scribes and Pharisees shutting it up and refusing to enter? and how can Christ deliver up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power? For he (Christ) must reign till he hath put all enemies under his feet; the last enemy shall be destroyed, death. Then, if I mistake not, He delivers the kingdom up to God the Father.

But in contrast, we are told, then Christ sets up his kingdom, and begins to reign. But Paul saw it different. I believe we have a kingdom. I believe we have a King, one Jesus. I believe we are the servants to whom we yield ourselves. I believe that same Jesus will so come in like manner as he went up into heaven. How did he go? Please consider. Did he destroy any one? We have no account that he did. Did everybody see him ascend? I think not. Will everybody see him come? No: if they do, it will not be as he ascended. Think on these things, and see if He will come other than He went. Will he sit at the right hand of the Father until his foes are made his footstool? I think he will.

I need not repeat the description of the time Christ will have setting up his kingdom with fire and sword, according to some teachers, for such things cannot be; it is contrary to the nature of Christ; contrary to his word; contrary to the principle of love, and doing to others as ye would be done by; for love is the royal law.

S. S. CALL.

HESPER, Iowa, Oct. 31, 1869.

LETTERS AND EXTRACTS.

FROM MARIA MATHEWS WEAVER.

DEAR PILGRIMS: Certainly the HERALD has improved, and we are all glad to know that its editor is to be relieved somewhat by the assistance of Br. Spencer.

How good the last paper is!—Oct. 27th. But my eyes are so very weak I can read but little. It comforts me greatly to hear from the scattered ones—those little unassuming letters; how precious. They are like little diamonds surrounding great pearls—those sermons, etc., from the brethren. But, beloved, let all keep humble, and when we have written something worth printing, may we not become lifted up, and think we are great writers, fit to write books or edit a paper.

It is a great thing to know our places, keep them, and in them be contented. We don't want to make an idol of Br. Storrs, and think whatever he says *must* be true; for he is mortal like we are. Yet it becomes us to listen to his words, respect his age, and profit by his long experience in the things of God.

My soul is sick of this sinful state. There are many pleasant scenes here, and sometimes when my little ones appear so happy, it seems as though this world would do to live in eternally. But, alas! pain and death draw near, and the heart cries out for "a better land than this."

Thank God for a promise of that home "where friends shall not sicken and die; where cruel foes can never enter; where evil speakers, slanderers, and mischief makers cannot mingle and sunder cords of sacred friendship. To such a home I long to go. "Home, sweet home," indeed. And then the loved ones who now sleep in death, will greet us again. Blessed hope! Mourning ones, rejoice! The time draws near when your ears shall again hear the sweet voice of your little ones. Did you not miss their cheerful prattle after the hush of death made your home so quiet? Did not your ears long to hear the name "papa," or "mama," lisped by baby lips? But those lips grew pale and cold and motionless, and returned to dust. O yes, sad heart, you know the loved form is crumbled into dust, and that nothing remains in that "little grave" which could in any way resemble your beautiful child. But Jesus comes. The Saviour approaches. In his hands he holds the "keys of death and the grave." Will the blessed Lord unlock that dismal place and let your loved ones come forth? The grave opens, dust cleaves to dust, and Almighty power speaks, and the dead come back to life to die no more.

Is not Jesus, then, "Lord of all?" Who is like unto him? Our Lord, our life, and our only hope. O let us cling fast to such a friend. Do not grieve him. Keep his commandments. Be not ashamed of him, or of his words.

"Ashamed of Jesus, that dear friend,
On whom your hopes of life depend?"

Never, never! Rather be ashamed that we serve him so unfaithfully.

Let us pray for each other. The Lord liveth and will answer the prayer of faith. It is our privilege to *know* that He hears us; and when He answers let us give glory to His name.

Pray for me. My health and strength and courage often fails, and since Camp-meeting I have been looking into the grave. But O, it looks so dark and cold and lonely, that I shudder on its brink, and choose rather to live, even in pain, and labor in sickness, if I can but see the light of life till Jesus comes. How can I become reconciled to death? Tell me, is it sinful to shrink from such a foe? He is a terrible monster to me. How can I submit to go into his hands? Is "death no punishment?" Let them but feel its power, and then say yea or nay.

I feel "to live is gain," and love "gain" more than "loss."

WESTFIELD, Mass., Nov., 1869.

FROM ESTHER A. BROWN.

BR. STORRS: It is the first time that I ever attempted to write for a paper, but feeling a deep impression in my mind, permit me to say a few words through the HERALD OF LIFE, a paper I prize next to my Bible; it is about all the life preacher we have here. Praise the Lord for the HERALD. I love the truth; I feel anxious for others to see the harmony there is in God's word. For years I truly thought I had an immortal soul, and when this body died the soul went to God, and so lived on eternally; and I truly thought it could be found in the Bible.

About five years ago Bro. J. C. Wheeler came into the place where I live, and preached the coming kingdom. He also said we did not possess immortality, etc. Well, I took my Bible, began to read it with a prayerful heart, and, glory be to heaven's King, I found it to be so, that we must *seek* for immortality, and we are to put on immortality at the resurrection. I praise God that I ever took his word for my guide; that I was led into the truth; blessed be His name for his goodness to us. After I learned this great truth, I began to inquire concerning the wicked dead, for I thought we must all be raised to life, both saint and sinner, and be judged according to the deeds done in the body. Well, while I was studying into this I saw one of the advent brethren. I said, Brother, if the wicked dead are raised, what life do they have? Why, said he, they are raised to this mortal life. But that did not satisfy me; I clung to the word of God, and nowhere between the lids of the Bible can I find they will be raised to life, but they will *remain* in the congregation of the dead. This is the plain teaching of the Bible. Since I have embraced this truth, I meet with much opposition on every hand, but, blessed be the Lord forever, I have his word, and his word will stand. Though heaven and earth pass away, his word will not pass away; and He has promised to be with us clear through to the end; and His promises are sure. I confide in them and take courage, knowing in whom I trust. "Now if any man have not the spirit of Christ he is none of his; but if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." This is plain teaching. It does seem as though any one could understand the Bible if they would. What does Jesus say? "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." O, I love the truth; it is what I am seeking for. I feel willing to bear the scoffs and frowns of the world. Yes, blessed be the Lord of glory, willing to go without the camp bearing the reproach for Jesus' sake.

Dear brethren and sisters, let us be faithful; we are living in an evil day, where sin and wickedness abound, and the love of many is growing cold. O that we may have on the whole armor of God, that we may be able to withstand in the evil day, and having done all, to stand, having our loins girt about with truth, and having on the breast-plate of righteousness, and our feet shod with the preparation of the gospel of peace; taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation and the sword of the Spirit, which is the word of God; praying always, ever ready to give a reason of our hope.

From a sister, looking for redemption when Jesus comes.

CARTHAGE, ME., Oc. 23, 1869.

WILL you please give your views of 2 Pet. ii. 4, and oblige an inquirer after truth?

B. BROWN.

☞ See our Tract on the Devil, pages 27–32.

FROM MRS. P. H. DAY.

BR. STORRS: As I took up the last HERALD, and run my eyes eagerly over its contents, on reading Sister Wood's letter from Albany, I was forcibly reminded of my own feelings, not long since, on retiring, as all alone I mused, my husband being absent, my mind went back to the many pleasant scenes of our last camp-meeting; and one after another of our dear brethren and sisters, whose features and a good many of their names are indelibly stamped upon my mind, our dear Br. Wolcott, though I never saw him, came before my mind, and a spirit of earnest intercession on his behalf was given me, so that for some time I was lost to all else; and it seemed to me that God, through Christ, would hear and answer prayer.

In this perilous time how the little church needs just such men, filled with the meek and gentle spirit of our Master; and like Luther, in the case of Melunchton, I felt we could not spare him, and others that came up before me, Brs. L. C. Thorne and A. Boynton, whose writings from time to time have so fed my hungry soul.

For a number of days I thought much of writing a few lines, and making a special request in behalf of Br. W., but excused myself as unqualified to write anything for publication, and so it passed, until I saw Sister Wood's request.

One thing is obvious in our prayer-meetings; we lose much by not having some special object or subject, and then concentrate our faith and earnest desires to that point; then God will hear and answer through the Beloved, and we may, with all confidence, rely upon his precious promises. Beloved brethren and sisters, let us be earnest and faithful, and never rest until we know, by living faith, we are fruit-bearing branches of the Living Vine, and thereby glorifying God in our life and conversation; reflecting his image, that if alive when He comes, we may be changed from mortal to immortality; but if sleeping, we may awake with his likeness—satisfied. Your sister.

SOUTH ASHBURNHAM, Mass., Oct. 15, 1899.

FROM JOSEPH LINGLE.

BR. STORRS: Seeing your offer to send the two first numbers of the HERALD OF LIFE to persons who might probably subscribe, I send you the names and addresses of two. I wish to do all I can to spread the glorious light which we enjoy. I know I cannot effect much, as my hearing is so bad it requires some effort to make me hear. And as people do not like to trouble themselves, I cannot converse with them, but when they do, I do not fail to give them my views.

I see there is some improvement in this place, and from what I learn some inquiring about our views. Our friend Dr. B. has caused some excitement and lead some to examine the matter, and has got a number of subscribers.

Did he ever tell you how he came to subscribe? From his case I judge if others would read they would also subscribe.

I had some conversation with him on our views, and his reasonableness induced me to give him some of your publications, and also the paper, to read. After he had read them, I wished him to subscribe. He hesitated. I told him I would pay for it if he would read it and did not like it. On those conditions I sent for it. After he had read a number of them, he met me and said he did not want me to pay for it, and that it was the best paper he ever took.

HARRISBURG, PA., Oct. 30, 1869.

W. F. GARDNER, 295 K. St., Washington, D. C., writes: With others of your correspondents, I am very thankful for the HERALD OF LIFE, and wish I could do more for it. It is all the preaching I have or hear that comes any where near the truth. The living preachers here—as well as elsewhere—are troubled with the immortal soul, the eternal hell fire suffering, and the resurrection of the wicked dead doctrine. It is a pity that so many, claiming to be Adventists, are holding on to that last named falsehood; the evidence is, that they, like the orthodox, are still politicians—still voters—and hence are left in the dark.

I am now one day in my 80th year. I was somewhat affected by a sun-stroke in the summer of last year; but, thank the good Lord, I can yet write, and so I keep writing Bible to my friends. The "time of the end," Dan. xii. 4, 9, we understand is the *hour* of Rev. xiv. 7, the 24th of the 1000 year day, i. e., 40 years. Well, 40 years, commencing 1843, reach to 1883, the end; so there are 14 years yet to come.

Please give me the address of Br. Fred. Winans. In much love, yours, waiting for the Master to come.

Note by the Editor.

Br. Winans' address is 519 Hubbard street, Chicago, Ills.

AMBROSE RONDTHALER, minister of the Gospel, Bethlehem, Pa., accompanying his article on John v. 28, 29, in last week's HERALD, sent us a note in which he says: "Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full." "Peace be to thee. Friends salute thee. Greet the friends by name." Love from all to all.

Note by the Editor.

We recognize the Apostolic language in the foregoing; and hope it may be realized in all its fulness. Our friends in this city will be glad to see Br. Rondthaler's face and hear his words for Jesus and the resurrection.

J. C. DAY, South Ashburnham, Mass., writes: We feel thankful to our kind and loving heavenly Father that the light and truth is still spreading, and thinking men are being attracted by it to love the dear Saviour more and more. And notwithstanding the opposition that is put forth against it, yet the truth stays not. Men may graduate, and become stereotyped in their faith, but the truth is onward. "It is a shining light that shineth more and more until the perfect day." As well might a man blow his breath against a mighty tornado and to try to turn it back from whence it came, as to put forth his puny effort to stay the tide of truth in its onward march. I have often thought that all the efforts put forth against the truth were only so many contributions to spread the light, and in fact this is the language of Scripture, for says St. Paul, "We can do nothing against the truth, but for it." I was reminded of this not long ago in reading the letter of my beloved Br. Cleaves, of Boston, for I have been satisfied for some time that his philosophic mind could not long be kept from the truth by such shallow surface arguments as is presented in that pamphlet entitled, "Our Loss in Adam, and our Gain in Christ." Yes, my dear brother, truth is onward and mighty; and I have long since come to the conclusion that I will follow the man who carries the lantern.

Thy brother, in hope of life when the LIFE-GIVER comes.

EMMA COLLINS, Coopersville, N. Y., writes: I am a constant reader of the HERALD, and a believer in the doctrine it advocates. There are some texts, however, which it is difficult for me to harmonize with "No life out of Christ" views; but I hope that by careful study of His word, and the aid of the very clear explanations I find in the HERALD, I may satisfy my mind. There is another point which disturbs me not a little; that is, in regard to my duty if I try to live a Christian life. I do not wish to unite myself to any body of Christians in particular; I mean, to any organized church; yet I ought to do something to let the world know I am trying to live for Christ. Do you think "baptism" necessary? Please give me your opinion of the matter, and oblige.

Note by the Editor.

We have sent you our Tract, "The Essential Baptism." May the Lord guide you into all truth and in the path of life.

Even in death the rose is sweet, and sweetens every place where it lies. Thus the Rose of Sharon has given the fragrance of life to the very chambers of death and the grave—to that wardrobe of the saints, where their material garments are to be laid up until the morning of the resurrection, then to be brought forth beautiful and fresh, fit for the Court of heaven.

From the first moment of his pilgrimage to the last, the Christian has but one point of safety, one rock of refuge, one place of shelter, and its name is "Constant dependence."

APPOINTMENTS.

WATERBURY, Conn., evenings, Nov. 10, 11, 12, and Sunday 14th.

HARTFORD, Talcott & Post's Hall, Sunday, Nov. 21st.

SPRINGFIELD, Sundays, Nov. 28th and Dec. 5th.

W. N. PILE.

HARTFORD, Ct., Talcott & Post's Hall, Nov. 14th.

WAREHOUSE POINT, Conn., Nov. 21st.

WEST MERIDEN, Conn., Nov. 28th.

GEO. W. BROWN.

NEW YORK, Cooper Institute, Sunday, Nov. 14th.

KENNEBUNKPORT, Me., Sundays, Dec. 5th, 12th, and 14th.

CHARLESTOWN, Mass., Evening Star Hall, 32 Main street, Sunday, Nov. 28th.

W. S. CAMPBELL.

BUSINESS DEPARTMENT.

ONE DOLLAR EACH FROM—R. M. Cooper, John Kettle, Aretus Nash, Charles T. Roe, James Rynerson, Mrs. Hannah Webster, Mary Gearld (pays for six months on vol. vii.,) Isaac Tenney.

TWO DOLLARS EACH FROM—Thomas Anderson, Aaron Petts, Mrs. James Miner, Huldah Kelley, Lillie Smith, Mrs. John Ray, Jacob Libby, T. Brown, A. Pierce, Mrs. Eliza Gates, George Strope, Y. Kindmark.

FIVE DOLLARS EACH FROM—Dr. John Ketty, H. H. Arnold, A. G. Hudson.

VARIOUS SUMS—S. A. House, $15 on pledge; Samuel Brown, $12 on pledge and as a subscriber; Mrs. E. G. McCullough, $15 on pledges; Mrs. R. Glass, $5 on pledge; Lucretia B. Lamb, $3; Thomas H. Leggett, $10; Jacob Libby, $10 on pledge; John Beeching, $2 50.

PLEDGES TO THE HERALD OF LIFE.

J. M. Willis, Lake City, Minn., (paid $10) $25.

RECIEVED FOR THE "CONSTITUTION OF MAN."

"J. F. H.," $5.

This work is in the hands of the stereotyper, and will be out shortly. Please send us all the funds you can early.

PARCELS SENT SINCE LAST ISSUE.

George U. Lewis, J. C. Day, George Simpson, Jas. L. Boyd, two parcels sent as ordered.

TO CORRESPONDENTS.

WM. CHAPIN.—The money was received.

THOMAS MCCLARY.—Letter and money received, too late for regular acknowledgment this week.

R. WENDELL, J. S. POTTER, EMELINE WOOD, and S. A. KEMP, the same.

Bird of Joy.

Commemorative of an Interesting Coincidence in a Cemetery.

Bird of joy! why art thou lingering here,
In the place of weeping?
Bird of morn! why rings thy carol clear
Where the dead are sleeping?
Bird of summer! cannot winter's cold
Chill thy bosom's gladness?
Cannot mourners' tears, that wet the mould,
Touch thy heart with sadness?

Thus I wondered in myself to see
Mirth and sorrow meeting,
As a lark arose, and carolled free,
Bleak November greeting,
Where a widowed husband, silent tears
In fresh sorrow pouring,
Wept the while his loss of other years,
A sweet child deploring.

Hither when we brought the sleeping dust
Of that gentle maiden,
Ev'n while earth received her solemn trust,
And from hearts o'erladen
Broke the stifled sob—lo! from the side
Of the grave, upspringing,
Rose a lark, and soared, and far and wide
Filled the air with singing.

Bird of joy! and thou art true to-day
To the blessed token;
Mother with the child to rest we lay,
Sad, but not heart-broken;
Out of drear November we have heard
Promise more than vernal;
Visions thou hast brought us, happy bird,
Of the Day Eternal!

Henry Downton.

—*Sunday Magazine.*

The 144,000 of Revelation:

And the kingdom prepared from the foundation of the world. Matt. xxv. 34.

BY CLARENDON KELLY.

Br. Storrs: I have heard and read various opinions as to who the 144,000 were, but they all appear to have been without much regard to the inspired record. I desire the use of your columns for the purpose of setting forth what I believe to be a Scriptural exposition of this matter, which will necessarily lead into the subject of the "kingdom prepared from the foundation of the world."

I shall not enter upon a criticism of the opinions above mentioned, believing that the best way to expose error is a plain setting forth of the truth.

Rev. vii. 4, "And I heard the number of the sealed; an hundred and forty-four thousand sealed out of every tribe of the children of Israel." (I use Tregelles translation of Revelation.) The time this sealing was done is of some importance. By turning to chapter i. 19, it will be seen that "the First and the Last and the Living One, divided the revelation into three parts, thus—"Write therefore the things which thou sawest, and the things which are, and the things which shall be hereafter." The record of "the things which thou sawest, and the things which are," ends with the third chapter, for the fourth opens as follows—"After these things I saw and behold a door opened in heaven, and the first voice which I heard was as it were of a trumpet speaking with me, saying, "Come up hither and I will show the things which must be hereafter," i. e., after the things "which thou sawest, and the things which are" recorded in the three first chapters; and as a consequence, after the revelation was given to John. And if we are to regard the order in which the events are recorded, the sealing was completed between the opening of the sixth and seventh seals.

The record says they were sealed out of all the tribes of the children of Israel. This has led some to the conclusion that they were literal descendants of Jacob. This I think is a mistake. Let us hear the apostle James. "James, a servant of God and of the Lord Jesus Christ, to the *twelve tribes* which are scattered abroad, greeting."

Our first object is to discover who James means by the "twelve tribes." This I think can be done by reference to the epistle itself; from which we will make a few quotations. Chapter i. 23, "My brethren, count it all joy when you fall into divers temptations, knowing this, that the trying of your faith worketh patience." What kind of faith did the literal twelve tribes of Israel have at the time James wrote? Verse 18. "Of his own will begat he us with the word of truth." Chapter ii. 1, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons." Those to whom his epistle was written, are declared to have been *begotten* by the word of truth, and are addressed as having the *faith* of Jesus Christ.

Verse 7, "Do not they (the rich) blaspheme that worthy name by the which ye are called?" Anderson reads, "which is called upon you." The Emphatic Diaglott, "which has been named upon you." Chapter v. 14, "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." Verse 19, "Brethren, if any do err from the truth and one convert him," etc.

Were the literal twelve tribes ever *begotten* by the word of the Lord? If so, when? Has that name ever been named upon them? Did they at the time of the writing of this epistle, or at any time since, as tribes, hold the faith of Jesus Christ? Unless these questions are answered in the affirmative, the literal twelve tribes are not the persons to whom the epistle of James was written.

That this epistle is written to believers in Christ — those having been begotten by the word of truth, i. e., the church of Christ—must, I think, be admitted by every one who will considerately read the epistle.

In the symbolic language of Revelation it is said of the 144,000, chapter xiv. 4, "These are they which follow the Lamb whithersoever he goeth." Tregelles renders it, "Those who follow the Lamb," etc. Jesus said to his followers, "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there you may be also." John xiv. 9.

Paul, speaking of the coming of the Lord and the resurrection, says, "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. iv. 17.

In Rev. xix. 14, we read, "And the armies which were in heaven were following him upon white horses, clothed in fine linen, white and pure." Question: Who were those following him, "clothed in fine linen, white and pure?" See verse 8, "And it was given to her (the Lamb's wife) that she should be arrayed in fine linen, bright and pure: for the fine linen is the righteousness of the saints."

From the Scriptures just quoted, we get the following facts:

1. The 144,000 are the ones that follow the Lamb whithersoever he goeth.
2. That is just what John saw the armies in heaven doing.
3. They were clothed in fine linen, bright and pure.
4. This is the clothing of the bride, the Lamb's wife.
5. And is explained to be the righteousness of the saints.

Consequently the 144,000 must be the symbolic number of the armies that were in heaven following him that sat on the white horse, and which we have identified by their clothing to be the saints—the bride, the Lamb's wife.

The following passages are additional evidence of the correctness of this view: "These were redeemed from among men, a *first fruit* to God and to the Lamb." James says, "Of his own will begat he us," (the twelve tribes, chap. i. 1,) "with the word of truth, in order that we might be, as it were, the first fruits of his creatures," (Anderson). James writing to the church, calls it the twelve tribes, and says that God of his own will begat them (the members) with the word of truth, in order that they might be, as it were, the first fruits of his creatures. John says the 144,000 were sealed out of all the tribes of the children of Israel; and in chapter xiv., he says they are the first fruits to God and the Lamb.

"And in their mouth was found no falsehood, for they are without *blemish*," verse 5. Jude says, "Now unto him that is able to keep you from falling and to present you faultless," (without blemish,) "before the presence of his glory with exceeding joy," ver. 24. It appears to me a pretty clear case that "all the tribes of the children of Israel," from whom the 144,000 were sealed, and the "twelve tribes scattered abroad," to whom James wrote, are the same. Christ says, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. xxv. 31. I find the following in "Appendix to the New Testament," in the Emphatic Diaglott, under the word *Angel*: "This word, both in the Greek and Hebrew languages, signifies a *messenger*. It denotes *office* and not the *nature* of the agent." The interlineary word for word translation, reads, "and all his messengers with him."

I now enquire, does the Scriptures give us any information as to who his messengers are that come with him? Let us read. "And Enoch, also, the seventh from Adam, prophesied of these," (rocks in your feasts of love, verse 12,) "saying, Behold the Lord cometh with his holy myriads, to execute judgment," etc., Jude 14, 15, (B. U.) Paul calls these myraids, "The angels, i. e., messengers of his power." 2 Thess. i. 7. The prophet Zechariah calls them the saints. "And the Lord my God shall come and all the saints with thee." Zech. xiv. 5.

Christ continues in Matth. xxv. 32, "And all nations shall be gathered before him; and he will separate them one from another, as a shepherd separates his sheep from the goats. And he will place the sheep on his right hand, but the goats on his left." Then comes the invitation to those on the right hand to come and inherit the kingdom, prepared from the foundation of the world; and in ver. 40, in reply to a question put by them, the king says, "Verily I say unto you, inasmuch as you have done it unto the least of these my brethren, you have done it unto me." I wish to call particular attention to this reply of the king. A question is asked by the righteous on the right hand of the king. "Then will the righteous answer him, saying, Lord, when did we see thee hungry," etc. Now, notice the reply: "Verily I say unto *you*," (i. e., the righteous on his right hand,) "inasmuch as *you* did it unto one of the least of these my brethren, you did it unto me." He does not say, Inasmuch as ye did it to each other; or, Inasmuch as ye did it to the least of *your* brethren; but, inasmuch as you did it to the least of these *my* brethren," etc. That the parties called by the king, "these my brethren," are not the righteous that have been separated out of all nations at the time of his coming, and to whom the king is speaking, is clear to my mind. But if they are a distinct class from the righteous that are separated out of "all nations," assembled before the king, who are they, and what is their relation to the judgment scene? What saith the Scriptures? "To him that overcometh will I grant to sit with me in my throne as I also overcame and am set down with my Father in his throne." Rev. iii. 21. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" 1 Cor. vi. 12. Paul informs us that the saints (of which the Corinthian brethren were a part) shall judge the world. Jude, quoting Enoch, says, "Behold the Lord cometh with his holy myriads to execute judgment." And Christ informs us that when he comes with his messengers he comes to judge all nations. And Zechariah tells us that the saints come with him when he comes to be king over all the earth. Here we have the brethren of Christ—the saints that come with him. They are joint heirs with him, having been "begotten by the word of truth;" the first fruits, represented to John by the symbolic number of 144,000, sealed out of all the tribes of the children of Israel, viz., the church.

We have also the righteous separated from the wicked of all nations assembled before the throne of Christ, and seen by John, after he had seen the 144,000 sealed out of all the tribes of the children of Israel, as a great multitude that no man could number, out of all nations, and tribes, and peoples, and tongues, standing in the presence of the throne, because they had washed their robes and made them white in the blood of the Lamb.

But some one will ask, Does not Christ say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" Yes; and the reader will please notice that it is the kingdom prepared "from the foundation of the world." We will look into the nature of this kingdom.

The word that is here translated kingdom, lexicographers say, primarily, means *dominion*. Let us give its primary meaning, and read, "Inherit the dominion prepared for you from the foundation of the world." when God laid the foundation of the world, and created the heavens and earth, and all things "for his pleasure," did he prepare a dominion for man? What saith the record? "And God said, let us make man in our own image, after our likeness, and let them have *dominion* over the fish of the sea, and over the fowls of the air, and over the cattle, and over *all the earth*, and over every creeping thing that creepeth upon the earth. So God created man in his own image," etc. And God blessed them, and God said unto them, "Be fruitful and multiply and replenish the earth, and subdue it, and have *dominion* over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth." Gen. i. 26–28.

This is the *dominion* that God prepared for man at the beginning. The herb and the fruit of the tree, including the tree of life, was to be his food. See verse 29 and chap. ii. 16. "And God saw everything that he had made, and behold, it was very good." Now suppose man had not sinned, but had obeyed the command to multiply and replenish the earth; would not his dominion have continued? Since God created all things for his pleasure, (Rev. iv. 11,) and when they were finished he said, they were "very good," have we any testimony in Scripture that these things will be restored? Let us see.

"And that he may send forth Jesus Christ, before appointed for you; whom the heavens, indeed, must receive, until the times of the restoration of all things, which God spoke of by the mouth of all his holy prophets from the beginning." Acts iii. 20, 21, (B. U.) Three things are presented to our mind by the verse first quoted:

1. God by the mouth of all his holy prophets, *from the beginning*, has been predicting a *restoration* of something; and since he has been predicting a restoration from the beginning, the things to be restored must either be the order of things before the fall, which pleased God so much that he said it was very good, or else it must be a state of things which existed before the creation, as a prediction to establish something that had never existed at the time of the prediction would not be a restoration
2. There is a time appointed for this restoration; and
3. Jesus will not come until this appointed time of restoration has come.

I will make but one quotation from the prophets to show the nature of the restoration, as I purpose to speak more particularly of the kingdom in another article.

We will read a portion of Isaiah xi. 1, "And there shall come forth a rod out of the Stem of Jesse, and a branch shall spring out of his roots." Verse 4, "But with righteousness shall shall he judge poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Ver 6–9, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow, and the bear shall eat straw like the ox; and the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den, (margin). They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Here we have the dominion of every creeping thing restored to man, as it was before the fall; and this is spoken by the mouth of his holy prophets. If any one can show from the Scriptures that God prepared any other dominion for man at the beginning, he will enlighten me by so doing.

This is the kingdom (territory) and dominion, and the greatness of the kingdom under the whole heaven given to the people of the saints of the Most High. Dan. vii. 27. It is not given to saints, but to their people. The kingdom that the saints inherit is the dominion of the nations; i. e., the people of the saints to whom Christ says, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

[*To be concluded.*]

Solomon's Song.

It pleased the Holy Spirit, in the olden time, to blow his divine music into the world, through rather curious organ-pipes. Balaam was one; King Solomon was another. The latter was, indeed, a many-sided man. We have in Proverbs the most powerful aphorisms in weight and edge—solid wedges of condensed matter. In Ecclesiastes, the most mournful wail over the vanities and glories of human life. In the Book of Canticles, the richest of all songs—matchless in depth, tenderness, and lyrical rapture. It was written in an age of plain speaking, and translated in a period of old-fashioned simplicity. Hence, in times of sham refinement, the critics find it voluptuous. In fact, it is beyond them, for it rapidly transcends the human starting point, and reaches a domain of celestial love in which they have no vision. In truth, the production is bright as the morning star, stately as Lebanon, and pure as the driven snow. As our age darkens, and the people of God draw more closely together, it will be studied more earnestly and relished more devoutly. It has been frequently supposed that the song is *never* quoted or referred to in the New Testament. As a help to the reader in that line, we may quote and compare a few passages: "I am the rose of Sharon, and the lily of the valleys." Chap. ii. 1. "Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Matt. vi. 28. "I *sleep*, but *my heart* waketh; it is the voice of my Beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled." Chap. v. 2. "But while men *slept*, his enemy came and sowed tares among the wheat;" "Watch, therefore, for ye know not what hour your Lord doth come." Matt. xiii. 25; xxiv. 42. "Solomon had a vineyard at Baal-hamon, he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver." Chap. viii. 11. "There was a certain householder, which planted a vineyard and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country." Matt. xxi. 33. "I have put off my coat, how shall I put it on again? I have washed my feet, how shall I defile them?" Chap. v. 3. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, that when he cometh and *knocketh*, they may open unto him immediately." Luke xii. 35, 36. "*Draw* me, we will run after thee; the king hath brought me into his chambers, we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee." Chap. i. 4. "No man can come unto me, except the Father which hath sent me *draw* him, and I will raise him up at the last day." John vi. 44. "I opened to my Beloved, but my Beloved had withdrawn himself, and was gone. My soul failed when he spake; I sought him but I could not find him; I called him, but he gave me no answer." Chap. v. 6. "Then said Jesus unto them, yet a little while am I with you, and then I go unto him that sent me. Ye shall *seek me*, and shall not find me, and where I am thither ye cannot come." John vii. 33, 34. This method of illustration might be pursued through the entire book, and would repay the labor.—*The Rainbow.*

The True Christian.

He endeavors continually to walk with God, and to have his conversation in heaven, so that in the midst of company, and in his converse among men, he often lifts up his mind in holy ejaculations to heaven. Phil. iii. 20.

He walks in a lively sense of God's omniscience and omnipresence, and prefers the will and favor of God before that of men. Psalm cxxxix.

He endeavors that his prayers be as frequent as his wants, and his thanksgiving as his blessings. 1 Tim. iv. 4, 5.

To advance the glory of his Maker, is the very centre of all his actions; and the doing his will the very joy of his soul, and the conversion of sinners his great delight. Psalm xi. 8.

As his love is wholly fixed upon God, which is an infinite good, so his hatred has no other object but sin, which is a great evil. Psalm xiv. 7.

The virtuous and wise are his only guests, which makes him a companion of those that love God, and his delight is among the saints. Psalm cxix. 63.

He strives more to be grave and modest, than to have the reputation of being accounted witty. Eph, v. 15.

He is not only careful of his time, but of his company too; and is more anxious to know himself than he is to know others. 1 Cor. v. 11.

He abhors the thought of undermining his neighbor, or cheating the ignorant; and is ever striving to be a stranger to envy and malice. 1 Cor. xiv. 20.

He follows not the opinion or example of the worst, but of she best of Christians. Phil. iii. 17.

He is so good a husband of his time, as to improve it in doing good to himself, and others; for he sees the most busy man must find time to die, though he will not find time to prepare for it. Luke xxi. 34.

Religion is a personal business; and if all the rest of the world were to forsake Christ it would be our duty to follow him.

Children's Department.

When May the Children Come.

I do not know why a child may not begin to love Christ when he is four or five years old—as soon as he is able to run about and to love father and mother, and others in the family. The instinct of infantile affection toward the nourishing parent precedes all other instincts. It develops finally into love. And not only that, but as soon as they come to discriminate moral qualties in persons, I think they may be able in their way, to discern moral quality in God—to love it and to be affected by it. I have seen children that had been taught that their best friend was Jesus Christ, and that he loved little children so that he was grieved when they did wrong, and was pleased when they did right, and took an interest in everything that they did; and nothing was so attractive to them as the name of Jesus. I have known children to whom that name was a greater power than school teacher or father and mother. And I believe that parents should seek to develop the religious nature of their children. I believe there ought to be such instruction in the household as that children shall grow up in the nurture and admonition of the Lord from the beginning. I do not mean to set aside the doctrine of conversion, but I say that it does not require any such mechanical, formal method as many suppose. When a child knows enough to look up to Christ and say, "My Christ," and to feel, "I do want to live so as to please thee," he is converted. It may require afterwards more voluminousness. There are many parts of the unfolded life that have to be transformed—formed again; but in the child the simple act of loving Christ—of clinging to him—I hold to be the purest and least obstructed form of conversion. Faith and love are the beginnings of Christian character in children.—*Selected.*

"He'll be Better."

"He'll be better, mother; Willie 'll be better," pleaded little Susy.

"What makes you think so, darling?" asked her mother.

"I'm sure he will; for God will help him, mother; I am sure he will," and a bright smile of hope and love glowed on Susy's lips, although tears were in her eyes. She clasped her hands tightly together and raised herself on tiptoe, in her earnestness of feeling, as she repeated, "Willie 'll be better." She was pleading for a playmate who had just struck her.

Willie was selfish and unkind, and often hurt her when they played together, and yet she was always ready to play with him, and always treated him kindly and generously. She gave him the best and handsomest apples, the largest share of her candy, and the choice of her nicest playthings to play with. Willie could not help liking such a dear little girl, and yet he would hurt her so that she would cry from pain and sorrow.

Sometimes her mother forbade her playing with him, and then she would tearfully ask, "Who can he play with, mother?"

"He can play with boys like himself."

"Then he'll be worse, he'll be worse; and how can he ever get good?" she would exclaim in her distress.

"I don't know," her mother would answer; "but Willie 's a bad boy, and perhaps he 'll make you bad."

"God won't let him; God takes care of me," the little one would say in beautiful trust. At one time when her mother expressed her fear of Willie's influence over her, she slowly shook her head as she said, "I a'nt afraid; good is better than bad, and I don't want to be bad. Willie 'll be better, mother. God will make him better." When she had to tell him that she could not play with him, she would try to make him promise to be better. "You will be better, won't you, Willie?" she would keep saying, till she had won a reluctant nod, which she accepted as a yes. When he had been playing more kindly and gently than usual, she would take his hand in hers and whisper softly, "A'nt you better, Willie?" Willie would blush and look ashamed, but Susy's love and trust in him were helping him to be better all the time.

Susy grew very sick indeed, so that she could not play, nor even lift her head from her pllow, but she wanted to see Willie. Her mother tried to persuade her that it was not best; but Susy seemed so desirous to see him, that her mother sent for him. When he came, Susy wanted him to stand as close to her as he could. Her mother could just hear her whisper, "If I die, will you be better, Willie? "I'm sick, and if I die, will you be better?"

Willie could not speak, but he choked, and his chin quivered, and he nodded a yes.

"And when you're better, you'll make somebody else better, won't you, Willie?" said the dying child.

Willie noded again, and this time he could not keep back a great sob.

"I want to kiss you, Willie. I thought you'd be better." She put her lips to Willie's cheek for the last time as he stooped over her.

Susy died, but Wiliie can never forget her beautiful life. Many a time when he wants to do wrong, he hears the sweet voice of the child asking him to promise to be better, and he is better as he listens to it.—*Selected.*

How truly an old man said, "When I was young I was poor; when old I became rich; but in each condition I found disappointment. When the faculties of enjoyment were, I had not the means; when the means came, the faculties were gone."

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

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THE BLESSED HOPE.

"And every one that hath this hope in him purifieth himself even as he is pure."—1 John iii. 3.

THE church of God is a witness-bearer. It is called to bear witness to unpopular truths; and it dare not withhold them. Our Lord was unpopular when he broke down the strongholds of Pharisaic pride, and taught the people that forms could not save them. Peter was unpopular when he taught that, by the name of Jesus of Nazareth, he had raised up the lame man at the beautiful gate of the temple. Paul was unpopular when he went everywhere preaching Jesus in Jewish synagogues and Gentile law courts. But this did not close his mouth or seal his tongue; he still continued to speak unpopular things, because he knew they were true.

The church of the first century was a witnessing church. It witnessed to the truth of the first coming and the resurrection of Jesus Christ the Son of God. By the blessing of God's Holy Spirit this testimony, sealed with the blood of martyrs, was not in vain. The witnesses succeeded in planting the belief in Christ's resurrection firmly in the minds of millions, and in the hearts of thousands.

But the church of God is still a witness-bearer. The world which professes to have fully accepted the testimony of the early church, and to have no doubt about the first coming and resurrection of Christ, still rejects (from its creed) the other great truths of Christ's second coming, and the resurrection of his sleeping saints. The church which is bound to bear witness to the truth must not decline the task of insisting on the reality of the Lord's coming in glory and the resurrection. It is unpopular doctrine, it does not harmonize with modern science; it does not agree with popular expectations. But so much the more must the witness bear testimony, until at least no excuse be left to any unbeliever. The more the infidel or worldly man scoffs, saying, "Where is the promise of his coming?" the more must the sober, waiting, faithful church lift up its voice and say, "Behold the Bridegroom cometh!" Such then, is the first thought which we would earnestly commend to each of Chrirt's people. The apostolic church bore witness to the unpopular truth of Christ's first coming in humiliation, his suffering and resurrection. We must testify to his second coming in glory, his triump, and the resurrection of his saints.

And as this is to be the church's testimony to the world, so it is to herself to be the great hope by which her true members are to be sustained and sanctified.

But God has treasures of love as well as of wisdom and knowledge, which we could never even imagine were they not revealed for our learning. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be. But we know that when he shall appear we shall be like him, for we shall see him as he is."

Then He "shall change our vile (or humiliated) body, that it may be like unto his glorious body, according to the mighty working whereby he is able also to subdue all things to himself."

Such is the hope hinted at in the second verse, and more fully unfolded in other parts of Holy Scripture. It was the hope which prophets dimly looked for, which apostles were permitted to, in figure, on the mount of transfiguration, to be behold, and which sustained them under the manifold trials and persecutions which they were called upon to endure. It was the hope which sustained the aged Paul when he wrote from his prison in Rome, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only but unto all them also that love his appearing." 2 Tim. iv. 5–8.

The thought of the second advent of the Lord Jesus is to many only filled with terror. Even the believer thinks he may well quake in expectation of that day. Strange that a great hope should be turned into a mere object of alarm. Why does the Lord bid us, when we read the tokens of his coming, "look up and lift up our heads, for our redemption draweth near," if all he brings is a judgment-seat, an archangel's trump, a great white throne, and a day of wrath?

He comes to avenge the long curse of his creatures, and turn earth's blight to blessing. He comes to set up a kingdom that shall never be moved, a kingdom *on this earth*, a visible, and not merely a spiritual kingdom, as the prophets repeated and fully prove. The coming kingdom and the reign of Christ will be universal, perpetual, righteous, and personally administered by him.

In the seventh chapter of Daniel we read that there is to be given to "one like the Son of Man, dominion, and glory, and a kingdom, and all people, and nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be moved. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." This is the period spoken of in the book of Revelation (xi. 15,) in that glorious verse, "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever.

Well may the believer lift up his eyes, and bid his heart be brave, when he views the reign of Christ as a perfectly righteous reign. If we had no other reason but this for desiring to see the days of the Son of Man, the love of righteousness, which shall then be paramount, should be sufficient to inflame our hearts with joy.

Those who hope for a gradual improvement in the morality and goodness of society, even under our equitable laws, and under the teaching of Christ's church in the present state of things, are doomed to be painfully disappointed. The observation of the tendencies of our age is confirmed by the sure word of prophecy, which proclaims that the period preceding our Lord's return will be one of degeneracy, and not of rapid improvement.

But while the heart of the believer, renewed by grace, is torn by the sight of the many wrongs of earth, and becomes gradually more and more hopeless of any considerable amelioration of the state of the world, his faith may be strengthened while his heart is grieved. For is not all this state of things foretold, in many various forms of prophecy, as the condition of the world in the times just preceding the Lord's coming? It is this to which our Lord points to in that sorrowful question, "When the Son of man cometh shall he find faith on the earth?" It is this that the prophetic spirit, speaking through Paul, contemplated in the words, "This know also, that in the last days perilous (or grievous, difficult) times shall come."

The present world, pervaded by pollution, and in which death reigns, cannot be the rest and home of beings originally created in the image of God. Every unregenerated man, from the days of Cain to the present hour, has endeavored to realize unmixed enjoyment in earth and its furniture; and the universal experiment has issued in universal failure. Solomon's sad experience has been the experience of all: "Vanity of vanities, all is vanity." All who have sought in this earth, as it now is, that which might meet and satisfy the cravings of the soul, pass from one pursuit to another, asking in the restlessness of their unsatisfied hearts, "Who will show us any good?" The grace which is to be brought unto us at the revelation of Jesus Christ, the kingdom in its beautiful order, its unspotted purity, and its unfading perpetuity, fills and satisfies the largest aspiration of the regenerated soul; even the hope of participating in the holy engagements and enjoyments of this heavenly kingdom, is so radiant with its reflected glory, that the apostle calls it the "blessed hope."

A blessed hope. But the apostle in the second verse of the chapter (John iii. 2,) refers to another branch of this hope, which, to the child of God, forms a prospect more beautiful still than even that of seeing and taking a share in the Saviour's triumphal kingdom. It is expressed in these words, "We know that when he shall appear, we shall be like him, for we shall see him as he is."

To see him, the long-trusted, the long-promised, the long-looked-for Messiah, will be indeed, the head and chief of bliss. Face to face his risen or tranfigured saints shall behold him who, while he gives glory, gives no glory to equal this, that he comes and gives us himself.

His servants shall serve him, and they shall see his face, and his name shall be upon their foreheads." Then shall he "change our vile body, that it may be fashioned like unto his glorious body, according to the mighty working whereby he is able even to subdue all things unto himself." Our "eyes shall see the King in his beauty," the beauty of the glorified body, seen for a moment by angels at his sepulchre, and beheld by anticipation on the mount of transfiguration by Peter, James, and John. We shall see, not as now, through a glass darkly, but face to face, and know as we are known. We *know* that our Redeemer liveth, but, oh! the raptures of the thought that "in our flesh we shall see God." For we shall be "ever with the Lord," and when he shall come in his glory, those "who sleep in Jesus will God bring with him."

Many passages of Scripture unite in teaching us that the redemption which Christ has promised to complete for us, and which was commenced when he suffered death on the cross for our salvation, will not be completed until we obtain the full adoption, viz., "the redemption of the body." The "blessed hope" is a hope of resurrection at the Lord's coming, a resurrection embodied in all the three creeds, and which it is indeed strange that any Christian should suffer himself to forget. How the aspirations of redeemed man can be satisfied, still more, how the honor and glory of the Lord, who made man in his image, can be demonstrated, if the soul of man alone is to be immortal, we cannot imagine.

It is not our purpose to prove that there shall be a resurrection; but rather to insist that the hope of a part in the resurrection of the saints is one of the prominent features of "that blessed hope," "full of immortality," which we are permitted to hold and rejoice in. To rest in Jesus when we die, and to rise again and be with Jesus, when he comes—these are two distinct things, each full of comfort, but which should not for an instant be confounded in our minds.

St. Paul speaks of the resurrection from among (Greek) the dead (Phil. iii. 11,) as the grand consummation of the Christian's hope towards the attainment of which his efforts were directed. Resurrection was the great final hope of the church in apostolic times; but this "blessed hope" has almost entirely faded away from the minds of Christ's professing people, many of whom seem to think that there is nothing better to be desired than that their disembodied spirits should be at rest with Jesus in some undefined locality, and in some unintelligible condition of life, and enjoyment in the spiritual world, while the body is detained under the loathsome tyranny of death in the prison of the grave.

The adherents to this system of falsehood, which substitutes death for the resurrection as the door of entrance to a glorious and eternal life, endeavor to give the sanction of Scripture to their miserable delusion, which practically regards Christ as the redeemer of only one of the parts of man's being, and virtually attributes a partial victory to satan in the everlasting annihilation of the bodies of the elect. Nothing is more common than to hear the apostles of this gospel of death quoting the words of St. Paul (2 Cor. v. 1), as though the sacred writer intended to say that he desired nothing more than to die and go to *heaven*, whereas the whole scope of the passage is to exhibit in contrast the frail and mortal body which we now inhabit—"the earthly house of this tabernacle"—with the imperishable and glorious body into which the ransomed child of God shall enter at the resurection, and which is described as the building of God, the *house* (not the frail moveable tabernacle) not made with hands, eternal in the heavens."

May our gracious God open every reader's heart to welcome and warmly to embrace this blessed hope. Faintly pictured in the words, "We know that when he shall appear we shall be like him," it is more fully laid for us in that glorious chapter (1 Cor. xv.) where, rising on the wings of prophecy St. Paul, who had been privileged in vision to see the unspeakable glory which is in store for the people of God, writes to sustain the tried, and to arouse the backward and slumbering Corinthians.

Let the reader ponder long and prayerfully the glorious truths here revealed; truths which far, far exceed that false hope which we owe to the Platonic philosophy, and not to Christ, of an immortality of the soul, which some attempt to prove from plilosophic principles, but which cannot be thus proved, as the failure of Butler (analogy, chapter i.) shows.

Why does the worldly majority in the professing church practically exclude from its creed the hope of which we have been speaking in the preceding pages? Because *it* is worldly. This is a heavenly hope, a divine hope, a hope altogether of too refined, too pure, too spiritual a character to suit the tastes and habits of the world.

Wherever this hope is really and lovingly held, we have an *indication* of an unworldly and earnest spirit, longing after that purity—that higher life of holiness, which is promoted by the contemplation of the coming glory.

To have this hope—not taken up at second hand as many do, from prophetic books, and entertained as "an interesting subject"—but embraced by the arms of the heart as a treasure, pure, beautiful and fair, given by God's holy Spirit—this is indeed a mark that he who has it longs to be holy, for it is inconceivable that impurity of any kind can be willingly entertained side by side with the joyful anticipation of that pure reign of Jesus, and of the renewed body and spirit which the child of God shall have at his appearing.

And indicates, too, some yearning after universal holiness, after a purified, regenerated world; he who holds fast this hope will not be indifferent how others live and die. He cannot expect that all will be saved, but he will do his part in seeking the salvation of all, and pray with the deepest earnestness, "that God would shortly accomplish the number of his elect, and hasten his kingdom."

The believer who has this hope in him cannot be an idler. And if we hear any one enlarging on the prospect of the coming kingdom, while he does nothing himself to win souls to Jesus, we may set it down safely as a fact that that man's hope lies only in his notion and on his lips.

The thought, the expectation, the certainty of Christ's Second Advent, and the resurrection of his saints at his appearing, forms to the child of God, to whom it has been given to realize these things, not only a blessed but a most sanctifying hope. He can declare, with no unfaltering tongue, that these truths separate the soul from the love of this present world, making it not only to love the thing which God commands, but to desire that which he has promised—that thereby the heart is sobered in prosperous days, and calmed in times of trouble.

We lay it down as a principle which cannot be gainsaid, that hope has a more elevating effect than fear, both because hope invigorates and because it kindles love. We may lay it down as another fixed principle, that in proportion to the clearness of our hope will be the earnestness of our search after a thoroughly devoted life. Alas! how often do the children of God take their standard from the lives and the maxims which they see around them!

Far other should be their standard, their motive, their desire. To be *like him*, to see him *as he is*—to share that magnificent glory, to see the fulfilment of all the promises which long postponed, sometimes seem to us now as if they were never to be realized. Such hope may well give to the soul that vigor and consecration which, by beating down God's great rival—worldliness—shall purify us even as he is pure.

The misty, vague, hope of "going to heaven," is so indefinite that it loses much of its sanctifying power. But the plain scriptural objective hope of heaven coming down to earth, of a heavenly kingdom being established on this very earth of ours, when each hill-side shall gleam with new verdue, each valley flow with more fertilizing streams, when the curse is removed, when the new and glorified bodies of the saints of God shall be perfectly fitted to carry out to success the loving aspirations of their hearts in the presence of the King—such a hope must sanctify him who holds it, in proportion as he keeps it before his eyes.

This hope will never purify if it be only held as a notion, or as one out of a circle of truths. It must be the leading thought of all; the aborbing, vital faith and hope which it was to martyrs and spostles, or it never will have the effect mentioned in the text of purifying us.

It has a most sanctifying effect. For "every one that hath this hope in him, purifieth himself, even as he is pure." Such is the standard—Christ's own holiness. And why this? Because it is a hope of being with, and being like, the reigning Christ.

"With him, and like him." Reader, pause, and contemplate this great truth. Do you want a motive and a help to perfect consecration, advanced to holiness, "a higher Christian life?" Surely it lies in this double hope, "with him, and like him." And what if you knew his coming was—as it may well be—very soon? Oh, how would trifles take their true places! Trifling advantages, and trifling evils, would soon appear the little things they really are, when viewed in the light of what is so soon expected.

Expect your Lord's return—realize it as near, and it will not fail to have a most sanctifying influence.

Let love to Jesus who promises, and prepares with his own hands, all the coming glory, be our motive and our life. Let us adore the omnipotence of that arm, which like the helmsman's grasp on the tiller in the stormy night, shall yet put down all opposition, and guide the church of the first born, not only into all truth, but into position of honor on the ruins of kingdoms, and false religions, and sin. All, all, O kingly Jesus, shall fall before thee! All power is given unto thee in heaven and earth: "Thine is the kingdom, and the power, and the glory forever." Thine are these poor cold hearts of ours, redeemed, and washed, and supported by thee. O make us holy; O make us pure; O make us like thee in body too; when the thrones shall be cast down, and the tide of wrath on thine enemies, earth's dreadful vintage shall be over, and thou reignest in quietness and righteousness with thy chosen on Mount Zion. For this we hope, and look, and pray. Hasten the day, Lord Jesus, and meanwhile "purify us even as thou are pure."—*Selected from the Rainbow.*

Remember you are not a tree that can stand alone—you are only "a branch," and it is only while you abide in Him, as a branch, that you will flourish.

Our business is to seek a perfect conformity to the will of God, and then leave him to give us such comforts as he sees good.

THE CHURCH OF ROME.

BY J. S. POTTER.

"THE Church of Rome is now a phrase of magnitude and splendor, yet at first it stood for no more than an assembly of converted Jews, dwelling at Rome, who met for worship in the *hired* house of Paul of Tarsus, then a prisoner."—*Robinson's Ecclesiastical Searches, p.* 117.

"The early history of this church is covered with obscurity, but the deficiency of historical facts has been supplied by papist writers with a multitude of fabulous tales. But it is sufficiently evident that the Church of Rome remained for a long time a small body of Christians, who were but little known to the rest of the people of this great city. The bishop of Rome preached in a *private* house, and merely superintended the care of his little flock, and doubtless never expected his *successors* would arise to the highest summit of blasphemous eminence, and hurl their anathemas to distant nations, dethrone kings and emperors, and make them bow at their feet."

"The bishop of Rome arose by *gradual* steps to eminence and authority, until he acquired the title of Universal Bishop. This title was conferred upon Boniface III., by the Emperor Phocas in 606; and from this period writers generally date the rise of Antichrist. If this be correct, his race will end, or the 1,260 years will expire about fifty years hence."

"The pontificate was elevated to its highest pitch of worldly grandeur in the eleventh century, and the Man of Sin appeared to have attained the summit of arrogance and blasphemy in the person of Gregory VII. This pope was a monk before he was elevated to the papal chair. His name was Hildebrand; *Firebrand*, he might more properly be called. He assumed not only the appellation of Universal Bishop, but also those of Sovereign Pontiff, Christ's Vicar, Prince of the Apostles, God on earth, Lord God the Pope, His Holiness, King of kings and Lord of lords, Prince over all nations and kingdoms, The Most Holy and Most Blessed, Master of the Universal World, Father of Kings, Light of the World, Most High and Sovereign Bishop," etc., etc.

COUNCILS.

"The custom of holding councils, according to Mosheim, commenced in Greece in the second century. They were, by the Greeks, called Synods. Councils were, at first, *mere* provincial assemblies, collected together for the purpose of regulating the affairs of particular districts; but they soon arose to the most august and powerful assemblies, and *assumed* the *supreme command* of the whole catholic world."

"The first general council was held at Nice, in Bythinia, in 325, wherein the *deputies* of the church universal were summoned by the emperor, Constantine, to put an end to the *Arian* controversy, which then began to rage extensively. At this council upward of three hundred bishops were assembled; it held about a year. Some of the catholic councils sat many years, and assembled a standing army of bishops and ecclesiastics, who stood ready to suppress every heretical *whisper*."

"The Council of Placentia:

"There were present at this council two hundred bishops, four thousand ecclesiastics, and three hundred thousand laymen."

This council was more *liberal* than *Adventists*, according to the number of what the clergy called *laymen*.

"The Council of Constance was begun in 1414, and was held four years. At this council were assembled (says Millot) a prodigious number of cardinals, prelates and doctors; above a hundred sovereign princes of Germany, with the emperor at their head; twenty-seven ambassadors, and innumerable deputies from all the different States and communities of Europe, and among the rest a crowd of minstrels, courtesans, etc. All Europe was in commotion about this council."

I hope all *Adventists* throughout the different States of America will be in *commotion*, and say to councils, keep your handcuffs off.

"The famous Council of Trent was held eighteen years, and during the lives of five popes. It commenced in 1545, some time after the reformation was begun by Luther.

"The *resolutions* of a *general council*, as well as the decisions of the pope, are, by the Catholics, considered equal to Scripture commands." "The Romans borrowed councils from the Greeks, and Protestants borrowed them from the Romans; and Presbyterian synods and Congregational conventions, are considered by some as *vestiges* of the august and imposing councils we have thus briefly described. And, indeed, the meetings, called councils, among the Baptists, are thought by some to be branches of the *corrupt tree*."

Some Adventists think about the same as the Baptists did about *Ministerial councils.*

I have given these extracts about councils, to show what abominations grew at length out of the Apostle Paul's *hired house* at Rome, and one extract more will give the climax.

"The Bishop of Rome *soon rose* to pre-eminence among his brethren, on account of his local situation, and the foundation for the magnificent papacy was laid. The bishops of Antioch, Alexandria, and Constantinople were *soon exalted* to superior dignity. Next came Archbishops, Patriarchs, Exarchs, Metropolitans, Suffragans, Popes, Cardinals, Monks, Nuns, Synods, Councils, Anathemas, Dungeons, Gibbets, Flames, and Death, all for the glory of a God of mercy, and the honor of his holy name."—*Benedict's History of the Baptist.*

Now for the two great events in the year of our Lord 1869. One in Europe and one in America. The great Ecumenical Council at Rome; and the great National Convention at Rochester, N. Y. One called by the old Mother, and the other by the "Youngest Daughter." Now, brethren and sisters, these will be *great events;* and I cannot tell which part of the globe will shake the most; whether it will be Italy or New York, but you must keep a good lookout, and the Saviour says, "What I say unto you I say unto all, *Watch.*"

Dear brethren and sisters, as the civil arm of the law was resorted to in the days of "Constantine to put an end to the *Arian* controversy, which then began to rage extensively," "and assembled a standing army of bishops and ecclesiastics, who stood ready to suppress every heretical whisper," so the "Youngest Daughter" will assemble a standing army of ministers, who will stand ready to suppress every whisper of "LIFE ONLY IN CHRIST;" and as the civil arm of the law was called for, and two Stars appeared in a hall in East Boston, Nov. 3, 1869, where Eld. George W. Brown was exhorting sinners to repentance, and showing them the way of salvation. I ask what will be the end of these things? Perhaps not only *stars,* but *stripes.*

I see a call to the brethren "with a cheerful heart," to supply the *table* of entertainment "with roast meats, fowls, butter, cheese, fruits, or other necessaries, for entertaining *our* guests."

Now, brethren and sisters, you that used to *cry* in '43 and onward, "*Come out* of *Egypt,*" "*Come out* of *Babylon,*" if you have got so "cheerful" that you can send *supplies* to the table of entertainment, while the guests are gagging your mouths, putting the handcuffs on, I will send you the bill of fare, that the oldest daughter had to entertain *her* "guests" on Thursday, the twenty-first day of August, sixteen hundred seventy-nine, when "Earl Haddington's son was baptized.

BILL OF FARE.

"Fresh beef, 6 pieces. mutton, 16 pieces; veal, 4 pieces; legs of venison, 3; geese, 6s; pigs, 4; old turkey, 2; young turkey, 8; salmon, 4; tongue and udders, 12; ducks, 14; roasted fowls, 6; boiled fowls, 9; chickens roasted, 30; chickens stewed, 12; chickens fricasseed, 8; chickens in pottage, 10; lamb, 2 sides; wild fowl, 22; pigeons, baked, roasted and stewed, 182; hares roasted, 10; hares fricasseed, 6; hams, 3; a puncheon of claret, etc.

Brethren and sisters, I have hastily thrown these extracts together, as a motive to stir up your pure minds by way of *remembrance*, and hope that we will all remember "the hole of the *pit* from whence we were *digged*."

EAST BOSTON, MASS,. Nov. 8, 1869.

A WREATH OF GEMS.

BY MRS. P. H. DAY.

FEAR not Christian, the light of his presence, the rod of his power, and the staff of his promise shall comfort thee in the trying hour.

He that hath true and perfect charity, seeketh himself in nothing, but only desireth in all things that God should be exalted.

Every accepted prayer is not immediately an answered prayer.

He that hath light thoughts of sin, never had great thoughts of God.

Every Christian should be a martyr in spirit.

Religion is the very best armor that a man can have, but is the worst cloak.

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction, or a perpetual reproof.

Lowliness of heart is a real dignity, and humility is the brightest jewel in the Christian crown.

Death breaks the lantern, but cannot put out the candle.

One of the finest sights in the world is a Christian at the end of a long course, with an unsullied reputation; his hair may be white, but his leaf is green.

Faith can supply the want of temporal things, and faith is the grave of care.

CONCERNING THE FREE GIFT.

"Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."—Rom. v. 18.

ON this passage Prof. Hudson in his "Human Destiny," writes as follows:

"It is in this one verse of the whole passage (vs. 12–21), that the word 'all' is used in the second number of the comparison. And it is used with the word 'men.' This apparently denotes all mankind, and their salvation. It seems to me the strongest passage that is or can be adduced in support of that view. And if this interpretation at all agreed with the general *tone* of Scriptural language, if it were not an apparent exception from the usual style of the Bible, I should joyfully and without hesitation accept it as proving the final holiness and blessedness of all.

"But the very frequent distinction between the 'saved' and the 'lost' compels me to hesitate and examine the passage more narrowly. And I cannot rest so fond a hope upon it for the following reasons:

"1. The passage is indisputably valid against all theories of a limited atonement. And even more; it seems to assert that in Christ's name the *sentence* of death for sin is annulled in behalf of all. 'God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.' 2 Cor. v. 19. In this view the relation of persons unconverted to God is this: they have not to ask for the pardon of past sins, so much as to accept the pardon already made out. But this is all I can prove from the passage in hand. Comparing it with passages parallel, I at once find a plain distinction between pardon granted, and pardon accepted and received. In chap. i. 16 I read of the gospel as 'the power of God unto salvation to every one that believeth,' Jew or Greek. In chap. iii. 22 I read of God's righteousness, or plan of justification, which is 'by faith of Jesus Christ, unto all, and upon all them that believe,' Jew or Gentile. Here the distinction seems to be fairly made by two prepositions, 'unto' (*eis*), and 'upon' (*epi*). In the passage in hand the first of these only is used. The phrase might therefore be rendered, 'by the righteousness of one the free gift came *unto* (*eis*) all men, unto justification of life.' In this view all men are *virtually* justified or pardoned, though by unbelief that may not be actually saved.

"But it will be said the same preposition is used in the first clause, 'upon (or unto, *eis*) all men to condemnation;' and if all actually die, why are not all actually saved? I answer, the sentence of physical death, even, is only virtual, not actual against all. Enoch and Elijah did not die. And Paul believed and taught that a whole generation of Christians would never die, but be 'changed' at Christ's coming. All these are born mortal as others; the sentence was 'upon' or against (*eis*) them, but it fails to reach them. So there may be those within the range and reach of the great salvation, who yet fail of it.

"2. In ver. 17 it is said, 'they which receive abundance of grace, etc., shall reign in life.' But the word rendered 'receive' (*lambanontes*) is slightly ambiguous. It may also mean *accept* or *embrace*. It is often used in the active sense, as well as in the passive sense. Its original sense is *to take*, and it is used in the common phrase 'respect of persons,' or *acceptance* of persons. It is also the root of the used 1 Tim. vi. 10, 12, 'lay hold on (*epilabon*) eternal life.'

"3. In vs. 14, 15, 16, 19 the distinction is made, not between 'all' as dead and alive again, but between 'many' and 'many.' The main argument may then rest on the comparison of the children of Adam with the children of God in Christ, which agrees so well with the general tenor of Scripture, and with which the 18th verse, as above explained, does not at all conflict.

"4. The whole passage shows that what is gained in Christ has once been lost. This is something more than bodily immortality. It is salvation in the broadest sense of the word. And the 'free gift' or gratuity is said to superabound, or to cover more space than the condemnation could, not because it gives more than was lost, but because one divine act of justification avails against 'many offences.' Thus salvation is exceedingly gratuitous.

"But it inevitably follows that the salvation has been once forfeited. In other words, eternal death was not an unjust sentence to be pronounced upon sin; and Adam might have perished, and the whole race in and with him without wrong to man. The passage confirms what I have before remarked—that annihilation has been invited and confronted. That God interposes to save is doubtless in keeping with his nature as love. We may even say that in saving man God is simply just to himself. But to man he is *more* than just. It is strictly true, 'By *grace* are ye saved, through faith; and that not of yourselves, it is the gratuity of God.' 'The wages of sin is death; but the amnesty of God is eternal life through Jesus Christ our Lord.'"

The foregoing paragraphs are copied from Prof. Hudson's book, for the consideration of all who hold that temporal or eternal salvation for the entire race of Adam, is taught by the Apostle Paul.

I think that Paul taught that salvation was proffered to all men, even as Christ taught it when he said, "The bread which I give is my flesh, which I give for the life of the world;" while he made that life conditional by saying in the same discourse, "He that eateth me, even he shall live by me." John vi. 51, 57.

Yours in Christ, F. H. BURBANK.

PHILADELPHIA, PA., Nov., 1869.

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 17, 1869.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE CONSTITUTION OF MAN:

And his Final Destiny, by DR. J. K. FINLEY.

THIS work will be issued next week, if we meet with no disappointment. Send in your orders, your pledges, and all the funds you can to enable us to send it broadcast over the land. It will do good execution wherever it goes. Give it or loan it to ministers and all others who will read.

The exact price of it we cannot state till next week. It will not exceed fifteen cents including postage; perhaps something less.

THE BUSINESS OF OUR OFFICE.

WE find some of our friends labor under a misapprehension as to the aid we receive from BR. SPENCER. His whole time and energies are occupied on the mechanical part of the paper. He has the entire charge of the composition, reading proof, making up the forms and seeing it got to press in time; all of which he manages with skill and energy, in a business like manner.

On the Editor devolves all the work he has ever had to do for the past three years; such as preparing all the matter that goes into the paper, buying the paper, attending to all letters, keeping the cash and mail books, making all the entries therein, seeing to the printing of books, tracts and pamphlets, and answering all orders for them, which has been no small work. Our work, therefore, is the same and as great as it has ever been, and must continue so till we have funds to employ further help in the office.

Now, friends, please make our work as light as possible, by writing plain and not mixing up business and other matters on the same page; and be sure to give the post-office address, written distinctly, of all persons to whom the paper is to be sent or to whom credit is to be given. Hours of our time has been wasted by carelessness in these matters. You are not to suppose that if you write "Cr. John $2," that we know where to find his post-office. Please, in all cases, to state it plainly. It is the name of the *post-office* and the *State* in which it is located we want. The name of the *town* should not be written, as it tends to confuse, unless it is the name of the post-office itself.

All names of persons should be written so plainly that there can be no mistake. We have no means of deciphering names badly written.

PAUL'S "DESIRE TO DEPART."

THE view taken of this matter by Dr. Finley, in his article which we published two weeks since, is the only rational view, in our opinion, that can be taken of the text. We know some, who reject the idea of the conscious state of the dead, have adopted the notion that the original word—*analusia*—here translated depart, signifies to *return*. If the word has this signification primarily, it cannot here mean the return of Christ, or His second advent. Such a construction of Paul's language makes him an egregious blunderer, or altogether an unreliable writer. In the first place, Paul has taught us, distinctly, that all the living saints at Christ's *return* will be changed, in a moment, in the twinkling of an eye; and that they will be caught up *together* with the risen saints to meet the Lord in the air. See 1 Cor. xv., and 1 Thess. iv. 13–18. Fancy Paul teaching the Philippian church the same thing—that the living saints are to be changed from mortality to immortality at Christ's *return* from heaven, and *together* with the risen saints to be caught away to meet the Lord. All at once, he cries out, "O how I long for the *returning* of Christ from heaven that *I may be with Him*: but nevertheless for *me* to abide in the flesh, my present mortal state, is more needful for *you* Philippian Christians than for Christ to *return*."

Would not his brethren have been thunderstruck? What, Paul! your presence in the flesh a greater necessity for us than the presence of Christ himself! Do you really think you have hitherto told us falsely, when you said, "We shall not all sleep, but we shall *all* be changed in a moment at the last trump;" and that "the Lord himself shall descend from heaven with the trump of God, and that we who are alive shall be caught up *together*;" and do you now tell us, Paul, that we are *all* to be left behind while *you* go, at our Lord's *returning!* and you are more needful for us than Christ himself! O, Paul, don't mock us! We have trusted your word, and thought if Christ *returned* from heaven, while you and we were alive, we should all be caught up *together* to meet our *returning* Lord! Alas, alas! it seems it is not so; for you now say, it is more needful for us for you to remain in the flesh than for Christ to *return!*

Did Paul excite hopes to blast them? Did he preach "yea and nay?" Did he make his own presence in the flesh a more important matter to the Philippian Christians than Christ's return from heaven? Never; no, *never*. Paul was not guilty of any such monomanianism.

If any insist the word *analusia*, translated depart, means to return, or returning, then we must find some other application of it than that of the returning of Christ; it must relate to some other returning. What other can it be, if not Christ's? Far better to say, we do not know, than to make Paul such a bungling writer as that construction would make him, and which would impair if not destroy his claim to inspiration and common consistency.

If we *must* give the term the sense of return, we can find the application without such hazard to the Apostle's character. He had been in the third heaven, or paradise, where he heard and saw wonderful things, and doubtless found himself "with Christ:" he certainly had *seen* Him; for he affirms this more than once; and here are the words of Jesus the first time He appeared to Paul, and Paul inquired, "Who art thou, Lord?" "I am Jesus . . . I have *appeared* unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which *I will appear* unto thee." Acts xxvi. 15, 16. Paul, then, had personal interviews with Jesus more than once; with these revelations he was, at one time, in danger of being "exalted above measure," and so had "a thorn in the flesh given" him to prevent the self-exaltation; he was made to learn that he was still "in the flesh"—still a mortal man. What a glorious state he must have felt himself in when in paradise! how great his rapture! But he has to resume a lowly condition. Suppose ye he ever forgot the glory he saw and felt, which was too great ever to be uttered by a mortal? Would he not naturally desire and long "*to return*" to that state of glory into which it was once his privilege to be admitted; and that, too, before any of his fellow Christians? How natural for Paul, while contrasting his prospects between life and death to say, I know not which to choose, but if he could "*return* and be with Christ," as he had been with Him when caught up into paradise, it would "be far better" than to live in this mortal state or to die. He desired to *return* to that glory he had seen and felt when with Christ in the third heaven or paradise; but he knew it was "more needful for" them—the living saints—for him "to abide in the flesh;" "and having this confidence," says Paul, "I know that I shall abide and continue with you all for your furtherance and joy of faith."

Thus we have a natural and rational solution of the whole difficulty, and avoid the contradictions that any other construction puts on the Apostle's statements in this and his other epistles, together with his preaching as recorded in the Acts of the Apostles. Do not let us make Paul stultify himself by construing his words to mean that it was the returning of Christ he speaks of. It was not and could not be possible for him to talk so contradictory.

We therefore repeat it, Dr. Finley has taken the only rational view of the subject that can be taken. All others are contradictory and unsatisfactory to a mind that analyzes a subject thoroughly.

A TRUE CHRISTIAN SENTIMENT.

"FATHER HYACINTHE," as he is called, in replying to the invitation of the Boston Clergy to visit that place, etc., among other things, said:

> I am a Catholic, and hope to remain one. I have not broken with the church, but its abuses. I recognize true Christians in all the Protestant bodies, for I believe the *true Church*, embracing all who hold Christ as their head, *is far wider than any earthly organization.*

We have italicised the words to which we have special reference. They express a noble Christian sentiment, and ought to put to shame the narrow and bigoted notions of those who suppose none are "evangelical," nor even Christians, who do not, at least, unite with some of the "earthly organizations," called churches. The sentiment we here commend is that on which we have acted for the past thirty years. Let Christ, and him alone, be our "head": all else, without this, is chaff.

THOUGHTS ON THE JUDGMENT.

AMONG the opponents of "Life only in Christ," the common argument offered in proof of the re-living of the wicked dead is, that "they must all be raised to life to be judged." While this is a specious argument to meet a desired end, yet we cannot but believe that it is based upon a great misconception of the testimony of Scripture.

This position involves the *mortal* resurrection of the entire race, irrespective of character. But will this stand the test of the Scriptures? Was Christ raised from the dead to *mortal life?* It is repeatedly claimed that man is raised in mortality for the purpose of being judged. But was Christ raised to mortal life to be judged? He was "without sin;" and this *fact* was sufficient knowledge in the mind of God upon which to base the execution of the decision which delivered Him from the state of death.

Again, if Christ was raised *immortal* then must the mortal resurrection theory collapse; for Christ was the "first fruits" of the harvest, and the harvest must correspond in character with the sample. We cannot suppose from any portion of Scriptures that the "first fruits" would be immortal and the remainder of the harvest mortal! The immortal resurrection of Christ involves the immortal resurrection of all who shall live again, for the *same* Spirit that raised up Christ from the dead will quicken our mortal bodies if dwells in us. Rom. viii. 11.

But we inquire, Is it necessary to raise the race to a mortal condition before rendering a decision which shall decide their eternal destiny? We admit that a decision must be made before it can be executed. But a decision is based upon *evidence*, and this implies a previous investigation on the part of the Judge. Is it necessary for God to defer the investigation of each individual's case till after the resurrection, in order for him to obtain the requisite knowledge upon which to base the decision that consigns one class back to death, and confers upon the righteous immortality? We repudiate such an idea. The very fact that a chosen number—"the elect," (Matth. xxiv. 31—are gathered at the coming of Christ, and share in the marriage supper of the Lamb, proves must conclusively that the *investigation* has taken place and the decision rendered *prior* to the resurrection. The execution of the decision is at the sounding of the last trump, when, as Paul says, "*the dead shall be raised incorruptible.*" "It is sown a natural (or *animal*) body; it is raised a *spiritual* body." Therefore, the judgment at Christ's coming is not an *investigative* one in its character, but purely an executive judgment; and this conclusion we believe is abundantly sustained by the Scriptures.

W. H. S.

HOW HE WAS LED.

WILLIAM LEASK, D. D., editor of "The Rainbow," London, England, made the following "Statement," prefatory to a sermon he preached the last Sunday in October. He says:

There is one man in the world of whom I never like to speak, and that is myself, but in this case a brief personal statement is desirable with regard to what I may call my mental history, *i. e.*, my mental history respecting the destiny of the lost. I have very vivid sights of things; it is an intellectual characteristic, not acquired, and it is a fact that I look at some matters in an intense light. Many years ago, in the exercise of this faculty, I was distressed exceedingly at the thought—the appalling thought—that the overwhelming majority of human beings were to derive no benefit from the death of the Son of God. I tried to realize, according to the teachings of modern theology, the dogma that countless millions of human beings are to be kept in a life of torture as long as God himself lived. I looked at his character as a God of love, who so loved man as to give his only-begotten Son to a life of sorrow, and a death of ignominy and agony; I looked at his gracious appeals to us, his tenderness, his loving care for the widow, the orphan, the stranger and the outcast, and I could not reconcile the manifest inconsistency. "It is no business of yours to reconcile it," I have been told. I beg pardon, all that is revealed belongs to me. I never pry into the unrevealed. As time went on, I found that this common doctrine of theology had made a countless number of infidels; men told us in plain language, "We cannot believe that God will everlastingly damn his creatures." I found that persons had been driven to madness by the contemplation of this awful theory. I heard men blaspheme the God I love on account of this doctrine, but, I, like others, thought and spoke of the immortal soul and never-dying spirit. Again the subject came before me, and I examined the Scripture and found to my utter amazement, that no such word appeared in the book as "immortal soul of man," or, "never-dying spirit." Here a flood of light burst upon me. If this be so; if man, as man, is simply a natural being, a mortal being, the doctrine of an immortal life in hell cannot possibly be true. I have always preached the doctrine of life *only* in Christ, but in the usual theological light, the spiritual, instead of the natural life we derive from Adam. In investigating this, I felt compelled to take this position—we must take God's word *literally*, except where parable or metaphor is found; everything that looks like a doctrinal statement must be accepted as the plain utterance of the Holy Ghost. I found this key invaluable. I saw that there are more resurrections than one—the resurrection of the lost and the resurrection of the righteous, do not take place simultaneously. I saw, too, what I have been teaching for many years past, that the kingdom and the church are two distinct things—that the coming of Lord will supersede the present dispensation, and that the present dispensation is the era of the church. At the same time, I narrowly studied the meaning of words. Philology is important in theology. I looked at the original meaning of words, in the language in which the Bible was given, and though "everlasting" frequently expresses far more than its Greek original, I accept it literally in relation to the doom of the wicked, because irrevocable destruction of being *is* "everlasting punishment." Now, look around me, and find numbers in Germany, multitudes in America, and not a few in England, who have recoiled from the doctrine, that the devil is to triumph and have the majority—that groaning misery and blasphemy are to exist forever; recoiling from that they have adopted the theory of *restoration*. Hundreds, thousands of Protestants, who protest against the Roman Catholic purgatory, have invented a Protestant purgatory, which is infinitely worse. I searched again, and came to the conclusion that restoration is unknown to the Scriptures. I cannot bear the thought that the fires of hell are to be more efficacious than the blood of Jesus. I have taught the destruction of the wicked dead for some time past, in the magazine which I have the honor to conduct, and I am glad tonight to come before you and be able to state—though I feel a deep sense of responsibility—that hundreds and thousands are meditating upon this great question. I am now about to place before you no theory of my own, no mere reasoning, but an exposition of Scripture, leaving it to you to judge whether or not it is according to truth. I shall conclude by asking a question, the asnwer to which is of importance to you as a congregation, and to me as your pastor.

[We will give our readers the sermon in a week or two.—ED. HERALD.]

THE WISDOM OF JUDAISM!

HOW true the Apostle's statement, "Blindness *in part* has happened to Israel," etc. Rom. xi. 25. The following account of a recent "Conference," of the Jews, held in Philadelphia, was sent us by Br. Grim. He says:

"I send you a few scraps cut from our Philadelphia papers, in relation to the doings of some of the Jewish brethren throughout the country. There are some strange things made known. In article second, they deny the destruction of Jerusalem was in consequence of their sins; also in article third. The sixth, denies Israel's hope of a resurrection. Please publish for the benefit of the readers of the HERALD.

J. GRIM.

CONFERENCE OF RABBIS—REFORMS IN THE JEWISH WORSHIP PROPOSED.—A conference of Rabbis is now in session in this city, to take into consideration certain proposed reforms in the Jewish Church. The following named Rabbis were present yesterday: Rev. Dr. S. Alder, of New York; T. Chronik, of Chicago; S. Deutsch, of Baltimore; D. Emhorn, of New York; B. Telsenthal, of Chicago; T. R. Guthelm, of New York; S. Hirsch, of Philadelphia; K. Kohler, of Detroit; L. Mayer, of Selma, Alabama; M. Melziner, of New York; S. H. Sonneshein, of St. Louis; M. Schlesinger, of Albany, and T. M. Wise, of Cincinnati.

The Conference organized by the election of Dr. Hirsch, President; Dr. D. Alder, Vice-President, and Drs. Melziner and Telsenthal, Secretaries.

The following resolutions were adopted yesterday, after a long discussion:

Resolved, That in the marriage ceremony the bride shall no longer occupy a passive position, but a mutual avowal shall be made by the groom as well as the bride, by the pronunciation of the same formula and by an exchange of rings.

Resolved, That the formula in marriage ceremonies shall be—"Be wedded unto me as husband, respectively as wife, according to the law of God."

The following resolutions were also adopted, after a lengthy discussion, in which all present participated:

The Rabbinical Conference declares that Judaism in its present phase of development confesses the following principles to be embodied in public worship:

First—The Messianic aim of Israel is not the restoration of the old Jewish state under a son of David, the renewed segregation from the nations, but the union of all men as children of God in the confession of the one and only God, of the unity of all rational beings and their vocation for moral purity.

Second—We do not regard the destruction of the Jewish state as a punishment for the sins of Israel, but as the corollary of the Divine purpose expressed in the promise to Abraham, and more clearly developed in the course of history: to send the members of the Jewish race to all parts of the earth in order to accomplish their high priestly mission: to lead the nations to the true knowledge and worship of God.

Third—The Aaronic priesthood and the Mosaic sacrificial worship were only preparatory steps to Israel's national priesthood, actually beginning with the dispersion of the Jewish people and to the sacrifice of the heart's devotion and moral sanctification as alone pleasing to God. These institutions, therefore, designed to prepare a higher state of religious sentiment, are altogether numbered with the destruction of the second temple, among the things of the past and in this sense only—*i. e.*, in their educational capacity—may be mentioned in our prayers.

Fourth—Every distinction between Aaronity and non-Aaronity with reference to religious privileges and duties, is therefore inadmissible in public worship as well as in practical life.

Fifth—The selection of Israel as a religious people, as bearer of the highest idea of humanity, must now, as ever, be emphatically expressed, and on that very account shall the world-embracing mission of Israel and the equal love of God toward all his children be just as distinctly enunciated.

Sixth—The belief in a bodily resurrection has no religious foundation, and only the continued spiritual existence is to be expressed.

Seventh—However urgently and unremittingly desirable as the fulfilment of a sacred duty the cultivation of the Hebrew language, in which the Divine treasures of revelation are stored and the immortal monuments of a literature governing all civilized nations are preserved is in our midst, yet since that language has become actually unintelligible to the larger majority of our co-religionists, it must yield on this very account in our prayer, which if not understood is a soulless body to the vernacular as far as the existing circumstances render it advisable.

THE CONFERENCE OF RABBIS.—The Convention of Jewish Rabbis assembled yesterday, at the residence of Rev. Dr. Hirsch. At the opening of the session Rev. Dr. Hirsch called the attention of the Conference to the death of the great philanthropist, George Peabody, and warmly eulogizing him, moved that the Conference express its sympathy. The President seconded the motion in fitting expressions, and requested the convention to rise, in token of respect, which was unanimously acceded to, and ordered that the proceedings be entered on the official minutes.

The following resolutions were passed:

7. The dissolution of marriage pronounced by a civil court, is of full validity in the eyes of Judaism, if the judicial documents furnish evidence that both parties have consented thereto; where the court issues, however, a decree of divorce by constraint against one or the other parties, Judaism recognizes the validity of such divorce then only if the grounds on which such a decree is issued, are deemed sufficient in accordance with the spirit of the Jewish religion. It is recommended, however, that the deciding rabbi obtain the concurrence of competent men.

8. The decision of the question whether the husband or the wife is to be declared, in doubtful cases, as dead or lost, is to be left to the courts. It was further resolved,

The command to marry the widow of a deceased brother and of taking off the shoe, has lost for us all understanding, all validity and binding force.

Further—The male child of a Jewish mother is by its birth not less than the female, in accordance with a principle never disputed in Judaism, a member of the Jewish community.

The following propositions were adopted:

The benediction now in use is to be replaced by one which fully expresses the moral elevation of the married state and emphasizes the biblical idea of the fusion of man and woman into one personality, and the Divine prohibition of illegal intercourse.

Polygamy is in direct opposition to the idea of marriage. The marriage of a man with a second wife can be as little valid, therefore, and as little claim the sanction of ecclesiastical authorities, as the marriage of a woman already married to another man is to be considered null and void.

The Conference then adjourned to meet in Cincinnati.

[We do not wonder that thinking men despair of the deliverance of the Jews from their blindness, when in this age of the world such a mass of truth and falsehood, of wisdom and folly proceed from learned Rabbis. But, "as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts, saith the LORD." His "word shall not return void."—Isa. lv. 8–11.—ED.]

DECISION.

"It is worth remarking, that many persons are of such a disposition as to be nearly incapable of *remaining* in doubt on any point that is not wholly uninteresting to them. They speedily make up their minds on each question, and come to some conclusion, whether there are any good grounds for it or not. And judging—as men are apt to do, in all matters—of others, from themselves, they usually discredit the most solemn assurances of any one who professes to be in a state of doubt on some question; taking for granted that if you do not adopt their opinion, you must be of the opposite.

"Others again there are, who are capable of remaining in doubt as long as the reasons on each side seem exactly *balanced*, but not otherwise. Such a person, as soon as he perceives any—the smallest—preponderance of probability on one side of a question, can no more refrain from deciding immediately, and with full conviction, on that side, than he could continue to stand, after having lost his equilibrium, in a slanting position, like the

famous tower at Pisa. And he will, accordingly, be disposed to consider an acknowledgment that there are somewhat the stronger reasons on one side, as equivalent to a confident decision.

"The tendency to such an error is the greater, that there are so many cases, in practice, wherein it is essentially necessary to come to a *practical* decision, even where there are no sufficient grounds for feeling *fully convinced* that it is the right one. A traveller may be in doubt, and may have no means of deciding, with just confidence, which of two roads he ought to take; while yet he must, at a venture, take one of them. And the like happens in numberless transactions of ordinary life, in which we are obliged practically to make up our minds at once to take one course or another, even when there are no sufficient grounds for a full conviction of the undertaking.

"The infirmities above mentioned are those of *ordinary* minds. A smaller number of persons, among whom, however, are to be found a larger portion of the intelligent, are prone to the epposite extreme, that of deciding, as long as there are reasons to be found on both sides, even though there may be a clear and strong preponderance on the one, and even though the case be such as to call for a practical decision. As the one description of men rush hastily to a conclusion, and trouble themselves little about premises, so the other carefully examine premises, and care too little for conclusions. The one decide without inquiring, the other inquires without deciding."—*Selected by* F. H. BURBANK.

A DEBATE—BOTH SIDES.

A spirited debate took place in Natick, three nights last week, between Rev. Miles Grant and Rev. Henry Lummis, on the punishment of the wicked. Rev. Mr. Grant has made this a speciality for years, but the acute and educated brain of Prof. Lummis, supported by the Scriptures, was too much for his antagonist. He made his points with rare force and felicity. We should like to pair these off in all Advent troubled communities. It would help the truth.

The above we take from "Zion's Herald," of the 11th inst. The item is short, but is distinct in its utterance. Now let "Rev. Miles Grant" tell the other side of the story. We copy it from the "World's Crisis," as follows:

We have just closed a very interesting discussion with Prof. Lummis, in Natick, Mass. Bro. Lummis is the Methodist minister at Natick, and reported to be a fine scholar, having much experience and skill in discussion of knotty questions in theology and science. He is a sharp critic, and an interesting speaker. Our discussion began Monday evening, Nov. 1st., and continued three evenings, in Winch's Hall, where Bro. Lummis preaches. Large, attentive, and intelligent audiences were present each evening. Our friends were delighted with the results. Several were led to see the truth, and rejoice in the light more than ever before.

We discussed the following question: "*Is literal death the penalty of the divine law for sin?*" Bro. Lummis made the following admissions: "I do not maintain that man has an immortal soul; nor that the soul is identified with the spirit; nor that the soul of the good goes to heaven at death; nor that the soul of the wicked goes to hell at death; nor that *sheol* or *hades* is the place of final punishment." "I claim no life when the body and spirit are separated." "Life is the result of a union of forces." "There is no life where there is no organic activity." He then made the following strange assumption: "There may be consciousness where there is no life." We pressed Bro. L. for proof of this assertion, but it was not presented. We thought the reason was apparent—there was no proof to be given, because the assertion involved an absurdity.

Bro. Lummis manifested a kind spirit, and appears to be quite free from sectarianism, being willing to fellowship all who truly love Jesus. We enjoyed the discussion, and the audience expressed much satisfaction with their entertainment. To us the truth never looked more blessed. Bro. Lummis took the position that Adam's penalty was moral death, and that "the second death" will also be a moral one. We claimed that moral death is a crime, and *never a penalty*; that whenever death is a penalty, it is *always literal*; and as "the wages of sin is death," it must be literal death; and further, that when Christ tasted death for man, it was not moral death, for he was without sin. We found the Bible very clear in its declaration, showing that all the finally impenitent will for ever cease to exist as conscious beings, and be found no more at all.

Prof. Lummis claimed that man and all animals have a spirit that continues conscious after death. When we quoted from Job and Eccl., he endeavored to impeach both, and said his own intelligence was as much a revelation as any other revelation. This statement was cheered by infidels and spiritualists.

At the close of the discussion, it was proposed that the audience have the privilege of asking the disputants questions, to which we mutually agreed. After several questions had been put to each of us, an intelligent man arose, and made the following inquiry of Prof. Lummis: "If the Bible sustains Spiritualism, why do Spiritualists deny that it is divinely inspired?" As the Prof. did not see the point in the question, by his request it was thrice repeated; when the questioner said: "I am a member of your church, but I find you all on the side of Spiritualism, advocating their sentiments." This statement produced a thrilling sensation in the audience, and it was evident that many agreed with the questioner, and were glad that he had the courage to stand up, even against his own minister, when he ventured to impeach the Bible writers for the sake of sustaining his fabled position that man and all animals will never be unconscious.

It is a cheering thought that the time is coming when sin will be "finished," and none but the pure and the holy will live eternally. Our prayer is that the eyes of the people may be opened to see the wide difference between the Bible doctrine and popular theology.

LETTERS AND EXTRACTS.

FROM ELD. C. L. PERCIVAL.

BR. STORRS: Your "Canadian Correspondent" is such no longer. I address you to-day from the "Golden State," and wish you grace and peace from God our Father, and from the Lord Jesus Christ. I have not written you for a long time, but the reason is not a lack of interest in the paper by any means, nor in the grand and precious, but neglected subjects to which the paper is devoted; no, no; ever since Br. "Dwight" [Weaver] put me on the track of that great truth, future life only in Christ, it has been to me like the little girl's flower in the story; every day it has put forth a new leaf; constantly increasing in size and beauty. O, there's a power in pure, unadulterated truth that the Christian world, as a rule, know nothing of. I don't wonder, now, that primitive Christians were bold to testify, and strong to endure! I thank my God that the rich truth that supported *them* has been once more dug out from the rotten rubbish of Romish and Protestant theology, and given to us for our comfort and encouragement. We shall *need* it still more than now before long. Nor do I fancy I have in time past written "thirty dollars worth;" no, Sr. Maria; I should be loth to charge thirty *cents* for my poor scribbles. God bless your kind, thoughtful heart, and those who so nobly responded to your appeal. I can never pay that debt. The Master will, by and by. But I have been very, very busy, endeavoring to "feed the flock of God," and to "teach the people, and preach, through Jesus, the resurrection of the dead." And in this work I have been upheld and assisted by as noble and faithful a band of disciples as ever any man had to help him since the days of Moses, Aaron and Hur. Enjoying, in its fulness, "the unity of the Spirit in the bond of peace," we have labored, in the pulpit, the prayer circle, the Sunday-school and the Bible class, to teach to all the glorious message of full, free salvation from sin and death to all the fallen race of Adam, who would accept it by believing on Jesus and keep his commandments, and walking in love, one with another. Still in this our work, all the way, the ministry and leading membership of the churches about us have feared and avoided us, and slandered and falsely accused us; charging us, from pulpit and pew, with being mischief-makers, disorganizers and disturbers of the peace of Israel, and teachers of false doctrines, etc. Yet the Lord so blessed us, and added to our numbers of "such as" I know, by their faith and godly walk, "shall be saved."

For more than a year I have been growing satisfied that my work in Canada was finishing up, and at the same time way opened in such a manner for me to come to this country, that we were satisfied it was duty, and with many tears I bid them adieu.

> We had travelled long together,
> Hand in hand, and heart in heart;
> Through both fair and stormy weather,
> And 'twas hard, 'twas hard to part.

But such seemed to be the will of God; so, with my family, we started on our long journey, and through thickly peopled city and across the wild and barren desert, across the broad prairie, and over the lofty mountains; across mighty rivers, and along the borders of the broad lakes, over the dizzy tressle and through the gloomy tunnels, among rocks that reared their wild fantastic heads from 500 to 2,000 feet, almost over our heads! and anon rushing along the edge of the deep ravines, so deep that the flesh recoiled at the gaze; among soldiers and civilians, black and white; among Indians and Chinese, Mormons and savages of all kinds, as well as flocks of prairie chickens, prairie dogs, and antelopes, and finally through miles and miles of snow-sheds, lighted only by the cracks between the boards; by steam car and steamboat; by omnibus and country stages, we found ourselves at the end of seven days and six hours travel, in the comfortable home of my son-in-law, T. Shurtleff, in this city, 3,145 miles from our starting place! And here I am, hard at work with my hands all the week, testifying to any and all, as I have opportunity, the great and precious truths of the gospel of the Son of God.

Of the future I know nothing. The Lord knows it all. I am his, and he will direct. "The field is great and the laborers are" not, as far as my knowledge extends. I know of no person in the country of like precious faith, outside of my family. I shall leave no opportunity unimproved of spreading the light; and I earnestly ask the prayers of those who feel an interest in these things, that I may be guided and sustained by Divine power, and that the word of God may have free course and be glorified. I remain, with much love to you and the brethren, most truly your brother in the blessed hope.

NEVADA CITY, CAL., Oct. 24, 1869.

FROM EMELINE WOOD.

DEAR BRETHREN AND SISTERS: Praise the Lord with me; and as dear Br. E. Wolcott says in one of his letters to me, "let us exalt His name together;" and I say, Amen.

I have just received a letter from Br. W. this morning; and I leave my work to let you know that he says that he is well—only needs more strength. O glory be to God for his love to him in answering our prayers in his behalf; and I know that you will praise Him and do praise Him. O how precious the Lord is to me, and helps me. And now, you loved ones, pray for dear Br. Thorne, and our Br. Ladd, that God will raise them up to perfect health and strength; for if the pillars fall the building may totter; and if any of you are sick, ask our dear ones to pray for you. I will join you with all my heart; for I love you all I hope as Jesus does; and God knows my heart that I feel for the afflicted ones. Now, there is our dear Br. and Sr. Hamilton, both afflicted, and getting old and cannot labor. Do not forget them when at the throne of grace; for unity is strength, and if our prayers go up, as the heart of one man, God will answer, for He is faithful who has promised, and never fails; and I do not cease to pray every day for all the loved ones; nor do I forget one who has been dear to me, Sr. H. R. But I think she must have forgotten me; but there is one who never forgets us, and his loving kindness, O how great, how lasting; never gets cold; glory be to His name. When I look at our dear Br. Storrs I feel like praising God; for He can renew our strength as he does his; he looks ten years younger than he did years ago; and you all see for yourselves what God does for him. Prayer is constantly made for him. I never forget him and our dear Br. Spencer; and I know you all remember them, and that we all make it a special object for those I have named. God says, "Ask and ye shall receive." I have been very much exercised in their behalf; and especially for Br. and Sr. Hamilton. His wife goes on crutches; and I feel that God will certainly heal her if you ask him. He can do it just as easy as cure blind eyes. You all know what He has done for me and Br. W. The world needs all of us; for, how sin abounds.

Now I will tell you what I am doing. Sabbath afternoons I go out with the "Documents." Thursday evenings Sr. Earl and I go away down to Goosebeckville to prayer-meeting. I took some your tracts there and lent the one on the "Devil;" and when I asked him for it O how they begged me not to take it from them; but as some did not like to have me scatter the tracts where I went with them, I thought I would get it returned. One brother said, any one that spoke against such tracts was not what he should be, and his wife plead with me never to go anywhere without them; they think there never was anything so good.

Now, dear brethren and sisters, I appeal to you to ask God to give me strength and wisdom to do my duty; for I feel perfect weakness in myself.

Br. Storrs, give me advice, and one and all pray that God will bless the tracts to the readers. I should like some more on the "Devil," and some of "Little Dene," and also the "Soul Saved or Lost," if you feel as though you could afford it, as I have not one cent to spare, for I can hardly support myself.

ALBANY, N. Y., Nov. 3, 1869.

Note by the Editor.

Act wisely. Spread the truth in love. Withhold not the tracts where the people want them and will read them. Those who forbid you to do so, are associates that you can well afford to part with; their company will do more harm than good. Be kind to all, but neglect not to speak for Jesus and his truth for any; pray for opposers; peradventure God may open their eyes. Such is our "advice" to you.

In a postscript Sr. Wood sends $1 for Sr. Hoyt, and writes:

She is 81 years old and very feeble; I do not think she will need the paper long. Oh, how hard to live to such an age and no one to care for or help her, and to need the comforts of life. I do hope God will not let her suffer long. She longs for Jesus' return, and to be at rest. She says the HERALD OF LIFE is a great comfort to her now. I must help her to get it.

FROM ELD. WILLIAM P. SHOCKEY.

BR. STORRS: The word of the Kingdom has never been spoken in this vicinity till this time. I have just closed a series of thirteen discourses at a school-house, five miles from Tipton. Had a full house all the time, and the most intense attention; and much inquiry was induced. Three different preachers were present during the course, at different times, each of whom made a slight attack; but after a flash or two invariably acknowledged that the things I spoke were both "strange and new" to them, and they were not prepared to controvert them. I failed not to agree with them, that they were strange and new; but the strangest of all was, that they should be new, and yet be the very things which were in the Bibles of the same preachers!

I showed that the Bible taught that man was mortal; his soul went to the grave, the pit of corruption; his spirit lost its life in death. Isa. xxxvi. 17. His thoughts perished. Again. That the wicked dead will not live, rise, or wake, but shall sleep a perpetual sleep; not be; are extinct, and shall be no more. The living wicked at Christ's advent will be destroyed from among the people. That hell was *hades*, the state of death, is the grave; and in it there is no work, device, wisdom, or knowledge; and that Jesus would put hell and death out of being, etc. *Gehenna* was the Valley of Hinnom, that has burned at Jerusalem for hundreds of years; into which criminals, for certain acts, were cast alive. Also, that the Saviour said just what every afflicted person would say, if an arm was so mutilated as to endanger life, they would amputate it—"It is better to live with one, than to have two arms to be cast into the Valley of Hinnom."

Also, that the kingdom of God, heaven, and of Jesus Christ would yet come, be set up in the time of these kings, and break them down, when Jesus sits on his throne, which He will do when he comes in his glory, on mount Zion, and not in the skies. That the saints will inherit the earth and never go to heaven; that the gospel of it was to take out of the Gentiles a people for his name, to be kings on the earth. That the devil, beast, false prophet was evil as a principle, personified; and personally wicked, leading kings and priests—men, who were to be given to the burning flame, and no place for them was found. That he that believes the gospel should reform, be baptized, and do well, to be Abraham's seed, and heirs according to the promise.

TIPTON, MO., Nov. 3, 1869.

FROM WM. LUCAS.

BR. STORRS: Enclosed find one dollar to help get out Dr. Finley's tract on the Constitution of Man, believing it will do good. I think any one will be profited by reading anything he may write on that subject. I cannot do any more at this time. I know the tract will be a rich treat, and I want some of the people here to see it. I will ask you to send half the amount in the tracts when they come out. I am here almost alone in the cause so dear to lovers of truth, and with but little education, but you can hardly tell how strong I feel, by the help of God, battling spiritism in all its forms.

A short time since I was sitting in a store, talking with a rich member of the M. E. church on our particular views. The preacher entered, when the talk stopped for a moment. I was requested not to stop for the preacher. I informed them I never was guilty of doing so, and the talk went on. The preacher pitched in, and after talking some time, I having to answer questions from every side, I asked this question of the preacher: Sir, do you believe that God has a place which you call hell, where all the wicked that have lived on this earth, are now suffering the pains of burning with fire and brimstone, and all that will live wickedly will suffer the same through all eternity? In the same breath I answered for him, No, sir, you don't believe it. He seemed to resent it, and said something about the spirit being the sufferer. I then asked him, What is spirit? He answered, "Soul, Spirit and God are one thing, immaterial substance." I replied, Sir, that is nonsense. I don't know but I was rude, but I could not help laughing when I told him he had a nothing-something for his God. Yet he insisted that he could make it plain.

The talk has done good, and I believe that he is a good man. He has promised to read any works I would give him. I presented him with "Halsted's Theology," "Bible *vs.* Tradition," and, by his own request, "Hudson's Future Life."

PEEKSKILL, N. Y., Nov., 1869.

FROM GEO. W. BROWN.

BR. STORRS: I thought I would report myself through the HERALD, as some would like to know what I am about.

I left home on Friday, Oct. 29th, in the steamer Cambridge for Boston, to attend my appointment in Charlestown; and as it was snowing quite hard, Capt. Johnson thought it adviseable to make a harbor Friday night; and so we lay at anchor until Saturday morning, when we started on our way and arrived in Boston, 12 hours behind time. On our way, Saturday, like the men going from Jerusalem to Jericho, I fell among thieves, who stripped me of my overcoat, although they did not leave me half dead, as I was able to preach the truth in Charlestown, according to my appointment, where I found some good Samaritan who supplied me with a coat, so I could go on my way.

By request of Br. Potter I went to East Boston to meeting on Monday evening, and was invited by the preacher, who was to preach on Tuesday evening, to preach in his place; and he gave out an appointment for me, but one man in the congregation arose and said he did not want any arrangements made about the meeting without first cousulting him, and after the meeting closed, and most of the congregation had gone out, the preacher came and told me he should have to withdraw the appointment; and on inquiring the reason, was told the church had decided that no man should preach there who believed in the non-resurrection of the wicked. Some of the congregation were very much offended at the course they took, and advised me to give out an appointment for some other place; but I told them I did not want to make any division, and if they could do any good I should be glad.

I attended a meeting in Charlestown on Tuesday evening, and by invitation of both preachers, met with them again on Wednesday evening, and was told the man had made some apology for shutting me out; and after I came in Wednesday evening the preacher came to me and invited me to use my liberty in the meeting, which I did by occupying some three or four minutes in exhortation, and while I was speaking they sent out for two policemen, but not, however, to take me, as I found by inquiring of them after the meeting closed; but they had come to take Br. Potter, who had not said one word in the meeting; and as many of the friends wanted me to preach to them, before I left, I consented, if they would get a place and circulate the appointment. The next evening there came together quite a congregation at Br. Potter's house, and I preached to them some of the principles of the Life theme, which I think was well received, as one old sister came to me after the meeting had closed and said it was good. I told her then it was her duty to hold it fast; and others stopped until near midnight to ask questions on the subject, which I think was interesting to all who heard.

It appears that the opponents of the Life doctrine have concluded the only way to keep men from embracing it is not to let them hear on the subject; but, thank God, it is surely gaining ground. Wherever it is fairly presented it commends itself to every man's conscience in the sight of the Lord.

Our Camp-meeting in Herman changed the face of things in that vicinity. Before we could not have the meeting house there to preach this glorious truth in; but now it is free, as I heard just before I left home.

Yesterday I preached here in Richmond Hall, and expect to go from here to Hartford the last of this week.

Br. Henry Perkins is here from Plymouth, Maine, and his health is improved; so he was out to meeting all day yesterday, and I hope he will soon be in the field, feeding the flock of God which Christ hath purchased with his own blood.

Your brother in Christ, "looking for the mercy of God unto eternal life."

PROVIDENCE, R. I., Nov. 8, 1869.

FROM D. J. ELLSWORTH.

BR. STORRS: It is long time since I have written to you or the dear HERALD; but have by no means wavered in my interest for our paper, or the grand truths it seeks to promote.

I am well pleased with its appearance, as also to know that you have a more accessible location for your office.

I am laboring to spread the glorious doctrine of a Life future only through Christ, our LIFE-GIVER, by scattering the tracts you gave, also the HERALD, and hope to get some subscribers for it.

I carry tracts in my pocket when I go to the city; and as I am doing business with different persons, I tell them that I am also trying to do good, and hand them out the different tracts, which in this way are always received with favor. I have an appointment once a week, and the Lord is with me.

O, that all who love the Lord could get into this blessed truth. How honoring to God, and how important the mission of Christ to our benighted and dying race. "God is love," and now we can love Him; nothing in his government but what savors of love and mercy. I believe the truth holds us stronger than any hope we can have without it. It is a lively hope; stronger proofs presenting themselves every day, as we draw from the storehouse of truth. It tends to keep us alive and from going to sleep; but, oh, how many are falling back, growing cold and indifferent. The Bride tarries, and many slumber and sleep: but he that endureth unto the end shall be saved. What will become of those that do not endure unto the end?

I have for some time desired to do something for the tract cause; and as the call comes for publishing Dr. Finley's articles, I will send $1 along with two subscriptions due for the HERALD. I expect to be able to do more very soon. I should like some of those "Little Dene" tracts. As I have funds, will send on. You may send me two dollars worth of "The Constitution of Man."

WINDSOR, Conn., Nov. 11, 1869.

S. J. BRIMHALL, Mapleton, Kansas, writes: Time endears to me our beloved HERALD; the only living organ that has for its foundation, and proclaims fearlessly the most glorious and all important truth, "Eternal life in the kingdom of God" to the saints and to none others. Blessed thought! Eternal life reaches the redeemed of the Lord; and all the abominable, all that do iniquity; yea, all the wicked will be destroyed. In the history of the ages to come there will be a time when sin and sinners will cease to be, and the blessed of the Lord will enjoy fellowship with Jesus and the Father in the God-lighted dominion of perpetual day. God's plan is the best one.

Fellow Christian, if what God has promised don't cheer you, there is nothing in heaven above nor in earth beneath that can. God's promises of eternal life to all the finally faithful is enough. Ye weary, time-worn and storm beaten pilgrims, lift your heads and rejoice; and when heaven wafts breezes of love, which permeates your whole being, then breathe a tribute of thanks to our Father in Heaven, who is sustaining and preserving our beloved editor in his labor of love. May heaven crown our beloved HERALD with the best of results for another year.

Now, kind Christian brethren, when you approach the throne of the Father, please remember the sunburnt pilgrims away out here in Kansas, who don't enjoy the rich blessings of listening to the preached word and those annual feasts of love at Springfield, which are foretastes of that which is to come, but breathed a prayer in our behalf, that our faith fail not in the hour when tempted, that we may be finally gathered in where there shall be only one fold and one Shepherd.

FROM THOMAS McCLARY.

BR. STORRS: I would again express my thanks to you and others of like precious faith, through whose instrumentality (under God) I have been made to see that the Bible teaches that there is only a future and eternal life for the righteous, to be given to them at the appearing of Jesus Christ; all others to "remain in the congregation of the dead." My experience, since the knowledge of this precious truth of Life only through the Lord Jesus Christ, has been of a very gratifying character; and I trust that I have been purified by these truths. Certainly a correct view of what the Scriptures teach, has or ought to have a sanctifying effect on the lives of God's people. We now perceive that "God is Love;" and that his mercy endureth forever. We once believed, as orthodoxy teaches, that the finally impenitent would suffer forever in a sulphurous lake of fire and brimstone; or, what the preachers told us would be far worse, suffer mental anguish in a place without a ray of hope; or, in other words, suffering the pangs of eternal misery, whatever that may be. I praise the Lord that I am now one of his freemen; and it rejoices me to hear through our HERALD that the good work is making progress.

With a prayer for your health of body and vigor of intellect to be continued to you as long as the Master sees best, that you may still contend for the faith once delivered to the saints, I remain your affectionate Br. in Christ.

WILMINGTON, DEL., Nov., 1869.

ELD. SAMUEL BRAGG, writes from Bangor, Maine; I thank God for the light that is shining from the blessed Bible in these last days of peril; yet the precious truth of Life only in Christ is very much dispised in many places; and yet I praise the good Lord there are a few who are embracing it and love it. I am thankful that I ever saw the blessed truth; it does me good, praise the Lord. It looks just like the character of God. Yes, He is a God of love. Some treat me with coldness because I believe "the wages of sin is death," and the "gift of God is eternal life through Jesus Christ." The present truth has always been unpopular and will be to the end. But, thank the Lord, if we suffer with him, we shall also reign with him. The kingdom will be cheap enough. Praise the Lord. May he speed the right, is my prayer.

APPOINTMENTS.

HARTFORD, Talcott & Post's Hall, Sunday, Nov. 21st.
SPRINGFIELD, Sundays, Nov. 28th and Dec. 5th.
W. N. PILE.

HARTFORD, Ct., Talcott & Post's Hall, Nov. 14th.
WAREHOUSE POINT, Conn., Nov. 21st.
WEST MERIDEN, Conn., Nov. 28th.
GEO. W. BROWN.

CHARLESTOWN, Mass., Evening Star Hall, 32 Main street, Sunday, Nov. 28th.
W. S. CAMPBELL.

SPRINGFIELD, Mass., Sunday, Nov. 21st.
NEW BRITAIN, Conn., Nov. 28th.
HARTFORD, Conn., Talcott & Post's Hall, Sunday, Dec. 5th.
WAREHOUSE POINT, Conn., Sunday, Dec. 19th.
WM. STUART.

FORESTVILLE, Conn., Nov. 21st; Br. Yale's neighborhood, evenings, Nov. 24th, 25th and 26th.
HARTFORD, Conn., Sunday, Nov. 28th.
ANTHONY, R. I., evening, Dec. 1st.
NATICK, R. I., evening, Dec. 3d.
PROVIDENCE, R. I., Sunday, Dec. 5th.
S. W. BISHOP.

OBITUARY.

BR. STORRS: I have been very negligent of my duty to write and inform you of the death of my good, kind, Christian father, Jonas Notestine. He died very suddenly whilst riding in his buggy in company with my mother. He was conversing with her when suddenly he laid his head in her lap and was dead. It took place on the 23d of June, 1869. His age was 80 years and 20 days. He was a subscriber and constant reader of your paper for several years. We miss him very much, and mourn for him; but not as those who have no hope. He was a faithful, persevering Christian, and a firm believer in Christ's second coming.

JACOB L. NOTESTINE.

GOLDEN CORNERS, Ohio, Nov. 8, 1869.

BUSINESS DEPARTMENT.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Cornelia Hoyt, A. A. Thatcher, C. F. Knox, Albert White, T. W. Letson.

TWO DOLLARS EACH FROM—Thomas Shurtleff, Jas. Rodda, Mrs. Wm. Capewell, W. S. Olmsted, Thomas McClary, James Allan, R. H. Waldo, D. J. Ellsworth, D. C. Terry, A. R. Eastman, Wesley Sill, Dr. C. C. Barker, Chauncy Hart, Mark Howard.

FIVE DOLLARS EACH FROM—J. S. Potter, L. Thurber, M. F. Lawson, Dr. John Kelley, (not "Ketty.")

VARIOUS SUMS—R. A. Olmsted, $3 Thos. McClary, $50 on pledge; Geo. Waterhouse, 50 cents; Joseph Elmore, $2 65.

RECIEVED FOR THE "CONSTITUTION OF MAN."

D. B. Salter (paid), $15; S. A. Kemp (paid), $4; D. J. Ellsworth (paid), $1; Peter Woods (paid), $2.

RECEIPTS TO TRACT FUNDS.

D. B. Salter (paid), $5; Thos. McClary, Wilmington, Del., (paid), $10.

PARCELS SENT SINCE LAST ISSUE.

H. H. Higley, Eld. Samuel Bragg, W. C. Ogburn, Emeline Wood, Joseph Brown, 4 parcels as directrd.

TO CORRESPONDENTS.

HORACE STORY.—The money was received.

Is Your Lamp Burning.

Say, is your lamp burning, brother!
I pray you look quickly and see,
For if it were burning, then surely
Some beams would fall bright upon me.

Straight, straight is the road, but I falter,
And oft I fall out by the way;
Then lift your lamp higher, my brother,
Lest I should make fatal delay.

There are many and many around you
Who follow wherever you go;
If you thought that they walked in the shadow,
Your lamp would burn brighter, I know.

Upon the dark mountains they stumble,
They are bruised on the rocks, and they lie
With their white pleading faces turned upward
To the clouds and the pitiful sky.

There is many a lamp that is lighted,
We behold them anear and afar,
But not many among them, my brother,
Shine steadily on like a star.

I think, were they trimmed night and morning,
They would never burn down or go out,
Though from the four quarters of Heaven
The winds are all blowing about.

If once all the lamps that are lighted
Should steadily blaze in a line,
Wide over the land and the ocean,
What a girdle of glory would shine!

How all the dark places would brighten!
How the mists would roll up and away!
How the earth would laugh out in her gladness
To hail the millenial day!

Say, is your lamp burning, my brother?
I pray you look quickly and see,
For if it were burning, then surely
Some beams would fall bright upon me.

Selected by Rebecca C. Grim.

The Predicted Restitution.

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts iii. 21.

[Concluded]

3dly. We may take yet another word out of the New Testament, as illustrative of the times of restitution of which we speak—*Redemption.* St. Paul, in writing to the Ephesians, of the "Day of Redemption," says, that the Holy Spirit is the "earnest of our inheritance, until the *redemption* of the purchased possession." And thus our Lord, when referring to the signs of his approaching advent, encourages his faithful followers by saying, "When these things begin to come to pass, then look up, and lift up your heads, for your *redemption* draweth nigh." Now, in each of these passages, the word redemption is applied to a time which is yet future; and it relates to the full and complete deliverance of God's church at the second coming of Christ; to their perfect consummation and bliss, both in body and soul, "when they shall receive the kingdom prepared for them from the foundation of the world."

In one sense, indeed, the redemption of the church is complete, *i. e.*, as to the pricé that has been paid, and the blessings which have been purchased. For Christ gave himself a ransom for all, and "by his one oblation of himself once offered, he made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

But the effects of redemption are incomplete. For if we look to the saints on earth, though a mighty change has passed upon them, though their understandings are enlighted, and their hearts renewed by the Holy Spirit, yet how many sad traces of their natural corruption remain! How dim is their spiritual vision, and how little do they understand of the Divine truth! Vain thoughts and evil imaginations disturb and distract them; their prayers are hindered, and their praises are often heartless. Fearful, oftentimes, is the strife that goes on within them, between sin and holiness—between God's will and their own, between the love of the Father and the love of the world. And besides all this, and besides sore temptations, there are the weakness, the imperfections, the weariness, the diseases of our mortal bodies, so that, as the apostle says, "We that are in this tabernacle do groan, being burdened, earnestly desiring to be clothed upon with our house that is from heaven."

Then again, if we look to "them who sleep in Jesus," even they have not received the full effects of redemption. . . .

And if we look, lastly, to the visible creation, and to the framework of the world we live in, does not the apostle tell us that "the whole creation groaneth and travaileth in pain until now?" The volcano, the earthquake, and the storm, plague, pestilence, and famine, desolating floods, and wasting blights, and mildews: these are the tokens of a world which has been made "subject to vanity," and upon which has descended the curse of Adam's sin; the whole face of nature is defiled; and, as it has been beautifully expressed, the earth is now "a wreck of what she was: still lovely in many of her aspects, though in sore distress; still majestic, and venerable, though a venerable ruin, appearing as out of joint; and giving token, by her extended deserts, and the gloom of her unpeopled solitudes, and her wintry frowns, and her many fierce and fitful agitations, that some mysterious ailment hath befallen her." But when the day of redemption shall come, all these evils shall be done away; the church shall no longer be vexed with sin, nor bowed down with sorrow, nor buffeted by Satan; the body will be no more a clog, and a hindrance. For then will have taken place . . . "the redemption of the body;" they that are Christ's shall rise at his coming, and we that are alive and remain shall be changed into the same *immortality,* and "death shall be swallowed up in victory."

And then, too, shall the effects of redemption extend to the world itself, and the creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God; together with man, it will be emancipated from defilement and dishonor, and shall come forth in everlasting beauty and unfading loveliness, to minister alike to the wishes of its inhabitants and its Creator's glory. And hence it is, that when the times of restitution of all things are spoken of, and the coming of the Redeemer is announced, all nature is summoned to an act of adoration to its Maker's praise. The voice of melody is heard from the mountains and the forest. The valleys and the rocks are made to sing. The whole of the inanimate creation is represented as vocal; and in one universal chorus it hails the Lord's advent and celebrates the jubilee of the earth: "The floods clap their hands and the hills be joyful together *before the Lord,* for he cometh to judge the earth; with righteousness shall he judge the world and the people with equity."

Christ has redeemed this world of ours. He has paid the price of his own precious blood to get it back. . . . "For this purpose the Son of God was *manifested* that he might destroy the works of the devil;" and destroy them he will, not only in the souls and bodies of his redeemed people, but in the world itself, through every one of its departments; when he takes to himself his great power, when he removes the curse of sin. . . . Then will be the redemption of the purchased possession. . . . the "kingdoms of this world will become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

To sum up what has been said upon this part of the subject, here are three Scriptural words by which the future condition of the world is described.

First, *Restitution,* not the annihilation of this material world—not the blotting it out of the universe of God, as if it had never been; but the replacing it into its former state—not Destruction, but Renovation; the reparation of the mischief which sin has produced, and the restoration of God's work in all its original beauty and perfection.

Secondly, *Regeneration,* that is, the world's new birth—that like as the regenerate sinner is created anew in Christ Jesus, that henceforth he may become a habitation of God by the Spirit: so this fallen world might have its new birth also, and become a fit dwelling place for the saints when he that is to sit upon the throne shall say, "Behold, I make all things new."

Thirdly, *Redemption,* that is, the getting back of a lost inheritance, by the payment of a price: and this price has Jesus paid. The world belongs to him. It was his by ancient covenant before it was created, "for all things were made by him and for him," and he has made it his by righteous purchase since. That which the first Adam had lost and forfeited by sin, the second Adam regained by redemption, and overpaid its value with his blood. In due time the full effects of this redemption shall be manifested, and Christ shall have the world for his possession and inheritance; as it is written, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Fourthly. To these three Scriptural words, we may just add one more.

Refreshing. "The times of refreshing from the presence of the Lord." That is, breathing time, rest. Now, the Christian has no respite from conflict, and effort, and temptation. His safety lies in continually struggling; and his joys are those of gaining fresh conquests, not of established peace. The world in its present state is not rest, "there remaineth a rest for the people of God." The word in Greek, *Sabbatismos* here translated, meaning literally, "the keeping of a Sabbath," seems to be a recognition of the well-known Jewish opinion that Messiah's kingdom of blessedness would occupy the seventh thousand years of the world, answering to the seventh day of rest, after the six days of creation. The same opinion prevailed amongst the early fathers of the church; and it is beautifully alluded to by our Christian poet, Cowper, in his "Task," Book VI.

The belief has been entertained among all civilized people from Egypt downwards, and by all classes of religionists, that this world is *a week* world, six working days and a Sabbath.

We are on the eve of a momentous crisis in in the history of the world—"For the Lord will finish the work, and cut it short, in righteousness; because a short work will the Lord make upon the earth;" soon may take place the first resurrection, "For unto them that *look for him* (the Lord Jesus Christ) shall he appear the second time without sin unto salvation." The midnight cry is already made, and it waxes louder and deeper. "Behold the bridegroom cometh, go ye out to meet him." . . . "For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent (go before) them who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord; wherefore comfort one another with these words." And this may take place at any moment, for it is written, "Watch, therefore, for ye know not the day nor the hour wherein the Son of man cometh." "Be ye ready, for in such an hour as ye think not, the Son of man cometh." Soon may the Jews return to their land, rebuild their temple, and re-establish their ordinances. A prospectus has been already issued for that purpose, and a society formed for restoring the Jews to the Holy Land.

When the Lord gives unto Jesus the throne of his father David, then shall be heard great voices in heaven saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Then shall the Lord Jesus enter upon his glorious reign with his saints for one thousand years. "Then shall the earth be full of the knowledge of the Lord as the waters cover the sea." "Then shall the Messiah have dominion from sea to sea, and from the river unto the ends of the earth; and men shall be blessed in him—all nations shall call him blessed."

And then, what a change to this very earth which has so long been groaning! what deliverance and joy! Christ upon his throne, the beast and the false prophet in the abyss; and Satan bound in chains; the saints exalted and glorified; the wicked trodden under foot and put to shame; the curse removed; paradise restored; Israel gathered; the Gentiles converted; creation blessed; and Jehovah, in the person of Immanuel, reigning with his risen and glorified saints in peace and righteousness over the happy nations of this earth.

Do chronological prophecies as well as the signs of the times indicate that the second advent of our Lord is near? "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." Accepted in Christ now, and clothed in his righteousness, may we so "occupy till he come," that when he cometh we may be received by him, with the welcome words, "Well done, good and faithful servants, enter ye into the joy of your Lord."—*Selected from the Rainbow.*

Animal Instinct.

"The subject of animal instinct seems to form a point of contact between natural history and the philosophy of the human mind. And yet, beneficial and interesting as this circumstance alone might make this particular branch of study, a treatise upon instinct is still a desideratum; something like a philosophic or systematic view of the subject—a distinct and satisfactory answer to the question, 'What do you mean by instinct?' is still wanting. It seems that however far advanced we may be in a dictionary on the subject of instinct, a grammar is a thing very much wanted."

"To say, as many are accustomed to do, that brutes are actuated solely by instinct, and man by reason, is contrary to the implied rule, that a being is acting instinctively when impelled blindly toward some end which the agent does not aim at or perceive; and on the other hand, that it is acting rationally, when acting with a view to, and for the sake of, some end which it does perceive. For, as some things felt and done by man are allowed to be purely instinctive—as hunger and thirst, for instance, are evidently instincts—so many things done by brutes, at least by the higher description of brutes, would be, if done by man, regarded as resulting from the exercise of reason.

"In many instances we know this is not the case. A man builds a house from reason—a bird builds a nest from instinct; and no one would say that the bird in this acted from reason. But in other instances, man not only does the same things as the brutes, but does them from the same kind of impulse, which should be called instinctive, whether in man or brute. And again, several things are done by brutes which are evidently not instinctive, but, to all appearance, no less rational than human acts, being not only the same actions, but done from the same impulse. The domestic animals exhibit many instances of this. There is an incident upon record, and there seems no ground for doubting it, of a dog, which being left on the bank of a river by his master, who had gone up the river in a boat, attempted to join him. He plunged into the water, but not making allowance for the strength of the stream, which carried him considerably below the boat, he could not bear up against it. He landed, and made allowance for the current of the river, by leaping in at a place higher up. The combined action of the stream and his swimming, carried him in an oblique direction, and he thus reached the boat. I do not vouch for the accuracy of this anecdote, but I see no grounds for disbelieving it, as it is of a pieces with many other recorded instances.

"There is another instance of this nature, which did come under my own observation, in which the actor was a cat—a species of animal generally considered very inferior in sagacity to a dog. This cat was known, not merely once or twice, but habitually, to ring the parlor bell whenever it wished the door to be opened. Some alarm was excited on the first occasion that it turned bell-ringer. The family had retired to rest, and in the middle of the night the parlor bell was rung violently: the sleepers were startled from their repose, and proceeded down-stairs, with pokers and tongs, to intercept, as they thought, the predatory movements of some burglar; but they were agreeably surprised to discover that the bell had been rung by pussy, who frequently repeated the act whenever she wanted to get out of the parlor.

"Here are two clear cases of acts done by a cat and a dog, which, if done by a man, would be called reason. Every one would admit that the actions were rational—not, to be sure, proceeding from a high order of intellect; but the dog, at least, rationally jumped into the stream at a distance higher up from the boat into which he wished to get, because, having made the trial, and failed, he apparently judged from the failure of the first attempt, that his course was to go up the stream, make allowance for his strength, and thus gain the boat; he found that it would then carry him to it instead of from it: and the cat pulled the parlor bell because she had observed, that when it was rung by the family, the servant opened the door.

"It appears, then, that we can neither deny reason universally and altogether to brutes, nor instinct to man, but that each possesses a share of both, though in very different proportions. And yet the difference between man and brute, in respect of intelligence, appears plainly to be not a difference in mere *degree* but in *kind.* An intelligent brute is not like a stupid man. The intelligence and sagacity shown by the elephant, monkey and dog, are something very different from the lowest and most stupid of human beings.

"In fact, in the most striking instances in which brutes display reason, all the intellectual operation seems to consist in the *combination of means to an end.* The dog who swam from a higher part of a river to reach the boat, the cat who rang the bell to call the servant, these, and many other similar instances of sagacity, appears to consist but in this.

"But the great difference between man and and the higher brutes appears to me to consist in the power of using *signs*—arbitrary signs—and employing *language as an instrument* of thought. We are accustomed to speak of language as useful to man, to *communicate* his thoughts. I consider this as only *one* of the uses of language. That use of language, which, though commonly overlooked, is the most characteristic of man, is an instrument of thought. Man is not the only animal that can make use of language to express what is passing within his mind, and that can understand, more or less, what is so expressed by another. Some brutes can be taught to utter, and many others, to understand, more or less imperfectly, sounds expressive of certain emotions. Every one knows that the dog understands the general drift of expressions used; and parrots can be taught not only to pronounce words, but to pronounce them with some consciousness of the general meaning of what they utter. They call for food; when displeased, scold; and use expressions in reference to particular persons which they have heard applied to them. Almost every animal which is capable of being tamed, can, in some degree, use language as an indication of what passes within. But no animal has the use of language as 'an instrument of thought.' Man makes use of *general signs* in the application of his power of abstraction, by which he is enabled to reason; and the use of arbitrary general signs, what logicians call '*common terms,*' with a facility of thus using abstraction at pleasure, is a characteristic of man.

"The implantation and modification of instinct in animals, in consequence of the education received by many generations of their predecessors, is a point well worthy of inquiry. The most widely diffused of all implanted and modified instincts is that of wildness or tameness. Whether the original instinct of brutes was to be afraid of man, or familiar with him, I will not undertake to say. My own belief is that it is the *fear* of man that is the implanted instinct. But at any rate, it is plain that *either* the one or the other, wildness *or* tameness—must be implanted, and not an original, instinct. All voyagers agree, that when they have gone into a country, which had not apparently been visited by man, neither bird nor beast exhibited fear. The birds perched familiarly upon their guns, or stood still to be knocked on the head. After the country had been for some time frequented, not only individual animals become afraid of man, but their offspring inherit that fear by instinct.

"There are many cases in which it cannot be ascertained toward what the immediate impulses of animals tend. We do not know through the medium of what organs birds are induced to put food into the mouths of their young. We see a pair of birds searching all day long for food; and in many instances, the food they seek is such as they do not feed on themselves—for example, graniverous birds hunt after caterpillars for their young: in other cases they seek for food which their own appetite incites them to eat; but they treasure it for their young, and are impelled by an instinctive appetite to put it into its mouth when opened. And this instinct is not peculiar to birds. The mamalia partake of it, for we find wolves, dogs, and other carniverous animals bringing home meat, and leaving it before their young ones. If a bitch or wolf has pups, and cannot bring food to them otherwise than by first swallowing it, she swallows it, and then disgorges it; for the animal has the power of evacuating its stomach at pleasure. Pigeons invariably swallow their food before they give it to their young. Take the case of migratory birds—even those which have been caged: when a particular season arrives, they desire to fly in a certain direction; but what leads them in that direction cannot be understood. That direction is pointed out to them by God; but how pointed out is only known to Him. And how delightful to a pious mind is it to contemplate every proof of the wisdom, goodness, and power of God—to mark everywhere the work of that same Creator's hand who has filled the universe with the monuments of His wisdom."—(Whately).—*Selected by* F. H. Burbank.

The great globe itself is not more interlaced with golden veins, and filled with precious things, than the field of revelation, the storehouse of the unsearchable riches of Christ.

They who make the glory of God their end, and the word of God the guide of their affections, and His providence the guide of their affairs, may be confident that the Lord goes before them as truly as he went before Israel in the wilderness, though, perhaps, not so sensibly.

Christ is almighty, and therefore perfectly able to restore lost powers, root up inveterate habits, and implant heavenly tempers.

Children's Department.

The Old Herb Woman.

Alice found her one day resting under the cooling shade of a tree outside the garden gate.

"Do you want something?" asked Alice.

"Yes, my child," she answered, "I want a new dress."

"A pretty calico?" asked Alice.

"That will too soon fade," answered the poor herb woman.

"A black woolen?" asked Alice.

"That will too soon wear out," answered she.

"A silk?" asked Alice.

"I have nothing fit to wear with it," answered the herb woman, and Alice thought as much.

"A plaid, a beautiful plaid?" asked the child.

"That will too soon go out of fashion, answered the herb woman.

"Do you care much about the fashion?" asked Alice.

"I want the dress to last me a thousand years or more," said the old waman.

"Oh," exclaimed Alice, drawing back, for she half thought the poor woman was crazy, "do you expect to live so long?—A thousand years is a great, great while, and you are pretty old now."

"I shall live longer than that," said she.

"I will ask my mother," said the little girl, puzzled, "if she knows what dress would suit you, and perhaps she 'll buy it for you."

"Your mother is not rich enough to buy it, dear child," said the woman.

"My father is rich," said she.

"Not rich enough to buy me the dress I want," answered the old woman.

"Do you want to dress like a queen?" asked Alice.

"No, but I want to bressed like a king's daughter."

"The old herb woman is crazy," thought Alice to herself, "she talks so queer."

"I don't know where you will get such a dress," said she aloud, "something that will never fade, never wear out, never go out of fashion."

"And never get soiled or spoiled," added the old herb woman; "wear it when and where you may, it will always keep white and shining."

"Oh," was all Alice could say. Then she added, I should like such a one, I am sure. Could a little girl have one? But a little girl would outgrow hers."

"No," said the herb woman, "the dress would let itself out so as to suit you always."

The child was lost in wonder. "Will you please tell me what it is, and where I can get one?" she asked.

"It is the garment of salvation, the robe of righteousness, which Jesus Christ has wrought out for you and for me, dear child," said the old woman, tenderly. "Christ came to take away the poor rags of our sins, and to put on us his white robes, and make us fit to be children of God, the great King, and live in his palace forever. Should you not like to, dear child?"

"Yes," answered the child, "I do want to be one of God's children. I always wanted to. Will he give me a heavenly dress, do you think?"

Two Rules about Swearing.—A boy finding himself tempted to forget, pasted these two rules on his desk, and hung them up in his room:

"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

"Swear not at all. Let your communication be, Yea, yea: Nay, nay; for whatsoever is more than these cometh of evil."

I think a great many boys had better follow his example.

A Dying Child's Thanks.—A sweet child, who had been trained in the way of religion by a parent, kind but judiciously firm, as she sunk to rest in peaceful reliance on her Saviour's love, affectionately thanked her beloved mother for all her tender care and kindness, but added, "I thank you most of all for having subdued my self-will."

A Sunday-school teacher, speaking one day to his children upon the depravity of the human heart, asked his children if they knew any one who was *always* good; one of the class, prompted by simple, and child-like affection, instantly replied, "Yes, sir, I know one—my mother."

The Christian knows that God hears and answers prayer; he knows this, not only because it is written that they who ask shall receive, and they who seek shall find, but because, having asked, he has actually received, and, having sought, he has found.

Enjoy the blessings of this day if God sends them; and the evils bear patiently and sweetly. For this day only is ours; we are dead to yesterday, and we are not born to-morrow.

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MAN'S DESTINY.

Immortality. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D,, St. Louis, Mo., Reviewed by George Storrs. *Price,* in pamphlet, 30 cents; postage, 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

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A Sermon by WM. LEASK, D.D., *England.*

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. xxv. 41, 46.

THIS is the stronghold of those who believe that the everlasting punishment of the wicked is life in hell, but I will prove to you that this passage says absolutely nothing about the dead, and if I can show that this—one of the strongest passages for the theory in question—does not teach it, and that the unsaved dead of past and future generations are not on the scene at all, I shall have put in your hands a key with which to open the locks of this theological dispute. What are the facts? There is no mention of *resurrection* in the context; the people living on the earth when Jesus Christ shall set his feet on Mount Olivet—the sheep and goats spoken of in this passage—men in fleshly bodies are referred to, and none else. Our Lord *begins* his ministry with his wonderful sermon on the mount; what the name of that mount was I do not know, but the character of the sermon we all know; it is didactic, moral, spiritual, and deeply suggestive; our Lord *closes* his public ministry with a sermon on a mount, the Mount of Olives. We find that sermon in the twenty-fourth and twenty-fifth chapters of St. Matthew. Two days after he had uttered these words, he was betrayed and handed over to his enemies. About the last words of such a sermon there must be something exceedingly important. We have described to us the disciples coming to him in great distress, after he had told them that he was about to leave them, and saying, What a beautiful temple, what a glorious building, what stones we see here, what cost, what splendid architecture! He had just bidden farewell to Jerusalem, in the words, "Ye shall see me no more, until ye shall say, Blessed is he that cometh in the name of the Lord." The entire discourse refers to his return, and the allusions and references are so purely Jewish, that the disciples could not fail to understand him. This fact will throw great light upon the subject. The parable of the virgins begins thus: "*Then* shall the kingdom of heaven be likened unto ten virgins;" the other parable is, "The kingdom of heaven is like a man travelling into a far country," who, when he returns, rewards his servants according to their fidelity. Now, could Christ's Jewish hearers understand him in these sayings? Undoubtedly the moral import of these teachings is, "I am to be taken from you, and crucified, but I will do *all* the prophets have said, notwithstanding." Prophets have spoken about the Lord being married to his Jewish people—it shall be so; prophets have spoken about the Lord being proprietor of the world, and requiring fidelity in his stewards—I will come and demand an account; prophets have spoken about the "goats," and repeatedly described the enemies of Israel under this name, and the prophets have spoken about the time of tribulation, when the Lord will come and deliver the suffering remnant of Israel. He meant to say, "Do not be terrified, I will prove myself the promised Messiah." That was the impression produced on their minds.

I. Who are the *persons judged?* You will find them described in Joel iii. 2. "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." The Septuagint uses the very words of Matthew, *panta ta ethne*, "all nations," all the heathen. Now look at Isaiah x. 20, 21: "And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God." Clearly our Lord is describing the time when the controversy of Zion shall be settled, and if you just look at what he says in the chapter we have read, you will see this. Inasmuch as ye did it, or did it not, to one of these my brethren, who are described as sick, as imprisoned, as hungered, as athirst, as naked, and as deeply afflicted, ye have done it, or not done it, unto me. He is speaking of his Jewish brethren, the remnant of Israel that have turned to the Lord, and that have dared to refuse to worship the Antichrist. The enemies of God on the one hand, and the persecuted Jews on the other, are obviously referred to in the seventy-ninth and hundred and second Psalms. "Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed. Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die." Ps. lxxix. 10, 11. "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those who are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord." Ps. cii. 19–22.

Now then we have this: we have the triumph of Antichrist, and the picture of the small, faithful remnant who refuse to worship him and receive his mark on their foreheads; we see many in dungeons, "appointed to die." The mandate has gone forth from the cruel king, that no one shall relieve them under penalty of death; but Christ says to the righteous, "You have relieved those who were in prison, your suffering, tortured brethren, and now I have heard the sighing of the prisoner, and have come to deliver him," This is the time described in Rev. vi. 16, 17, when the panic-stricken foes of the Lord shall call to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"

Christ has come to open the prison-houses of Judea, and other parts of the world over which the blaspheming Antichrist has had power, and he deals with nations, the representatives of the world who shall be present at that time; he calls them before him, and he deals with them as the Shepherd-King of Israel, who has come to his throne. He sets the sheep on his right hand, and the goats on his left.

II. Now we come to the *sentence* contained in the text. The language is distinctly Jewish, and refers to matters which the Lord's hearers would easily understand. Christ does not speak about the church to these Jews, because at that time it did not exist, and they would not have understood him. Look at Isa. lxvi. 15, 16: "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Passing over the next few verses, read the twenty-fourth. "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Go a little further, down to Malachi, and we see the effect of fire upon these impious men. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi iv. 1–3. There is no mention of "resurrection." It is manifestly the judgment of the living. Come, then, to the man who connects the two Testaments, John the Baptist, and hear what he has to say about the Lord Jesus as the King of Israel. "He will burn up the chaff with unquenchable fire." Matt. iii. 12.

Any one will see, without knowing Greek, that chaff having had fire set to it, will speedily be reduced to ashes. If the fire be not quenched, the work of destruction will be complete. It is a remarkable fact that hell is never mentioned in the letters written by the apostles to the churches. Peter and James wrote, as you are aware, to the twelve tribes and the scattered ones of Israel: James uses the word "hell" once when speaking of the tongue of the wicked—"It is set on fire of hell"—that is purely a metaphor. Peter speaks about the rebellious angels being cast down into hell, but that is a wrong translation of the word "tartarus," which means a prison-house, not necessarily of punishment, but a place of detention, where these angels, whoever they were, are "reserved unto judgment." We should like very much if we could find from one of Christ's apostles, how he understood the everlasting punishment mentioned by the king of Israel in our text. Well, it so happens that we can. Turn to 2 Thess., i. 9, and you will get an inspired explanation of "everlasting punishment."—"Who shall be punished with everlasting destruction"—literally whose punishment shall be eternal destruction—"from the presence of the Lord, and from the glory of his power." Here criticism of the meaning of words is exceedingly important. If those of you who can do so will look at your Greek Lexicon, it will be seen that the word "destruction" is the strongest, except the word "perish," which has substantially the same meaning—for an utter and eternal cessation of being; "everlasting punishment," as explained by Paul, is "everlasting destruction."

The meaning of the expression throughout the Scriptures is Destruction—the very words of our text prove this: "These shall go into everlasting punishment, but the righteous into life eternal," or "life everlasting." What is the contrast, what is the opposite of life? Death! Throughout the Scriptures this is the fact of the case. In that gospel text, "God so loved the world, that he gave his only begotten Son, that whosover believeth in him should not *perish*, but have everlasting life," the same meaning is clear. The Scripture statement is "the wicked shall not be," that is, being shall cease, the organized being shall come to an end. It is the same thing as annihilation, practically, but it is not that, for I maintain that there is nothing to annihilate; no mortal life could possibly be continued without a miracle. If you notice throughout the Scriptures, God speaks of us as descended from a man, having natural animal life only, and he speaks of the salvation he sends to us that we may have life, and not come into condemnation, as a "gift;" the punishment being by fire, as it was of the old world by the deluge of water.

III. Let me ask your attention to the *place of execution*, and you will see that as far as I have gone everything is perfectly harmonious. "When the Lord comes and sits upon his glorious throne, he will gather all nations before him." If you take the great men and the great captains who shall be there by order of the Antichrist, you have the representatives of the heathens. The time for that judgment may be very brief, but if you like to prolong the thought, you may well imagine that the nations are shortening the period that will elapse, that telegraphs and railroads are hastening the time, when the true king of humanity shall be on his throne, and put down all evil. You will not understand this subject, unless you believe in Jesus Christ as king sitting upon his throne of glory; on his left (to the south of Jerusalem) stretches a long valley, known among the Jews, as the valley of Jehosophat, or, that valley of the Son of Hinnom. The god of the Ammonites (named Moloch), was worshipped in that part of the valley of Jehosophat, known as the valley of the Son of Hinnom. Now, God had strictly forbidden the Israelites to pass their children through the fire to Moloch, but they did it frequently, notwithstanding. Solomon had built a temple to Moloch, to please his heathen wives. Manasseh made his children to pass through the fire, not necessarily to kill them, for I find his son reigning afterwards, from which I discover that it was not death always, but a horrible burning ceremony. In a part of the valley of the Son of Hinnom the prophet locates Tophet, which comes from Toph, meaning a drum, a drum being beaten to prevent the screams of the children from being heard, whilst they were being branded. Amon, Manasseh's son, was equally wicked, but his grandson Josiah, worshipped God. Search the book of Kings, and you will find all this, for I go by my brief. Josiah defiled the valley of Tophet, to prevent the horrid rites of Moloch. You are aware that those who maintain the doctrine of eternal torments have said that the "gnawing worm" means "an accusing conscience," and that "everlasting fire" means "perpetual misery;" thus they have departed from the literal word of God; they believe in their own inference—in their own emblem. I do not believe anything of the kind. I take the "worm" and the "fire" literally. You can see at once that the abominable stuff thrown in the valley would breed vermin, and it did: to prevent the city being affected by disease caused by the exhalation of noxious vapors, it was commanded that fires should be lit to consume the refuse. There we have the Gehennah, or valley of Hinnom of Scriptures. When Christ said: "If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched," the people understood him, for they knew that these fires were kept perpetually burning. When the Lord comes, his adversaries will be consumed, and, as if to put the everlasting brand of infamy on the wickness of men who sacrificed to the horrible god Moloch, the spot on which they did so is selected as the place of execution, where the enemies of the great king, who are found in open rebellion against him at his coming, will be destroyed by fire. The scene of condemnation is close by the future capital of the whole world. After the place had thus become a receptacle for the filth of the city, the fire was not quenched, but continued burning as long as there was anything to burn. Let us now look at Mark ix. 43, which I have just read to you. This is a very erroneous translation, it should be "into the fire that *is not* quenched," and not "into the fire that *never shall be* quenched." Fires were kept perpetually burning: long since have these fires ceased, but the valley of the Son of Hinnom is destined yet to have the greatest fire it ever saw, or was ever witnessed, for then shall the living rebels at the time of the Lord's advent be sentenced to a fire that shall burn them up, to "everlasting," eternal destruction. The place of execution is this valley of the Son of Hinnom. I give you this rapid sketch in exposition of this famous passage to show *that it relates to the living wicked* at the time of the Lord's advent, and not to men raised from the dead.

Now what about the dead? There are three acts of judgment: first the church, regarding which it is written, "We must all appear before the judgment seat of Christ." I have explained in former sermons, that the Lord will gather his people together, not to judge them for life or death, but to judge them for their fidelity, the use of their stewardship, and to appoint them their places in the kingdom of glory. Here is the second act of judgment; and the third will be for the dead, small and great at the end of the millennium, before the great white throne, when every one whose name is not written in the book of life will be cast into the lake of fire. After that we read, "Behold, I make all things new, and there shall be no more death, neither pain nor sorrow."

Taking into account the fact that God has set before us life and death, that he has determined to head up all things in Christ, that he has resolved on a period when every creature in heaven and earth shall praise him; taking into account the wonderful work of God's beloved Son; taking into account that eternal death is always pronounced against those who reject Jesus Christ; you must think of God who is rich in wisdom and in grace, who is determined to purify his world, to glorify his Son Jesus, and to give him unlimited authority over all creatures. Let me assure you that I never saw the doctrine of the new birth in such a vivid light as that in which I see it now—I mean the life in Christ of men who would otherwise die—I never felt so much liberty in denouncing God's anger against those rebels who continue in sin, and in pointing out to them that rejecting Christ they have no hope, but must perish everlastingly; that all the splendors and glories of the coming ages of ever developing glory, will be lost to them, and they will be branded with everlasting disgrace. I never felt more strongly the necessity of the doctrine of Christ's divinity. If we are to live forever, we must have a life that is supernatural, and that is only to be obtained from him who only hath immortality. Let me add, that I never before saw more vividly the necessity of the Holy Spirit as the "quickener of the dead" to make them new creatures in Christ, and I never loved God so much as I do now, when I see somewhat the beautiful completeness of his word. The harmony between the sayings of the prophets in the Old Testament, and the passages in the New Testament, clearly shows us that they are but two volumes of the one book. One more word: we we can see that in the God who is Life, the God who is Love, we can have the most absolute confidence; whilst we urge upon men—if they would escape the horrors of the second death and enjoy immortality—the absolute necessity of union with the second Adam, the Lord Jesus Christ.

THE QUESTION.

And now for my question: Men and brethren, will you rally around me, and stand by me, whilst holding up the doctrine of life only in the Son of God, or will you not? That is the question which I now put before you, and I ask for your decision? I know full well the prejudices in favor of doctrines we have received in childhood: I received them in the most rigid school; but now I am committed to this glorious truth, that there is eternal life only in Christ. I have sacrificed much—at least, it was much to me, and thereby I have at least proved my sincerity—to maintain this doctrine in the pulpit and through the press, and I am ready to sacrifice all, for what I believe to be divinely true. If you stand by me, and cheer me in this trial, the day may come when you will thank God for it, but if you think right to desert me, as some have done, and others threaten to do, do it, and may God go with you! But my position is taken. Here, as elsewhere, I have argued this with my voice and with my pen, and I emphatically state to you my firm determination that I shall continue to declare what I have this night maintained, respecting the living and the dead, the past and the future, and all that we owe to our Saviour Jesus Christ. If you stand by me, and encourage me, it is well; but if you think it right to do otherwise, perhaps it will be well, too. My course is taken, and that course I will follow, by the help of my glorious Master, who only hath immortality, and whom to know is life eternal. Amen.

TRUST the plain and positive promise, when you cannot see through the dark designs of Providence; the present gloomy night may terminate in a bright and glorious morning.

If Christians lived nearer to God, they would have no difficulty in loving one another.

PAULINE VIEW OF THE RESURRECTION:

As stated by H. H. DICKINSON, *in the "Crisis"*

"The careful student of the Scriptures cannot have failed to observe, that the teaching of the apostle is uniformly in favor of the resurrection of all men."

So says the "Crisis" writer. So, by this broad and very learned writer, it must be admitted that I am a very careless reader of the Scriptures, aside from being no student at all; for I am free to confess, that in all the apostle's teachings on the subject of the resurrection, I have failed to observe any such thing; and especially have I failed to observe that the "Crisis" writer has shown any such thing, unless he wishes us to understand him that he has quite recently embraced the plan of the universal restoration, and the salvation of all men. If so, will he be kind enough to say so, in so many words, and then go ahead. Says the "Crisis" writer,

"Learned men of every age of Christianity have adopted the Pauline view as in accordance with the plan of God, as revealed in his word. In this article we draw largely from writers of acknowledged ability and piety; but for brevity's sake shall not give references."

Here, we are constrained to say, that our friend and Br. of the "Crisis" has drawn more sparingly from the Scriptures, and has not given one reference to the blessed Word to prove his broad assertion that the apostle taught that all men would have a resurrection to any future life of any kind. We in reviewing the brother's article, fail to see in his following sentence, found in Rom. v. 18, any way to escape the conclusion that if the apostle did teach that all men would have a resurrection to life, that all men will be saved. Let us calmly and prayerfully read the passage; do not suffer ourselves to be obstinate or harsh in our decisions; but let us ever bear in mind that "Thou God seeth us;" let us labor in love to arrive at the correct understanding of the Bible.

I know that my brother has greatly the advantage, for he can draw largely from men of renown, and from his own scholarship; while I, in my infirm old age and ignorance, am hardly able to write my own name so as to render it intelligent. Allow me here to insert the passage referred to above. Rom. v. 11. "Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." If we admit the apostle's lucid description which he gives of the resurrection, in 1. Cor. xv. 42 –44, 54, I see no way to escape the conclusion that as in Rom. v. 18, if all men are raised to justification of life, after being thus raised, they are not condemned to death, but the reverse of it. And being justified to life, they are no longer corruptible, and cannot die any more, for they are incorruptible and immortal. Is it not so, my brother? It is so positively affirmed, that I dare not deny it. Again, our brother affirms, from his comment on verses 13, 14, that death existed while there was no law for man to violate, and consequently death was not a penalty of individual sin. This statement we positively deny; and we say further that we honestly believe that it cannot be proved by any testimony of the Scriptures. I ask, therefore, if the Bible teaches that since the transgression, there ever was a time when the world was in such a complete state of anarchy, that God withdrew all of his law and authority from man, and left him without any responsibility? If I believed this, I should like to be informed for what purpose those that had lived and died in the intervening space between the revelation of the law of God, and its taking effect?

Again, for them to have a resurrection—for as it is stated that there was no law to violate—they could not be either condemned or justified, for they could not have done good or evil. So that our brother's theology would not reward or punish them.

After wading through a large amount of chaff in search of the wheat, it is quite refreshing to know that for one brief moment our brother of the "Crisis," is willing to change his strong emphasis from the word "all" to the "many." But in the next breath we are almost suffocated with dust and chaff, which he disturbs by his lifting the emphasis so suddenly from the many, and letting it fall so heavily upon the word "*the.*" But it seems, to reflecting minds, that our brother labors more earnestly to keep a cloud of dust and chaff in motion, so that the indifferent reader might not see the truth, than he does to purify the wheat from the great bulk of chaff that modern theology has shrouded it with; and then to so garner and grind it to the finest of flour, and add to it the pure, sweet yeast of "No life out of Christ," that in due time it might be moulded and fashioned into that one bread, of which if a man eat he shall never die. Lord ever give us this bread which cometh down from heaven. Our brother here says:

"We maintain that as a consequence of Adam's disobedience, a sentence of condemnation to death, without any promise or hope of a resurrection passed upon all men; so by the obedience of Christ unto death, this one grand righteous act, the sentence was so far reversed that death shall not finally triumph for *all* shall be again restored to life. Justice must have its due, therefore all must die; the mercy of God in Christ Jesus shall have its due also; and therefore *all* shall be put into a salvable state here, and the whole human race shall be raised to life at the great day."

If we can see sufficiently clear amid this great cloud of "confusion worse confounded," so as to understand him, we suppose that he must have forgotten that in consequence of Adam's disobedience, before he was driven from Eden, that God in great mercy to Adam's posterity, made this promise. Genesis iii. 14, 15. "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." We ask our brother here, if he wishes us to understand him wholly to deny that God did ever make any such promise? I believe he did, for it is written. But although as man's heart was so fully set in him to do evil, and as he advanced in sin, the promised seed became hid from his sight; and as his bruised heel grew more lame at every step, as he travelled in sin, and the curse on the earth caused the thorns and thist,es to increase rapidly, that at every step he took his bruised heel became so lacerated by them, that if he saw the promise at all, he could see no form or comliness in it that he should desire it. So instead of looking up hopefully to the promise, he looked down despairingly to his sore heel, until he and all his race become converted to our brother's theology of being hopelessly cursed; and it became a national proverb, that as Adam had eaten the sour grape, all his children's teeth were set on edge, until our heavenly Father manifested his great mercy in declaring that "all souls are mine, saith the Lord; the soul of the father and of the Son: the soul that sinneth, it shall die." This proverb, then, which the Lord prohibited away back in days of gross darkness, is in these last days, somehow, among the many wonders, given to the weary, waiting ones as tokens of speedy deliverance, being revived again. Let every child of God be praying and watching the strong delusions of these last days. Let us now examine the corroborating testimony of the promised seed.

Long had prophets and kings desired to see the royal holy seed. Long had they waited, wept and prayed, until many of them died without the sight, until the one crying in the wilderness, saying, Behold the Lamb of God which taketh away the sin of the world. O how sweet the promise now. Say, my dear brother, does this not look in a different direction from a hopeless condition? In fact, to my mind, it is a grand and comforting truth to know that all men may have life in Christ by believing on him and by obeying his word.

We must pass over much of our brother's universal theory, but find ourself obliged to refer to his crowning triumph. Hear him:

"It is grace which restores all men to life at the resurrection; and, over and above that, has provided a gracious dispensation for the pardon of their sins; for reducing them to obedience; for guarding them against temptations; supplying them with strength and comfort, and for advancing them to eternal life."

Now, if this is all true, and if it can be correct, then let the whole world fall down and shout, "Grace, grace unto it," from the foundation to the top stone. Our reply is, Thank God if it is so; let all nations, tongues, and kindreds of earth cry Amen. Have we progressed so far? then I will stand still and see the salvation of God.

OLD AGE.

HARTFORD, CONN.

"KNOCK, AND IT SHALL BE OPENED."

Where are we to knock? "I am the door," says the Saviour. "No man cometh to the Father, but by me."

When are we to knock? "Evening and morning and at noon," says king David, "will I pray and cry aloud;" and David knew.

For what are we to knock? "Seek first the kingdom of God and his righteousness." Heaven is the soul, that is what we want; for heaven must first come to us before we can go to it.

How must we knock? We must knock in earnest. We cannot knock too loud. Good Jacob said, "I will not let thee go except thou bless me;" and he got a blessing. We must knock perseveringly, too. The Lord does not always come immediately. "I waited patiently for the Lord," says David, and he "inclined unto me and heard my cry."

Here is the command—"Knock."

Here is the promise—"It shall opened."—*Child's Paper.*

Let the time of temptation be the time of silence; words react upon the feelings.

From Sarah A. Morse.

To the dear scattered saints in this pilgrimage land, seeking a home of rest: Soon it will be given. Pilgrims press on; a few more storms and our little bark will reach the port. Our Captain is a sure pilot; He will land us safely in port. Once there, we will bid adieu to these suffering scenes of old earth, with all its sorrows, and sickness, and death. Our hearts are often sad here while journeying through this valley of tears and sorrows. Death often severs the silver cord that binds our hearts to the loved of earth; but when we lay them away in hope, what a glorious prospect brightens the future! Jesus will unlock the graves, and the precious dust will live again, no more to suffer or die. We think of those sleeping in Jesus—"Blessed sleep, from which none ever wake to weep." The waking will be when the poor pilgrims are caught up in the air; so to be ever with the Lord. The change has come, the dead are raised, the living changed, our friends that oppose us because we love Jesus, our LIFE-GIVER, and his coming back to earth again to claim his waiting bride, will oppose and grieve us no more.

Friends and neighbors, we will weep and pray for you now, but it will soon be over. Soon you will weep and pray, but our mourn- will be turned into rejoicing.

Poor sinner will you not come while it is called to-day, when we see the gospel so near its close; in a little while he that is to come will come. God forbid that any of us should draw back to perdition, or make a shipwreck of our faith. We read, "because iniquity abounds the love of many shall wax cold." Is that before us? Do we see that state of things? It is sad, though true. God help us who profess to love our LIFE-GIVER, and are looking for his speedy return, to endure hardness like a true soldier. It is those that endure to the end that have the promise of being saved. Here in the world we have tribulation; but in Jesus we find peace, such as the world cannot give or take away, though it oft hath tried; but the heart cheering promise is, "The Lord will provide." How blessed to have our heavenly Father care for us. No parental care is so sure as the care of our heavenly Father. He cares for us in every condition in life; in sickness, how blessed to feel that Jesus cares for us. When these poor bodies are racked with pain, ahd disease is wearing us down, and sometimes we have to look into the grave, it is a dark spot, we don't love the enemy—death—it oft has made our hearts sad, we are glad that Jesus is soon coming to destroy death and he that hath the power of it, which is the devil; then the captured will go free; they will sing, "O death where is thy sting; O grave where is thy victory!"

Weary pilgrims, press on thy way a little longer. I know hope deferred has saddened the hearts of God's dear saints. But the hope will soon be consummated. With a hope so much divine we can trials well endure.

> "Weary pilgrims cease thy weeping,
> Soon we'll hear the Master say,
> Thy work is done, thy warfare ended;
> Arise ye saints, from earth come away."

CORINNA, Me., Nov. 1869.

"It's the Only Hope."

SOME years ago a young man, wild headstrong, profane, somewhat intemperate, riding through South Hadley, stopped at a store to purchase something, and as the shop-keeper was doing up the little package, he said to the young man:

"I don't know you, but I can't help asking if you are a Christian?"

Haughtily and sternly the young man said:

"*Sir!*"

With tears standing in his eyes, the good shop-keeper said:

"I don't doubt it may seem strange to you that I should thus ask, but I long to have all men come to a saving knowledge of Jesus. *It's the only hope!*"

Reluctantly the young man took the package from the hand of the shop-keeper, and went out to his buggy, speaking angrily and blasphemously of him, never to see his Christian counsellor again, not even to learn his name.

But that young man had a praying mother who had often pointed her son to Jesus, saying, "*It's the only hope,*" and these words echoed from the walls of a heart where were hung the memories of childhood, those picture that never are dimmed. Through years they sounded in his ears, till he was brought to the feet of Jesus, to find how glorious a hope it was.

I don't know that this good store-keeper was the direct means of this young man's conversion; but since he became a Christian man, he recalls the incident with a vividness which shows how deep an impression it made on his mind; and in the better land he hopes to know and thank him for that little word so earnestly spoken and so angrily received by him.

No doubt that good man thought his labor would be in vain; and if he still lives and remembers the scene, may feel that he had been long in finding "the bread cast on the waters," though I doubt not he sowed it with prayer.

"The Constitution of Man," Etc.

By Dr. John K. Finley, Niles, Mich.

WE expect this work from the press day after to-morrow (Friday). The first edition of 1,000 copies will cost within a fraction of $150, as we originally estimated. But we shall sell them at *ten* cents per copy, trusting to future sales to make up the cost. Let us have your pledges, and your orders for the work immediately.

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 24, 1869.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"Credit to Whom Credit is Due."

UNDER the above head, we find an article in the "World's Crisis," of last week, by "J. S. WHITE." Br. White has stated very candidly some things relating to the Life controversy. His first paragraph reads as follows:

> Some persons suppose that a thing which is new to them, is new to everybody. When they hear a doctrine advanced by some one which is new to them, they conclude that he is the author of it. This has been true of the Second Advent. Some to this day seem to suppose that Mr. Miller was the originator of the Advent doctrine. So of the non-immortality doctrine out of Christ. Some think that George Storrs is the author of it. And so of the destruction of the wicked, and of their non-resurrection.

We never had a desire to have any one suppose we were the "author of the non-immortality doctrine out of Christ." The doctrine is as old as the Bible; but we never saw a word on the subject written by any uninspired man, except a small tract by Henry Grew, late of Philadelphia, before we commenced our investigation of the subject, nor afterwards till we published our "THREE LETTERS" in the spring of 1841. Those "Letters" were originally written to "Orange Scott" in 1840. We were both, at that time, ministers in the Methodist E. Church. Those "Letters" were issued in a Pamphlet by his consent and advice early in 1841, but with a request to withhold his name; which we did. Those "Letters" were the fruit of our personal study of the Bible, and were purely *original* with us. Others may have come to the same conclusions, previously, but that had nothing to do with our investigations, except the one we have named, and that was but a very brief matter.

In the spring of 1842, in the city of Albany, N. Y., we preached our original "SIX SERMONS" on the immortality question, and two thousand copies were immediately published by request. In them we admitted the conscious state of all the dead, a universal resurrection, and judgment after, followed by the utter destruction of all the ungodly.

One year later, having become convinced of the *unconscious* state of all the dead, we revised the "Six Sermons," and added an article on the state of the dead and republished the whole, first in a folio newspaper form, of which fifteen thousand copies were immediately put into circulation. A few months later, we gave the whole a thorough revision, and published it in a quarto of 16 pages; in which form nearly or quite one hundred thousand copies were scattered in this country and in England. A large portion of the expense attending this work was paid from our private property.

It was this large circulation of the work that gave impetus to the immortality question such as it never had before, whoever might have had thoughts about it. We desire no credit in the matter, for we only acted as prompted by a conviction of duty to God and to man; yet we cannot help thinking of what Paul said to the Corinthians, when he found among them men who artfully attempted to undervalue his labors in promulgating the truth, and said, "Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, [now] I speak it not after the Lord, but as it were foolishly in this confidence of boasting. Seeing that many glory after the flesh, I will glory also: for ye suffer fools gladly, seeing ye yourselves are wise." 2 Cor. xi. 16–19. "I am become a fool in glorying; ye have compelled me." 2 Cor. xii. 11. So now, we say, if we have "become a fool in glorying" it is because those who are now reaping the fruits of our labors "have compelled" us. *They* know, *we* know, and the Searcher of hearts knows that the labors we have performed, and the expenditures we have made, have, under God, been one principal means of bringing the immortality question before the American public in its present form; and many who are now rejoicing in the doctrine of immortality only through Christ, have, in times past, reproached and reviled us; and many who now revile and reproach us because we have gone in advance of our first positions, will, sooner or later, thank us that we did not so stereotype our thoughts as to prevent all advance in the knowledge of God and our Lord Jesus Christ.

Br. J. S. White says, "Elias Smith (in 1808) advocated the sleep of the dead, and the final extinction of the wicked." We reply, If he did, his followers have been nearly silent on the subject for a half century, and actually hid themselves on the question. But of their position we had no knowledge till some time after our stand was taken. Besides, the only work of Elias Smith's we have ever seen on the subject admits the *conscious* state of the dead; and, in our opinion, that was just what made his effort a failure—an abortion.

As to Br. White's quotations from some of our writings against "J. T. Walsh," on the non-resurrection question, he might as well have quoted from our sermons preached on "eternal torments" when we were a believer in that doctrine. We wonder the "Crisis" has not taken our advice, given some time since, to stereotype our article on that subject, and so have it always on hand ready for use whenever its correspondents are out of ammunition in opposing us. It has appeared nearly in full more that once in that paper, and by extracts often. If they would only make a standing column of it, and thus save words for their correspondents, who could point to it to show what "Geo. Storrs" said twenty years ago, and tell the reader he must have been a bad man ever to advance in knowledge and understanding of the word of God. Let those who choose to wear our cast off and worn out clothes have them; they may cover their nakedness a little; especially as they seem to have nothing half so good to put on in their exposed condition.

Near the close of his article, Br. White, in speaking of the separation which took place between J. T. Walsh and ourself, after W. came out on the non-resurrection question, says:

> Bro. Storrs pursued his usual course; Mr. Walsh was left to advocate, where he could, what Br. Storrs called "vain hope, strong delusion," a doctrine "opposed to the spirit and letter of the Bible."

"Br. Storrs" had thoughts on the non-resurrection question before "Mr. Walsh" ever had one; and we were the first to inform him that Jacob Grim held that view. He soon caught the idea, and endeavored to make personal reputation or capital out of it. Failing in that, he soon turned a "summersault into Phariseeism;" and from that he plunged headlong into the old slough from whence he first came out, and now is hand in hand with old immortal-soulism and eternal torments. So we are informed. A course or end most likely to result from the rejection of the Bible doctrine of "Life future and eternal only in Christ." We shall see if Br. White and others who stand on the denial of this truth do not land in the same place. Sure we are, to a logical and thinking mind, no other result can be arrived at, in the end, than eternal torments to the wicked, or that they "shall *remain* in the congregation of the dead;" unless, indeed, they plunge into the mire of universal restoration, as some in England have, and a few mortal resurrectionists seem inclined to do in this country. We trust, however, the grand and glorious truth that "God is love," will so far prevail that all candid inquirers after truth will yet be led to see and acknowledge that God has so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, nor come into a future hopeless life, but have eternal life by a resurrection from the dead; while all who reject him, or refuse the light given them, "shall not see life," but "shall utterly perish in their own corruption," and "be as though they had not been." See John iii. 16, 36; 2 Pet. ii. 12; Obediah 16, and a multitude of similar declarations running through the Divine testimony from Genesis to Revelation.

Zion's Herald Again.

The Editor of the above paper treats us to a scrap now and then. The following we take from its issue of last week:

> *The Herald of Life* concedes all that we declared, when it says of the present dogma of its school on materialism, "Mr. Miller, personally, never favored the view." It declares that its editor, Rev. George Storrs, did, and many others. That is where they added doctrinal error to Mr. Miller's chronological one. The "revival" stopped with that falser addition. (1). That it gained so early a foothold among the Adventists, shows the power of one error to breed a worse. That it substantially controls them to this day, though the Advent Church in this city clings to the old Scripture and Church doctrine of the eternal punishment and the constant, conscious life of the soul. (2). May Bro. Storrs, who by his confession led the "Millerites" away from Miller, bring them all back by his return to the true faith in the Word of God and nature of man. (3).

Notes by the Editor of Herald of Life.

(1). The "chronological error," Br. Haven admitted, was the means of adding to the Methodist E. Church "150,000" persons; but he said, "The reaction was greater than the revival; the falling off greater than the addition." Now, it seems our "falser doctrinal error" was more powerful than "Mr. Miller's chronological one;" for, while the latter was the means of the revival, ours "stopped the revival."

The revival was produced by an error!

The revival was stopped by an error!

That is certainly singular logic; but it may be good theology; it looks very much like a kingdom divided against itself. But there is a mystery about it so far as the Methodist E. Church is concerned. "Mr. Miller's chronological error" sent 150,000 into that church; and our "doctrinal error" never got into that church, and yet "the reaction" there lost them a "greater" number than the a d dition." How is that, Br. Editor? Our doctrinal error did not deplete your church at all, and yet your church not only had a "stop of the revival," but you lost more than you gained; *i. e., more* than 150,000. Surely you do not attribute *that* to our "doctrinal error," which had nothing to do in your church. As to the "revival" being "stopped among Advent believers by our "doctrinal error," that remains to be proved. If it "stopped" in your church without that "error," how do you prove it "stopped" elsewhere by it? That is a plain question, Br. Haven. If the revival was stopped by error in *our* ranks, was it not also by error in *yours?* What was that error?

(2). Here Br. Haven admits that one "Advent church" clings to the doctrine of eternal torments, etc. Well, now, will he tell us if that church did not have as great a stop to the revival as the others who rejected that dogma? Have they had more revivals since than the others? The answer to these questions might open our brother's eyes. But in that matter we will make no comparisons at this time.

(3). We thank Br. Haven for his good desire. We led no one "away from Mr. Miller;" but we have been trying for about thirty years to lead men "away from" the traditions of men "to the true faith in the Word of God and the nature of man;" and we are thankful that God has so helped us by His grace and Spirit, that thousands are this day rejoicing and praising God for deliverance from the bondage of Popish and heathenish notions of God's government, which have so corrupted the pure word of God. But multitudes of good men and women in the Protestant churches are willing and anxious to wear those chains and fetters still, while Heaven is pouring a flood of light on many minds as to the grand fact that "God is Love;" and that His government in all its parts is established and conducted on this grand principle. Whatever system contradicts this is a false and mischievous one, and to be rejected as having its origin from some other source than from that "God in whom we live and move and have our being."

In conclusion, as Br. Haven is anxious that we should have "the true faith of the Word of God and nature of man," if he will enter the work of helping us into it, he shall have our thanks, whether he is successful or not; and we return the courtesy, sincerely wishing that he and his fellow laborers in the Methodist E. Church—whom we still love for what truth they have—may "return to the true faith in the Word of God and nature of man" as taught by "holy men of old, who spake as they were moved by the Holy Spirit," and as taught by inspired men in both Testaments, till the apostacy brought in pagan superstitions, "corrupting the word of God by their traditions," thus "departing from the faith once delivered to the saints."

If our brother is disposed to make an effort in that direction, we will send him, as an introduction, the work we have in press on "THE CONSTITUTION OF MAN *and* HIS FINAL DESTINY: By DR. JOHN K. FINLEY," of Niles, Mich. When he has well digested that, if his appetite craves more, we shall be glad to help him to any amount of Scripture testimony to further his researches after "true faith in the Word of God and nature of man," as we are prepared to furnish any amount, to order, free as the Gospel itself; so that our brother and his associates shall not fail of coming to a knowledge of the truth from a lack of means for knowing it.

Our Br. ought to give us the credit of having studied both sides of the questions under consideration. Our columns are open for any light he or any candid and honest associate is disposed to furnish our readers, which he will indorse. Can you say as much for "Zion's Herald" with regard to a hearing from us? We would like to have an affirmative answer.

"The Theology of the Bible."

By Ex-Chancellor O. S. Halsted.

WE have received a supply of this work from Judge HALSTED, which he has donated to the HERALD OF LIFE, to aid in its publication. We now repeat the notice we gave some weeks since, viz., The retail price of the work is $3; but any one sending us $2, and adding 32 cents for postage, shall have a copy. Send us four new subscribers for the HERALD, with $8, and we will send you the work without further charge.

The Rabbis: The Other Side.

LAST week we gave an account of the doings of the Rabbis in Philadelphia. It turns out however, that they, like other D. D.'s, only sought to dictate to lesser clergy and the laity what they should believe and do. Well did Jesus say to his disciples, "Be ye not called of men Rabbi." It is the Rabbis, whether Jewish, Romish, or Protestants, who have corrupted the truth of God and attempted to enslave the people to their dogmas and traditions. We trust the day has come that men will seek truth from the Bible itself, searching the Scriptures for themselves without the fear of Rabbis, whatever names of vanity they may assume. We have reason to fear that many, disgusted with the high and false pretensions of these would-be-great dignitaries, will turn from the Bible itself, supposing that Book sustains such bald assumptions to authority over men's minds and understandings. The fact is, the Bible condemns in the severest terms all such lordships over the minds of men. Those men enter not into the spirit or nature of the kingdom of heaven, and prevent others from doing so by their haughty assumptions; *i. e.,* they "shut up the kingdom of heaven against men; for they neither go in themselves, neither suffer they those that are entering to go in." Matt. xxiii. 13.

Such has ever been the character and work of would-be Rabbis in all the religious sects from the days of Jesus and his apostles till now. For ought we know it may continue to be so till he comes who only is our "Master, even Christ." Matt. xxiii. 8–12.

We have had sent us from Philadelphia the following from the "Ledger," of that city, of Nov. 19. It shows the feelings of the body of the Jewish people, and may cause Rabbis of all sorts to be a little more modest in their efforts to exercise "lordship" over the people at large.

PROCEEDINGS OF THE "RABBIS."—The recent action of a small number of Hebrew Rabbis, at a session held in this city, does not appear to receive encouragement from the body of the Jewish people. The views expressed and endorsed by those present at the meeting, however welcome to those who agree with them, can only be taken as the action of a small proportion of the large body of Israelites in this city and throughout the United States. On this subject the Jewish Messenger, speaking for the great mass of the people of its faith, says that the acts of those Rabbis were the acts of the few, to the detriment of the many, and even the few object but to the ceremonial code, not to what they term the 'grand principles' of the Jewish religion. As it regards the many, they adhere to the Biblical laws, and the instructions of the sages. They do not reject the Messianic promises, the expectation of a restoration. They do not partake of forbidden food. They are opposed to intermarriages with strangers to their creed. They observe the laws of clean and unclean food. In fine, they adhere to their religion as handed down to them by their fathers, which they desire to transmit uncorrupted to their posterity.

"Their synagogues are open to all; within their walls not a whisper will be heard against any other religion; all the zeal of its preachers is devoted to improve those born within the faith of Israel, to be observant of its principles; and what those principles are may be found in that sacred volume which has been their chart and compass to guide them through the troubled ocean of life, so as ultimately to bring them to pacific shores. Such principles have at all times guided God fearing Israelites, and will continue to influence their every act, until the time shall arrive when, by common consent, one God, one religion, one hope, shall bring every created being to one fold, under the guidance of one Shepherd."

Having presented to our readers full reports of the proceedings of the meeting referred to, we deem it proper thus to present the other side.

Antichrist, and the Number of his Name.

WE are aware that many conflicting opinions have been advanced concerning the Antichrist of the "last time;" and we have watched the discussion of the subject with peculiar interest. As evidence has continually accumulated showing that we are rapidly nearing the consummation of all things, the light of revelation on this subject appears very clear to our mind that we are not to look for a future Antichrist to arise. We have watched Napoleon, with what light we had, but have failed to discover any satisfactory evidence that he could fulfil the fearful picture of Antichrist so faithfully delineated in the Scriptures. And it is apparent that many of the warmest friends of Napoleonism consider this theory exploded.

Respecting the rise of Antichrist, his work, the changing phases he would assume, and his end, we believe the Scriptures speak with clearness and a good degree of exactness; and our only wish is to obtain the plain Scriptural testimony on the subject, willing to rest all controversy thereon.

It is a very justifiable conclusion from the apostle's writing that they *preached* more about Antichrist than they wrote. Paul says to his Thessalonian brethren, "Remember ye not when I was with you I *told you* these things?" 2 Thess. ii. 5. "And *we have heard,*" says the apostle John, "that Antichrist shall come; even now there are many antichrists, whereby we know that it is the last time." 1 John ii. 18. The "last time"—the gospel dispensation—was the time when Antichrist should arise. In a certain sense there are "many antichrists;" for the spirit which "worketh in the children of disobedience" is antichristian in every respect. The reason why the apostles *preached* more than they wrote about Antichrist, will appear when we consider how prudent the apostles were in the promulgation of the truth, that they might not bring persecution unnecessarily upon the church.

The question as to who is the Antichrist, may properly be settled by considering his rise, It clearly appears from 1 John ii. 18, 19, that Antichrist had his origin in an *apostacy* in the early church. (Antichrist we understand to be an apostate persecuting power—in character opposed to the gospel of Christ.) The apostacy which John mentions resulted in a division in the church; "*they went out* from us," says the apostle; and here we have the *germ* of a great antichristian system—the departure from the apostles teachings. But Paul, in his letter to the Thessalonians, settles this point. He says: "Let no man deceive you by any means: for that day (the day of Christ) shall not come except there come a *falling away* first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth *already* work; only he who now letteth (or hindereth) will let until he be taken out of the way. And *then* shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. ii. 2–10. In the apostle's day the "mystery of iniquity" was already working in the church, and a time would come when it would be developed into a gigantic antichristian power, represented by a man at the head, and this power—Antichrist—should continue until the appearing of Christ, when it should be destroyed by the "brightness of his coming." Has any such power arisen? All will point with unmistakable identity to *Papal Rome.* This power is the Antichrist; and it is here that we must look for the fulfilment of all that relates to that "Wicked," whose coming was to be "with all deceivableness of unrighteousness."

"The man of sin" we cannot consistently suppose to refer to a single individual, but to a succession of men having the same design, or carrying out the same principles of an intolerant antichristian system. Such is Romanism. No other system has ever appeared on earth, or succession of men fulfilling the divine picture like the Roman Pontiffs. History bears fearful marks of their blasphemous pretensions, claiming to hold "on earth not the place of mere men but of God himself;" that "the power of the Pope is greater than all created power, and extends itself to things celestial, terrestrial and infernal; the Pope doeth whatsoever he listeth, even things unlawful, and *is more than God.*" We have not the space to adduce the multitude of facts which show that every particular predicted of the rise and work of "the man of sin" has had its fulfilment in the Roman Pontiffs.

Daniel, in prophetic vision, beheld the history of the world in the symbols of wild beasts, which are interpreted to be monarchies that should arise. The fourth beast, representing the last universal monarchy that should arise, had a peculiarity, viz., "ten horns," symbolizing the "divided" state of the Roman empire; and Daniel is informed that "in the days of these *kings* the God of heaven shall set up a kingdom." But among these "ten horns" there came up a "little horn," which was "*diverse*" from the others. "He shall speak great words against the Most High, and shall wear out the saints of the Most High." The ecclesiastical character of this "little horn" made it "diverse" from the others. This power we understand to be the "man of sin," and is now in existence as the Antichrist of the last times. Romanism is an antichristian system in every particular. Its principles are unchanged and unchangeable. It is the same power ecclesiastically that it ever has been—still opposing the truth of God by every means in its power. Although the dominion, or civil power, of the "little horn," was to be taken away to be consumed and destroyed unto the end (Dan. vii. 26), yet that does not change the spiritual

character of the system. All the blood that flowed during the dark days of persecution was caused by its civil authority, or corrupt connection with the "ten horns," using the civil arm to enforce its ecclesiastical authority.

But we have a particular mark, or sign, by which we believe we cannot mistake our identity of this power, viz., the number 666—the number of his name. (Rev. xiii. 18.)

It will not detract from the force of the argument on this point by raising the objection, that the number 666 cannot apply to the Papal power, as Papacy is represented by the symbol of a harlot woman (Rev. xvii. 4). But is not the same power represented also by a "little horn?" We must remember the fact that the same truths in prophecy are often represented in different places by different symbols. The Pontiff is the head of the Roman power, and Paul calls him the "man of sin," the "son of perdition." Has not his character, as predicted by Paul and John, been fulfilled in the one personage? *i. e.*, in a man, or succession of men—the Popes? This we believe to be a matter of history.

But we will consider "the number of his name." Thomas Scott upon this point remarks:

"The Greek word *Lateinos* signifies the *Latin* man; or the man of *Latium*, from whence city the Romans derived their original and their language; and this word, according to the genuine orthography, contains, in numerical letters, exactly the 'number six hundred and sixty-six.' The church of Rome is properly the *Latin church*, and they use the Latin language in everything."

Faber, well known to prophetic students, says:

"No name, though it may possibly comprehend the number six hundred and sixty-six, can be the number of the beast, unless it equally answers in every other particular to the prophetic discription of that great name. *Lateinos* is at once the name of a man . . . and when the sum of its numerical letters is taken in the Greek language, it amounts to just 666."

Albert Barnes makes out the number of his name as follows:

L	A	T	E	I	N	O	S
30	1	300	5	10	50	70	200—666

Another fact of great importance and of historic verity, is, that "in A. D. 666, Pope Vitalian first ordained that public worship should be performed in the *Latin language*, and Popery really became the Latin church." Hence it may be properly called "*The Latin kingdom*," for its subjects are "universally called *Latins;*" for, as an able commentator has said, "*they latinize everything;* masses, prayers, hymns, litanies, canons, bulls, in short, everything is in Latin; the Papal Councils *speak Latin*, nor is Scripture itself read in any other language under Popery than Latin." Dr. Adam Clarke, in his commentary on Rev. xiii., having shown from quotations from the acts of Romish Councils, Papal Bulls, etc., that they apply the name "The Latin Kingdom" to the Hierarchy of Rome, remarks, that if this application of this name to that power "be correct, the Greek words signifying *The Latin kengdom*, must have this number." And it is a remarkable fact that "The Latin kingdom," in the Greek, contains in numerical letters just 666.

It may be interesting to notice that the Hebrew *Romiith.* as also *Romanus*, makes just 666. It may then be called the number of his name, or *the number of a man*, being "a Latin name derived from that of Romulus, a man who founded Rome, *Pagan*, and so peculiar to a man, viz., the POPE, who is the founder of Rome *Papal*."

Again, the title, "VICARIUS FILII DEI (*Vicar of the Son of God*), which the Popes "have assumed to themselves, and caused to be inscribed over the door of the Vatican, exactly makes the number 666."

Finally, we will adduce a striking paragraph from "Fleming's Key to the Apocalypse." He says that "not many centuries back, on the *front* of the Pope's MITRE, the word 'MYSTERY' used to be inscribed, and was worn by them until the reformers discovered and pointed it out to the people, as the Scripture mark of Antichrist, from Rev. xvii. 5, which glaring manifestation of 'the man af sin' so opened the eyes of the multitude, that the custom was immediately abolished, and the word *erased* from the *mitre*."

With facts like these before us, we cannot doubt that Papacy is the Antichrist, and as it is "that great city which reigneth over the kings of the earth," will soon be burned with fire (Rev. xviii. 8), though, as a harlot she may say in her heart, "I sit as a queen, and am no widow, and shall see no sorrow." The Lord will soon come to avenge his slaughtered innocents, whose blood have long cried for vengeance. (Rev. vi. 10.) W. H. S.

☞ IF you follow the Lord, and keep his company, he will always bear your expenses: if you run before him, or go alone, he may leave you to bear your own.

DAYS OF PERIL.

BY L. C. THORNE.

"This know also, that in the last days perilous times shall come."—2 Tim. iii. 1.

THAT which impresses the student of prophetic Scriptures more strongly than almost any other thing is, that the period of our world's history denominated by Paul the "last days," when our Lord and King shall return to his weeping church, are identifiable by certain features peculiar to them alone. Not that these features are, as a whole, represented as something entirely new, and not having, in some degree, existed in the past, but are conspicuous, mainly, in their prominency and approach to, universality. Historians, and all observers of passing events, are well aware that there is a notable difference in times; they are not all alike. Some are distinguished, historically, for the prominence of certain peculiarities, and others for other peculiarities; but the times immediately preceding the return of our Saviour are so distinctly characterized in *prophecy*, that no lover of the Lord's coming need fail to recognize them, and thus know something definite respecting our whereabouts upon the great ocean of time, an ocean trackless except for the prophetic chart.

Jesus said: "Great earthquakes shall be in divers places . . . and upon the earth distress of nations, with perplexity; the sea and the waves roaring: men's hearts failing them for fear, and for looking after those things which are coming on the earth." That the first named of these phenomena have long been and are yet increasing in frequency, has been shown to our readers by extracts from a lately published work upon the subject. Volcanic eruptions are general. Late advices from western Africa inform us that one of the range of the Cameroons Mountains, opposite Fernando Po, is in a state of activity. A writer in one of our journals says: "No volcano has been in an active condition on the African continent for centuries—perhaps not since before the Christian era; and if the news is confirmed, one of the most remarkable circumstances of physical geography—the re-opening of a long dormant volcano over 13,000 feet high is taking place at the present moment." It is certain that there is an unusual commotion among the hidden forces of the earth, and it is as if in summoning all their power for some fearfully desolating outburst, they compel the weaker points of the earth's surface to yield in premature explosions.

Who that pauses for a moment, and inclines a listening ear, can fail to hear the universal murmur of unrest, and the voice of wailing and sorrow ascending up from the distressed of almost every nation, enlightened or uncivilized, so-called Christian or otherwise? To-day many of earth's great monarchs and rulers, who congratulate each other upon the existence of peacable relations between them, would be thrice happy could they feel themselves at peace with their perplexed and distressed subjects. It is not, however, these particular last-day features that we propose to consider, but those named by Paul in the third chapter of his second Epistle to Timothy. His prophetic eye rested upon the church (the professed church) as it would exist in the "last days."

We are well aware that this catalogue of crimes enumerated by Paul, is generally supposed to be represented by him as practiced by society in general; but we are satisfied he spoke of professed believers. There have been people enough in every age of the world to whom his words are specially applicable, and it needed not the spirit of prophecy to be able to foretell there will be. That it is of religionists he speaks is evident from the expressions: "Having a form of godliness, but denying the power thereof." Hence, although vice of every species flourishes now among known worldlings, as it probably has never before done during the Christian era, a condition of things which Paul also saw, and speaks of, the moral condition he here describes must be observable among religionists; among those "having a form of godliness."

Let us, then, take a hasty survey, and see whether there is evidence that Paul's prophecy is now in fulfilment. But, says one, suppose the many vices named by Paul are found to exist in the church, the fact will afford no proof that the end is nigh, for the same state of things existed when Wesley, Fox, and other reformers commenced their labors. This is true, but does not the disparity between the religious privileges of then and now forbid comparison? Then religious liberty, in its true sense, was unknown: now all may worship God as they please. Then Bibles were chained to pulpits: now they are scattered broadcast through the land. Then religious literature was scarce: now Christendom is deluged with it. Then churches were comparatively few, and schoolhouses a rarity: now, here in our country, at least, from almost every valley, church edifices lift their tall spires heavenward, while hill and vale vie with each other in inviting the youth of every class to come and partake of the blessings of education. Truth has been further and further unfolded, until gospel light has become dazzling in brilliancy, and, God having revealed himself as the all-wise, all-good and all-loving being that He is, men are without excuse. Go to churches in any part of our large cities on the first day of the week. In all the luxury and splendor of gorgeous and expensive equipages, or each arrayed in silks, velvets and jewels, sufficient in value to purchase comfortable homes, so-called disciples of Him "who had not where to lay his head," come to worship. In church they loll in luxuriantly furnished pews, the prices of which are so extravagant that none but the rich can afford to pay them; they feast their eyes upon the display of fashion, richly stained windows, paintings by the best artists, and fantastic carvings by the most skilled workmen; they hear God praised in song by hired, ungodly singers; listen, perhaps, to a high-flown disquisition upon some subject understood equally well by themselves, the preacher, and the liveried coachman in waiting; services over, they march from church to the music of the great organ, and because they have experienced some feelings unlike their week-day ones, when they are grinding the faces of the poor, or getting gain by trickery, they fancy themselves religious. All this, too, while within sound of the songs of praise, men and women perish through want, and children cry for bread, and "no man layeth it to heart." Nor is it essentially different in the country. Everywhere the same spirit of self-love prevails. Men study their own interests, to the utter disregard of the interests of others. Congregations think it policy to employ popular preachers, and to make their houses for worship attractive; but when it comes to paying the bills, they become suddenly aware that they "cannot spare the money just now," and so they hide their own selfishness by begging from others, or else, through the agency of church fairs, get it by gambling and other immoral practices, and when they have succeeded in making a great show they boast of their work, and think themselves more blessed than their modest neighbors.

Many churches are scenes of almost constant strife between rival cliques, or between "progressive" and "old fogy" factions.—Preachers preach for hire, and, being always on the alert for a "call," the sweetest notes in which are from the plaintive voice of greenbacks, they go where they can get the most. Love "thy neighbor as thyself," is the divine command; but professed Christians are to a lamentable extent, "lovers of their own-selves." True and faithful ones there are in the various denominations, who never cease to mourn because of these things. Because so many of their associates are "covetous, proud, unthankful, unholy," they see Jesus remorselessly "wounded in the house of his friends."

Churches swarm with self-satisfied, vainglorious, arrogant men and women who despise others and their opinions, and, accepting the traditions of the church, do little or no thinking for themselves, and still are ambitious to be credited with superior wisdom. These are "high-minded," "boasters," and their name is legion.

Disobedience "to parents," and want of "natural affection," are growing evils. Children are trained in Sabbath schools on Sundays, and told about a meek, loving and crucified Saviour; how he went about doing good, healing the sick, giving sight to the blind, making the lame to walk, and calling from out the tomb the dead to life; and then, during the week, they are sent out, dressed in all the flimsy finery of fashion, by way of cultivating their pride and gratifying that of their parents, to be perfected in ball-room and such like exercises. Is it strange that parents early lose control of their children? When religion and iniquity are thus taught together, is it any wonder the latter most abounds, that children are "disobedient to parents," and that both parents and children are wanting in "natural affection?" They who are guilty in these particulars do not alone suffer. The poison is communicated to others, and parents who have reared their children amidst prayers and tears, are brought at last into shame and reproach by disobedient children.

This is a day of pleasure-loving and pleasure-seeking Christianity. Christians vie with worldlings in the gratification of worldly lusts. The excess of modest competency is not valued for the ability to do good which its possession confers, but for the amount of luxury it will purchase. Whence the mad race for wealth, in which so many who have started well in the Christian walk, become shipwreck? Springs it not from love of pleasure? Time was when to know a man was a professor of religion, was to feel tolerably well assured that his obligations would be faithfully met; but so reckless have men become in their greed of gain, that the wildest speculations are entered into, and funds not their own are boldly placed in the whirlpool of chance, only to be swallowed up because the chances for failure are a hundred to one for success; and confiding friends find themselves suddenly plunged into financial ruin. Many become bankrupt through extravagant expenditures, and then, to postpone their day of disgrace, and to secure a little longer indulgence, borrow from others by misrepresentations, not expecting to pay. Men exalted to high positions, because of great show of piety, prove recreant to every trust, and when concealment of their crimes is no longer possible, seek security in flight. Throughout the various religious sects, confidence is being undermined, and an already widespread distrust is increasing with amazing rapidity. Men who take advantage of the weaknesses of the law, and defraud others of their hard earnings are, being rich, received into membership, taken into the counsels of the brethren; they make loud profession and long prayers, and are constituted pillars of the church, while their unfortunate victims pine in want, and learn to detest religion because they are so wickedly wronged by some of its votaries. Most true, earnest Christians know how much more meagerly the church is represented at prayer and social meetings than at balls, parties, theatres and other places for pastime. A very slight indisposition, or a little rain will oftentimes keep from meeting many who will take especial pains to be in attendance at "card parties" and wine biblings. None who look abroad over Christendom, can fail to discover that sorrowfully numerous are they who, professing better things, are "lovers of pleasure more than lovers of God."

"False accusers" there are, too, in abundance. Few evils prevail to a more alarming extent in the church than false accusations. When one becomes jealous of another, that one has only to whisper some dark insinuation which, however oft refuted, will be sure to find willing believers. What! it is replied, do you charge religionists with such sin? Yes, and worse than that. There are upright men and women enough to-day, groaning beneath the crushing weight of the awful stigma of some imputed crime, and who, so far as human eye can see, must there remain through life, because of jealousy having organized itself and hedged them about. People of one sect misrepresent and falsely accuse those of other sects; Christians not in doctrinal agreement with those of their brethren who think more than they, and hence differently, condemn and falsely accuse them; ministers who happen to have some parishioners that hold doctrines at variance with the faith of their church, falsely accuse them, denounce them as infidels, and warn the people not to associate with them, and thus it goes. Within the various church enclosures are myriads of "false accusers," and they exert a powerful influence in bringing reproach upon the cause of Christ.

A thousand considerations conspire to strengthen the belief that the condition of society described by Paul is fully attained. A thousand facts furnish proof that the kingdom is not far off, that salvation is nigh. While all the evils mentioned by Paul prevail to so notable an extent, what is being done in the way of remedy or reform? Is Paul's injunction, "from such turn away," heeded? Is evil doing abased and righteousness exalted? Not so. So great is love of show, so proud is Christianity, so general is the feeling that houses for worship must be of costly build and luxurious appointment, that wealth is a necessity. Men without religion, without piety, and making no pretence to any, are made church dignitaries, simply because they are rich and needed by the church to keep up respectable appearances. Rich men, be their character such as to bring glory or shame, must be had; and if shame, then shame must be endured, for their financial contributions cannot be dispensed with. So down the moral grade the Christian train rolls, and that quite rapidly. Earnest, faithful, living Christians, whoever and wherever you are, set yourselves uncompromisingly against these evils. Give them no quarter, and pray the Lord to help you. Rebuke sin wherever you find it. Let the light of your example be bright. Let it shine in all the fulness of Christian glory in the dark places of the church. You cannot reasonably hope to extirpate the evils, for the wheat and tares "grow together until the harvest," (Matt. xiii. 30) but, your duty done, there may be *fewer* tares when the Lord of the harvest shall send forth his reapers to "gather together first the tares, and bind them in bundles to burn them," and to "gather the wheat into" his "barn."

These are times of peculiar peril. They are, we believe, the "last times." The last great works of the present dispensation are being wrought, and soon our absent Lord will come and "shall execute judgment and justice in the earth." Then will the counsels of the wicked be brought to nought. They will cry for help when they see the glory of Christ, but "the door" of mercy will be closed, and sudden destruction will come upon them. Then will the righteous triumph, and an abundant "entrance shall be ministered unto" them "into the everlasting kingdom of our Lord and Saviour Jesus Christ." May we all stand "like unto men that wait for their Lord."

BLOOMFIELD, N. J., Nov., 1869.

THEN AND NOW.

IT is rather amusing to note the changes theologially that occur in the minds of some of the brethren who hold the Scriptural idea of "immortality through Christ alone." Some nine years ago, that being the period when I embraced that truth, our brethren, with myself, who held to the resurrection of both classes, were a unit in regard to the character of that resurrection, viz., that the righteous would be raised immortal and the wicked mortal. Some held that that resurrection would be one—a universal one; others, that the righteous would have the priority, either for a brief space or else for a thousand years, in their resurrection. But the idea of the character of these resurrections remained the same with the various parties.

The Life believers came into the field, or were in the field at that time, and the battle waged fiercely against them, but with loss to their opponents—the parties mentioned above. Many of these, who a short time ago were opposing the views of Life believers, have given up the idea of an immortal resurrection for believers, and have come to the conclusion that their resurrection will be of precisely the same character as that of the wicked. And why? Simply because the arguments of Life believers were so potent, that they felt obliged to abandon the idea of an immortal resurrection, knowing that if they did not, that it would of necessity do away with their idea of a great assize, or general investigating judgment. Since these brethren have abandoned their old position, they have most unmistakeably admitted that the conclusions of Life believers were legitimate one. It is equally as plain that all that opposition was wrong, and our opponents change of base proves it, but I am not aware that there has been any general confession to that effect on their part, but the battle goes on as before, but with a changed base. It looks quite favorable for "our side."

Before this change was made I identified myself with the Life party. I claimed that I acted consistently. As a general thing I have been kindly treated by the other side, and so have no cause for complaint in that direction. Let me here record my reasons for occupying my present position.

1. With my brethren I agreed that eternal death, and not eternal torment, was the penalty for sin. That being the case, I could see no necessity for making wicked dead men alive in order to inflict the penalty. It was clear to my mind that if they remained in the state of death, that the claims of justice would be met fully.

2. Admitting that the righteous have an immortal resurrection, it became evident that a decision, prior to that event, must have been made by the Judge. Such a decision must also disprove a necessity for the re-living of the wicked.

Our opponents saw these points, that were presented by our side so ably, and the result was, a surrender of their old battle ground and their retreat to a new field.

It is our turn to move upon their works; and I propose we do so with soft words and hard arguments. In doing this we will notice some of their present points of defense.

1. The great assize. This event, according to their theology, is preceded by the simultaneous resurrection of ALL the dead. It is claimed that this resurrection is due to all, because death came upon all, not as a penalty, but as a calamity on account of Adam's transgression. Our opponents also claim that the life conferred thus upon all the race who have died, is a gift, as well as that which is due them—a sadly disjointed theory which parallels debt and grace. But either position, or both together, invalidate their exposition of one of their famous texts, John v. 28, 29, where the good are said to have a resurrection of "life," and the evil a "resurrection of damnation." To talk about the resurrection conferred upon both righteous and wicked as of the same character, to wit, a debt due them, or a gift to all, in one breath, and in the next breath to declare that the resurrection of the wicked is a "resurrection of damnation," is to utter what I think to be theological jargon.

Notice, the text does not read "a resurrection TO damnation," but a "resurrection OF damnation. That would seem to indicate that they were damned or condemned already, hence they are not raised to be tried. Men are not condemned before trial. With our opponents the whole race have the great gift of life bestowed upon them, and in the midst of their felicity the entire company are summoned to court for judgment. How long all will enjoy the life thus due them, before judgment, we are not informed.

2. We are informed that "our loss in Adam is our gain in Christ," and prominent among the texts quoted is—"As in Adam all die, even so in Christ shall all be made alive." This text is affirmed to be one of several that support the above view. Say our friends, "Is it not a fact that all men die because they are in Adam?" Yes, we answer. "Then," say they "even so in Christ shall all be made alive." We might multiply paragraphs in giving arguments against the conclusions of our opponents. We might ask, Is it not a fact that all men die? Our friends would reply, "yes." We might then assert that all men die in the Lord or unto the Lord, in support of our assertion quote, "And NO man dieth to himself . . . whether we live therefore, or die, we are the Lord's." But all men are not in Christ, though all men are in Adam. All in Adam die because all are in him who is the natural man. Even so all in Christ shall be made alive again, because Christ is the spiritual man. But Paul is talking about Christians and none others in 1 Cor. xv. He answers the question, "How are the dead raised up?" by saying that "the dead shall be raised incorruptible." Our opponents lay great stress upon the phrase "THE DEAD" in other places, affirming that it means the whole and not a part, of the dead. Will they let their rule work in this instance? We think not, for to have the dead "raised incorruptible," is not what they teach. With them "it is sown a natural body; it is raised a natural body." Even so, with them, all in Christ shall be made alive.

An extract at this point from Prof. Hudson may not be amiss. Concerning the text under consideration he writes: "The question arises here, Does the term 'all' in each member of the verse included the entire human race?

"There would be no exegetical violence whatever in applying the word 'all,' in each member of the verse, to the subjects of discourse in the previous context. These were those who had 'fallen asleep in Christ.' It was no doubt respecting their destiny, that troubled the Corinthian Christians. The expression, 'if in this life only we have hope, we are of all men most miserable,' goes to make the case of believers,—who then found little good in life, and who were killed all the day long—the burden of argument. Again, where our translation speaks of 'the dead,' the article is commonly omitted in the original. This is a matter of some account if the being 'made alive' is taken as 'the resurrection of life.' The article is found only in verses 29 (baptized for the dead), 35, 42, 52. . . . But in every other instance . . . the article is omitted. We may then translate, e. g., in ver. 16, 'if the dead persons rise not, then is Christ not raised.' We are not warranted in saying that in these verses (12, 13, 15, 21, 32) 'the dead' means of course all the dead. For all these reasons I find no difficulty whatever in rendering v. 22 with reference to Christians, designated in verses 18, 19, 20: 'For as they all die in Adam, even so in Christ shall they all be made alive.' . . . The very common word 'all,' very naturally used I have taken it, does not require a sudden extension of the subject to embrace all mankind."

We invite the attention of our brethren to these matters hoping that some good may be effected thereby.

Thy brother in Christ,
F. H. BURBANK.

To reprove small faults with undue vehemence is as absurd as to seek to remove a fly from a friend's forehead with a sledge-hammer.

A HIDDEN light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some aspect does not shine.

CHRIST never designed his church to be a bushel for hiding of the lights, but a candlestick from which each light is to send forth its rays.

A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.

MRS. MARY MANSFIELD, East Machias, Me., writes: I subscribed for the HERALD OF LIFE for six months to see if I should like it; and I am so well pleased with it that I shall never think of doing without it while I can get the means to pay for it. It is all the preaching that I have, and it is very clear to me. I read them carefully and then send them away so some of my friends, who are in darkness, may have a chance to see the glory there is in truth. This is a glorious hope we have, and I want all to have this same hope, and will do all in my power to spread the truth. I hope I may get many subscribers by parting with my paper. I would like to keep them, but I cannot when I know that my friends need light on that blessed book, the Bible, and that my papers may be the means of saving them.

SPONGING IMPOSTORS.

BR. FIELD, of Rochester, N. Y., says he was spunged of $5 by a man calling himself Geo. Thompson, since published in the "Crisis" as an "impostor." He professed himself as having forsaken the "Crisis believers" and become a "Life believer," etc. We would say just one word on this subject. When you find a man in no business, making pretences of being a believer in your religious views, *begging*, you may safely set him down as an *impostor*. If you think it duty to help him, do so; but our experience is, we have invariably found such persons mere *spongers*.

APPOINTMENTS.

SPRINGFIELD, Sundays, Nov. 28th and Dec. 5th. W. N. PILE.

WEST MERIDEN, Conn., Nov. 28th.
GEO. W. BROWN.

CHARLESTOWN, Mass., Evening Star Hall, 32 Main street, Sunday, Nov. 28th.
W. S. CAMPBELL.

NEW BRITAIN, Conn., Nov. 28th.
HARTFORD, Conn., Talcott & Post's Hall Sunday, Dec. 5th.
WAREHOUSE POINT, Conn., Sunday, Dec. 19th. WM. STUART.

FORESTVILLE, Conn., Nov. 21st; Br. Yale's neighborhood, evenings, Nov. 24th, 25th and 26th.
HARTFORD, Conn., Sunday, Nov. 28th.
ANTHONY, R. I., evening, Dec. 1st.
NATICK, R. I., evening, Dec. 3d.
PROVIDENCE, R. I., Sunday, Dec. 5th.
S. W. BISHOP.

BUSINESS DEPARTMENT.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Louisa F. Barber, Jas. Simpson, E. B. Lewis. (We could not publish the pamphlet). P. A. Sherman.

TWO DOLLARS EACH FROM—John Pell, Mrs. E. V. C. Bennett, K. S. Pettibone, Moses Sleeper, Mrs. Laura R. Gilman, Benjamin Terpening, Wm. H. Simmons, Wm. H. Warner, T. T, Jenks, D. Tower.

FIVE DOLLARS EACH FROM—Nathan Putnam, Jas. Field, M. M. Young, Jos. Mott, Jr.

VARIOUS SUMS—Wm. Forrester, 50 cents; Daniel M. Miller, $2 25; Daniel Hawks, $4.

RECIEVED FOR THE "CONSTITUTION OF MAN."

Mrs. Z. C. Crane, Caldwell, N. J, (paid) $2; Jos. T. Howland, New York, (paid) $1; Hiram Drown, Coventry, Vt., (paid) $2.

PARCELS SENT SINCE LAST ISSUE.

John Pell, C. W. Chick, 2 parcels; Daniel M. Miller, (book); Mary A. Beasley, J. S. Armington, J. A. Nash, (book); D. Hawks, by private hands; Wm. H. Simmons, 5 parcels as ordered; T. C. Craig; Jacob Shaper, John Humphreys, E. A. Brown; S. J. Brimhall, Thos. J. Harris, and Dr. Bechtle, each a copy of Judge Halsted's "THEOLOGY OF THE BIBLE," by mail.

"For Jesus' Sake."

Whene'er by God's assisting grace,
We speed upon the Christian race,
When we devote the fleeting hours
To strew another's path with flowers;
And with pure love, to pride unknown,
Prefer his interest to our own—
This thought each deed of love will make
Most sweet—"'Tis done for Jesus' sake."

Whene'er we watch the couch of pain,
And bid the mourner smile again,
When gladly from our little store
We help the sick or feed the poor,
(Though all our deeds are nothing worth,)
The gracious God of heaven and earth
Will bless each effort that we make,
In our humble faith for Jesus' sake!

When meekly bending to the rod,
We bless the chast'ning hand of God,
When neither insult, wrong, nor pain,
Can force our spirits to complain—
Oh! let this rainbow thought illume
The storm of grief—the cloud of gloom—
God will each pang a blessing make,
When meekly borne for Jesus' sake!

Our Saviour with an eye of love,
Beholds His servants from above;
He left the starry realms for them
To wear shame's starry diadem—
The Lord of heaven and earth appears
To bear their cross—to weep their tears—
To shed His blood, His body break,
For each repentant sinner's sake!
Then, O, what sacrifice can be
Too great, my Lord! to make for thee!
Should wealth take wings and flee away,
Should comfort—health—and life decay,
Still shall we love Thee and adore;
Assured that life's brief trial o'er,
God will his blood bought servants wake
To endless bliss—for Jesus' sake!

Selected by Mary A. Loomis.

The 144,000 of Revelation:

And the Kingdom prepared from the foundation of the world. Matt. xxv. 34.

BY CLARENDON KELLY.

[*Concluded from No. 5.*]

Of the 144,000 it is said in chapter xiv. 4, "They are the first fruits to God and to the Lamb." This they could not be unless they are to be followed by a *harvest*. And as the first fruits are always gathered in before the harvest, so must it be in this case, else they could not be the first fruits.

Turning back to chapter 7th, John says that after he had seen the 144,000 sealed out of all the tribes of the children of Israel, he saw a great multitude which no man could number, out of every nation and tribe, and people and tongues, standing in the presence of the Lamb, clothed with white robes and palms in their hands. He does not say that this great multitude were sealed like the 144,000, the first fruits; only that they were clothed in white robes and had palms in their hands, and stood in the presence of the throne and the Lamb. Verse 14 tells how they came by these white robes, viz., they "washed their robes and made them white in the blood of the Lamb." This must not be confounded with "white linen, pure and bright," with which the bride was arrayed, that was given to her.

This great multitude were in the presence of the throne *because* they had washed their robes and made them white, etc.

This scene being a symbolic representation of something, we wish to get at its meaning, if we can. Our attention is especially called to three things: White robes—standing in the presence of the Lamb, etc.,—and palms in their hands.

From John i. 7; Eph. i. 7; Heb. ix. 14, and Rev. i. 5, it appears to me that the statement that they had washed their robes and made them white in the blood of the Lamb, means that they had been justified from their sins through faith in the blood of Jesus.

We will now examine the words, "standing in the presence of the throne." In the appendix to the Emphatic Diaglott, under the word *face*, is the following, "Face in the Scriptures is often used to denote *presence* in the general sense; and there is no other word to denote presence in the Hebrew language. It is used as a token of God's *favor*, Psa. xxxi. 16; lxi. 1; Dan. ix. 7." In Gen. iv. 14, Cain, after he had heard his sentence, replied, "Behold thou hast driven me out this day from the *face* of the earth; and from thy *face* shall I be hid, and shall be a fugitive and a vagabond in the earth." Cain did not mean that God had literally driven him off the face of the earth; for, in the same verse he says he should be a fugitive and a vagabond in the earth. What did he mean? Read verse 12, "When thou tillest the ground it shall not give unto thee her strength." It should withhold her favors from him, and in a figure might have been said to frown upon him. "And Cain went out from the *presence* of the Lord, and dwelt in the land of Nod." That is, he no longer remained under the divine favor.

So with Israel, when God inflicted punishments on them for their sins; he is represent- as casting them out of his *sight* and *presence*. See 2 Kings xvii. 18, 20, 23, and xxiv. 20. Psa. cxl. 13, reads, "Surely the righteous shall give thanks unto thy name, the upright shall dwell in thy presence;" i. e., in the divine favor.

I conclude, then, that the literal meaning of this symbolic representation is, that they dwelt in the divine favor, and the blessing of him that sat upon the throne rested upon them because they had washed their garments and made them white in the blood of the Lamb. They are the blessed and happy subjects of the kingdom. The righteous separated out of the nations at the coming of Christ; the nations of earth blessed in the seed of Abraham.

John says they had palms in their hands. John xii. 12 13, will help us to understand this. "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches off palm trees and went forth to meet him, and cried, Hosanna! blessed is the King of Israel that cometh in the name of the Lord." What did they go out to meet Jesus for? Was it not to hail him as King of Israel, and to submit themselves to him as his obedient subjects? And in this formal acknowledgment of Jesus as the King of Israel they went forth bearing palm branches in their hands.

John knew where the 144,000 came from; but when one of the elders asked him who these were that stood in the presence of the throne, and from whence came they? he could not tell. If this great multitude had been the glorified assembly of saints having been begotten by the word of truth that he with the other apostles were commissioned to preach, would he not have recognized them? I think he would. It appears, however, that this white robed multitude out of all nations, standing in the presence of the throne, was something that he did not comprehend.

We will now return to chapter xiv., which opens thus, "And I saw, and behold, the Lamb standing on mount Zion, and with him an hundred, forty and four thousand, having his name and his Father's name written on their foreheads." In his message to the church of Philadelphia, the Spirit says, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God and the name of the city of my God, the new Jerusalem which descendeth out of heaven from my God; and I will write upon him my new name. He that hath an ear let him hear what the Spirit saith to the churches." It is to the churches that he makes this promise to unite his new name, and the name of his God, upon those who overcome. And here in this chapter we find a class upon whom these very names have been written, viz., the 144,000. These, with the Lamb, were standing on mount Zion; not on the literal mountain, for we are dealing in symbols. In this scene is the Lamb, the 144,000—the names written in their foreheads. But their location is significant. Let us see if we can discover its import.

The literal mount Zion was the site of the city of David. Upon it king Solomon erected his magnificent palace. The prophet Micah describing the Kingdom of Christ, says, "But in the last days (the dispensation of the fulness of times) it shall come to pass, that the mountain of the house of the Lord shall be prepared, or established in the top of the mountains, and it shall be exalted above the hills: and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the *law* shall go forth out of Zion, and the word of the Lord from Jerusalem; and he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords in ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (This must be after the 1000 years of Rev. xx., for at the end of that period there is to be a big war.) "But they sit every man under his own vine and under his own fig tree; and none shall make them afraid, for the mouth of the Lord of Hosts hath spoken it." Well then, since the mouth of the Lord of Hosts hath spoken it, will he not perform it? I believe with all my heart that he will.

I shall have occasion to call the readers attention to this prophecy again, when I come to speak more particularly of the Kingdom. All I wish to notice at present is, that mount Zion is the site of Christ's throne; and from there he issues forth the law of his kingdom, as David, prophetically, says, "Yet have I set my King upon my holy hill Zion." Psa. ii. 6. "For the Lord hath chosen Zion; he hath desired it for his habitation." Psa. cxxxii. 13. Other Scriptures might be added, but these are sufficient to establish the fact that mount Zion is the place selected for the throne of Christ and his brethren, 144,000, that are to reign with him.

The law of Moses, which was the law of the kingdom of Israel, was given on Mount Sinai; but the law of Christ, which is to be the law of all nations composing the subjects of the King, will be issued from mount Zion. Jesus is now Lord, and all authority in heaven and on earth, over the house of God, (the church, see Heb. iii. 6 and x. 21,) is given to him. To him the sinner must come for pardon and reconciliation to God. But when the full number of the Gentiles have come in (Rom. xi. 25,) this dominion—*basileian*—over the house of God will be given up to the Father. 1 Cor. xv. 24. He will then come and collect the various members of his body, and with them return, or as Daniel says, come into the presence of the Ancient of Days, where they will be invested with dominion and glory and a kingdom, that all peoples nations and languages shall serve him, (or them). But this kingly authority will be held and exercised in subjection to God the Father, that he may be all in all. In the prophecy already quoted from Micah iv. 2, it is said, "The law shall go forth out of Zion, and the word of the Lord from Jerusalem. Hence mount Zion symbolizes kingly power and authority, and Jerusalem the priestly; and in the book of symbols the investment of Christ and his brethren with royal or kingly authority over the nations is represented to John by the Lamb and the 144,000 standing on mount Zion.

The first five verses of chapter xiv. are taken up in describing the 144,000, constituting the first fruits to God and the Lamb. Verse 14 reads, "And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and *reap;* for the time is come for thee to reap; for the *harvest* of the earth is ripe."

If it should be asked, Who is this one like unto the Son of man? many would doubtless answer, Christ. This answer I think is only a part of the truth. Let us take a little time and examine this matter. If we turn to Dan. vii., we will find him relating a dream, in which he saw four great beasts, followed by one "like the Son of man, coming with the clouds of heaven" into the presence of the Ancient of Days, where he received dominion and glory and a kingdom, that all nations, people and languages should serve him. "And I, Daniel was grieved in my spirit in the midst of my body, and the vision of my head troubled me. I came near unto one of them that stood by and asked him the truth of all this. So he told me and made me know the *interpretation* of the things" (seen in the dream). What were the things seen that had to be interpreted before Daniel could understand them? Answer—four beasts, and one like the Son of man receiving from the Ancient of Days dominion and a kingdom, etc. Let us listen to what the one that stood by said to Daniel, that we also may know the interpretation of the things. "These great beasts which are four, are four kings (or kingdoms,) which shall arise out of the earth. But the saints of the Most High (margin, "high places,") shall take the kingdom, and possess it forever, even forever and ever." Here we have the interpretation, or the meaning of the things seen in the dream.

The four great beasts, arising out of the sea, symbolized four kingdoms, or dynasties that were to arise out of, or on, the earth. The one like the Son of man, receiving dominion and glory and a kingdom, symbolized the saints of the high places, receiving the kingdom, which they are to possess forever. But as the saints are only joint heirs with Christ, and are to reign with him, he must be included in "the one like the Son of man." What says Paul about this matter? "And he gave some apostles, and some prophets," etc., "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come into the unity of the faith and of the knowledge of the Son of God, unto *a perfect man*, (like unto the Son of man) unto the measure of the statute of the fulness of Christ." Eph. iv. 13. Anderson reads, "To a measure of statute that fully develops the Christ." The Emphatic Diaglott, "To the measure of the full statute of the Anointed one." Daniel saw this fully developed Christ —the head and the body joined together, in immortality, constituting Paul's "perfect man,"—come into the presence of the Ancient of Days, where was given to him dominion and glory and a kingdom. John saw him, after he had received the kingdom, coming on a white cloud with a golden crown on his head—showing that he had received the kingdom—and in his hand a sharp sickle, with which he reaped the harvest of the earth.

This proves that our interpretation of the Lamb and the 144,000, standing on mount Zion, is correct; for John saw them standing on mount Zion before he saw the one like unto the Son of man coming on the white cloud to reap the *harvest*. And any one who will take the trouble to read this fourteenth chapter carefully will see that the events recorded are to follow each other in rapid succession. But another proof that the "one like unto the Son of man" is the symbol of the fully developed Christ, viz., the individual Son of man and his brethren, is the fact that he came with a sickle to reap the harvest. And when Jesus was on earth he said, "The harvest is the end of the world, or age—the reapers are the *messengers*," which we have shown to be the saints that come with him and take part in "excuting the judgment written."

The true church is represented to us under the following symbols:

"The holy city, the new Jerusalem;" "The bride, the Lamb's wife;" unltimating in "The one like unto the Son of man," represented by the symbolic number of the "Lamb and the 144,000."

We have the apostate church represented under the following symbols:

"Babylon the great"—"That great city city that reigneth over the kings of the earth;" "The woman drunken with the blood of the saints," "The mother of harlots," etc.; ultimating in the "Man of sin, the Son of Perdition," represented by the symbolic number of 666.

A Western New York correspondent mentions a neat little speech of a "four year old." His mother was hugging and kissing him, as mothers will, and said to him, as mothers will say: "Charles, what makes you so sweet?" Charles thought a moment; he had been told that he was made of the earth. A happy thought struck him, and he answered, with a rosy smile: "I think, mother, God must have put a little sugar in the dust—don't you?"

The Piles.—D. B. Salter, Saltersville, N. J., has been severely afflicted with the piles for years. He informs us that he has been entirely cured by the following means. He took a teaspoonful of salt, in cider vinegar, in the morning just before breakfast, till cured. He also says that half that dose is a remedy for dispepsie.

Glorifying God.

"Herein is my Father glorified that ye bear much fruit."—John xv. 8.

When surveying the boundless ocean of covenant mercy, every wave chiming, "God is Love," does the thought never present itself —"What can I do for this great being who hath done so much for me?" Recompence Him I cannot. No more can my purest services add one iota to His underived glory, than the tiny taper can add to the blaze of the sun at noonday, or a drop of water to the boundless ocean.

Yet, wondrous thought! From this worthless soul of mine there may roll in a revenue of glory which He who loves the broken and contrite spirit "will not despise." "Herein is my Father glorified, that ye bear much fruit."

Reader, are you a fruit bearer in your Lord's vineyard? Are you seeking to make life one grand act of consecration to His glory? one thank-offering for His unmerited love? You may be unable to exhibit much fruit in the eyes of the world. Your circumstances and position in life may forbid you to point to any splendid services, or laborious or imposing efforts in the cause of God. It matters not. It is often those fruits that are unknown to man, ripening in seclusion, that He values most; the quiet lowly work; patience and submission; gentleness and humility; putting yourself unreservedly into his hands, willing to be led by him, even in darkness, saying, "Not my will, but thine be done;" the unselfish spirit, the meek bearing of an injury, the unostentatious kindness: these are some of the fruits which your heavenly Father loves, and by which he is glorified.

Perchance it may be with you the season of trial, the chamber of protracted sickness, the time of desolating bereavement, some furnace seven time heated. Herein, too, you may surely glorify God. Never is your heavenly Father more glorified by his children on earth than when, in the midst of these furnace-fires, he listens to nothing but the gentle breathings of confiding faith and love. "Let Him do what seemeth good unto Him." Yes, you can thus glorify Him in a way which angels cannot do in a world where there is no trial. They can glorify God only with the *crown;* you can glorify him with the *cross* and the prospect of the crown together!

Ah, if He be dealing severely with you; if He, as the great Husbandman, be pruning His vines, lopping off their boughs, stripping off their luxuriant branches and "beautiful rods," remember the end! "He purgeth it, that it may bring forth *more* fruit," and, "Herein is my Father glorified."

Be it yours to lie passive in His hands, saying in unmurmuring resignation, "Father, glorify thy name! Glorify Thyself, whether by giving, filling my cup or emptying from vessel to vessel. Let me know no will but Thine."

Angels possess no higher honor and privilege than glorifying the God before whom they cast their crowns. How blessed to be able thus to claim brotherhood with the spirits in the upper sanctuary. Nay, more, to be associated with the Saviour himself in the theme of his own exalted joy, when he said, "I have glorified thee on the earth."

"These things have I spoken unto you, that my joy might remain in you, and that your joy may be full.

A. Powell.

New Britain, Ct., Nov. 8, 1869.

Children's Department.

"No Danger, it's upon a Rock."

These were the words, my dear young friends, which were said to me a few weeks ago, when the waters were sweeping by a large mill as if they were determined to carry it away with the flood. Almost everybody about here at least, has a story to tell about their experience in "the dreadful flood," and so have I, and I hope it will interest you.

That Monday morning when it rained so hard, a gentleman from Cincinnati came to see me, saying that he could only stay a few hours.

"What," said I, "you will not think of going out again to-day in the rain?"

"But I must get on to Providence to-night," said Mr. Burnham.

So after he had been with me a few hours, I started in the rain with my horse, to take him to the depot. When we were within half a mile of the station, we came to a river where all the bridges and dams had been swept away, carrying with it also the wrecks of houses.

We then turned back, and tried to get to the station on another road, but there, too, the bridge had been swept away. A large factory or mill was near by. One of its owners was looking anxiously at the mad waters as they went roaring and foaming by. I said to him, "Do you think that the mill will be swept away?"

His quick answer was, "*No danger; it's on a rock!*"

It would not have been even injured by the stream which turned its wheel, that made all the spindles fly round so swiftly; but after the mill was built, a high embankment was raised up beside it, and a railroad track laid upon it, and under it, througn a small culvert ran a little stream which was often dry in summer. But when the floods arose that little hole beneath the great embankment, was not large enough to let all the water through, and so a great pond was made on the other side, and in a few hours it was so large that it pressed away the great sandy dam, and down, down came the mighty flood right against the mill that stood upon the rock. My friend, who not ten minutes before had said, "No danger; it's upon a rock," seemed almost trembling with fear. Trees, and rocks, and dirt, and floods of water came tumbling and rushing against the mill, but "it fell not, for it was founded upon a rock."

But though it was not thrown down, it was a good deal injured. Those that built the mill never thought of that tiny little stream swelling into a great flood; but so it did, and if the building had not been "founded upon a rock," it would most surely have fallen, and "and great would have been of it."

Jesus is called the "Rock of ages," because in all ages those who have trusted in Him, have been "like unto a man who built his house upon a rock."

Thousands of dear little children have built their hopes upon Him, and when the floods of remptation have suddenly come upon them, they have been swept away.

When I looked upon that mill, after the waters had done their best to destroy it, and when I saw how it was broken, and torn, and injured, but not ruined, I said, That's just the way it was with Paul when he said of himself, "we are troubled on every side, yet not destroyed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Perhaps you, my little reader, are in just that condition now. What then are you going to do? Are you going to give up trying to be a Christian?

Oh, don't do that! What did the owner of that mill do? Sit down and cry, and say, "It's no use trying to do anything with this old broken down mill?" No! no! He went right to work, and is now fast fitting it up, and soon the great water wheel will be turning again, and all the long rooms will look as if alive with machinery. That is something like what you must do.

Oh, do not be discouraged,
For Jesus is your Friend.
He will give you grace to conquer,
And keep you to the end."

Here is a letter from a little boy in England. He, you see, has got the truth in his mind—the Lord Jesus is like a rock. He says: "The Lord never changes."

All of his letter will interest you. See if you do not think that he has built upon the right foundation.

My Dear Sir; When you told us about Jesus dying on the cross for us poor sinners, I gave my heart to God. I want to help to bring others into the fold of the Good Shepherd. I thank God for those blessed meetings. What a beautiful text is Psalm ciii. "Like as a father pitieth his children, so the Lord pitieth those that fear him."—And so the Lord will if we obey him and do what is right, for the *Lord will never change* if we do what he tell us, and keep his commandments. I thank God that I have been led to see that I *was a sinner*. Now I can sing with all my heart, "I love Jesus, yes, I do." I have chosen Him as my part. He has made my heart all new.

Your young friend, *

Beneath the Cross of Jesus,
I lay me down to weep,
And ponder o'er the matchless grace
Displayed on Cavalry's steep.

Beneath the Cross of Jesus,
I lay me down to pray,
Nor look in vain for blessing,
In God's appointed way.

Suppose that the builders of that mill had said, "It will cost too much to build our mill upon a rock; we'll place it on this soft, sandy foundation near by," where would it have been when "the rain descended and the floods came, and the wind blew and beat upon that house?" You know well it would have fallen, as other houses on the banks of this same river did. It is my prayer, that every little reader of "The American Presbyterian," may be sure that he is trusting only in Jesus, and then he will be "like unto a wise man that built his house upon a rock."—*Amer. Pres.*

Two Faces.

I know a little girl who has two faces.

When she is dressed up in her white dress and blue sash, and has on her blue kid shoes, and around her neck a string of pearl beads, then she looks so sweet and good that you would like to kiss her.

For she knows that company is going to call on her mother; and she expects that the ladies will say, "What a little darling!" or "What lovely curls!" or "What a sweet mouth!" and then kiss her little red lips, and perhaps give her some sugar plums.

And the ladies who praise her think she is very lady-like too. For she always says, "Yes, ma'am," and "No, ma'am," when she ought; and says, "Thank you," so sweetly when anything is given her.

But when she is alone with her mother, then she is sometimes very naughty. If she cannot have what she would like, or cannot do just as she wishes, then she will pout, and cry, and scream; and no one would ever think of kissing such homely lips.

And no one would take her to be the same little girl who behaved so prettily in company. So you see, this little girl has two faces. One she uses in company, and puts on with her best dress; the other she wears when she is alone with her mother. I know another little girl who has only one face; and that is always as sweet as a peach, and never so sweet as when alone with mamma.

Which little girl do you like best? The one with two faces, or the one who has but one? And which will you be like?—*The Nursery.*

A man proves himself fit to go higher who shows that he is faithful where he is.

BOOKS AND PAMPHLETS

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made fifteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures." The first of these appeared in "The New Englander" of February, and the other in May, 1856.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ*;" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

REVELATION AND SCIENCE.

BY HON. D. H. CHASE.

MUCH that claims to be scientific and revealed truth is human error. True science and true revelation, being both from God, cannot contradict each other, for God cannot contradict himself. True science is a revelation from God, worthy our intense interest and study, not to be neglected without serious loss. Paul, the great and learned apostle to us Gentiles, declared that "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." The day is coming when the wondrous harmony between revelation and science will give new faith and joy to the Christian. Permit one harmony to be traced in your columns.

THE HEAVENS AND EARTH RESERVED UNTO FIRE!

Revelation declares, "Whereby the world that then was, being overflowed with water perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto FIRE."

The *water* was *literal.* The *fire* must be so, too.

"But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall *melt with fervent heat;* the earth also, and the works that are therein shall be *burned up.*"

This quotation from Peter, being in direct connection with the first passage, must also be literal. Many passages in the Bible declare the agency of fire in purging the world. Isaiah says, "For Tophet is ordained of old; yea, for the KING it is prepared; he hath made it DEEP and LARGE; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone doth kindle it." The prophet seems to say, "as Jerusalem is purified from its carcasses and filth by the fire of Tophet (valley of Hinnom), so shall the earth be purified for the new Jerusalem, by the fires of the great day." "Death and Hell were cast into the LAKE OF FIRE." This appears to me to teach that the *subjects* of death and hades (or the grave), are to be burned to "ashes," "root and branch," in "the lake that burneth with fire and brimstone." As your readers are generally familiar with the Scriptures, further quotations are unnecessary.

GEOLOGY ALSO REVEALS THE LAKE OF FIRE.

Geology is comparatively a new science. It numbers among its votaries noble intellects and truly Christian hearts. It does not profess to know all the history and facts regarding the earth, but holds some things as well established. It teaches that the interior of the earth is a *lake, an ocean of fire,* and it gives strong reasons for this teaching. Some of these will now be given.

FIRST REASON.

In boring deep artesian wells, the temperature of the earth is found to increase with the depth. The water of the deepest wells is warm enough for tepid baths.

SECOND REASON.

Immense quantities of intensely hot and fused rock are vomited from volcanoes in many parts of the earth. In a single eruption, mount Hecla threw out enough lava to cover the State of Connecticut twenty-five feet deep, by the computation of observers. So intense was the heat of this lava, that a hill on which an observer stood, and from which he retreated, was speedily melted down and washed away by a stream of lava. The hill flowed like wax in a flame. After these eruptions the surrounding district does not cave in, as it would naturally do if the earth were solid, and local causes should thus hollow out and undermine one district. If the interior is fluid, the vacant space would be speedily filled again from the interior ocean of lava.

THIRD REASON.

During earthquakes which occur from volcanoes, hot water, steam, and even flames issue from fissures in the soil, indicating internal heat.

FOURTH REASON.

During earthquakes a rolling motion like the progress of waves is sometimes felt, and these waves are very visible as they roll across level tracts. This phenomenon could not occur were the globe a solid mass. When an imprisoned body of water, lying deep in the caverns of the earth, is reached by the heat and converted into steam or gas, the imprisoning crust above is heaved upward by the great force, while the melted matter beneath is forced downward and sidewise, creating waves in the ocean of fire.

FIFTH REASON.

Earthquake waves traverse immense distances. One is said to have crossed from South America, beneath the Atlantic Ocean, to the western shore of Europe. Persons at sea, walking the decks of vessels, were thrown on their knees by the sudden upheaval of the ocean.

SIXTH REASON.

Liquids when free, assume a spheric form. Water drops and melted metal when falling from a great height become round. Shots are manufactured by the aid of this property. Now the earth and all the planets and satellites of our system have this round form. Moreover they are slightly shortened in their polar diameter, and assume the oblate spheroidal form, in consequence of revolving on their axes. And this is precisely the form a revolving fluid mass assumes. The earth has this form. A solid mass could not assume this form.

SEVENTH REASON.

Rocks in every quarter of the globe are found penetrated by veins or seams of other kinds of rock not soluble in water. These veins are sometimes broad, sometimes as thin as a knife blade. The material thus injected, must have been in a liquid state. Where veins pass through layers of bituminous coal, the heat converts the coal to coke or anthracite. The evidences of heat are undeniable. Therefore melted rock must exist extensively beneath the solid rocks.

But the inquiry is made, "What sustains the heat of this vast lake of fire?" "What fuel feeds its furnaces?" The answer is easy and simple. When a flat iron is heated and withdrawn to a cool place, it soon parts with its heat. If it be wrapped in several folds of flannel or other poor conductor of heat, it remains hot for hours. The larger the heated mass, and the thicker the badly conducting wrapper, the slower the cooling process. A heavy iron casting, even in winter, requires days to cool sufficiently to be removed from the mold. Could the wrapper be absolutely a non-conductor of heat, the mass would never cool solidify. Now apply this simple and obvious fact. The crust of the earth is a very poor conductor. It is many miles thick. It wraps a mighty mass of melted rock at white heat, thousands of miles through. Were the crust *infusible* by the heat within, it must require almost an eternity for the melted mass to cool. No new fuel were needed to sustain the heat through a million periods as long as man's history covers.

The sun is a thousand times larger than all our moons and planets united. It is the only body of our system whose surface has not been cooled and crusted over. Its surface is still intensely hot and in violent commotion.

The moon is the nearest of the heavenly bodies. It also bears strong marks of internal fires. Several times, and even quite lately, volcanic eruption has been seen with the telescope. Its craters are of vast size, almost visible to the naked eye. A good spy glass shows them distinctly.

Our earth has been the theatre of awful convulsions. Ocean shell fish are found imbedded in mountain summits. Vast layers of rocks have been displaced, heaved up, torn and ground into soil. Mighty ranges of mountains, thousands of miles long, have had their summits lifted above the clouds. Long the ocean of water seems to have battled with the ocean of fire. Again and again the former must have retreated from the conflict as an ocean of steam, then being cooled and condensed on its outer surface, must have descended to renew the struggle until it conquered from its great enemy a solid crust for its bed.

Ages of repose have followed. The crust separates the combatants. But steadily and stealthily the ocean of fire is dissolving the barrier, occasionally reaching a cavern filled with water, expanding it into steam and gas, and disturbing the truce of the enemies by an earthquake or a volcanic eruption. As the inner fires melt their way outward, these commotions multiply rapidly, there will be "earthquakes in divers places," forewarning man of the time when the war will be once more fully renewed, when the ocean of fire shall reach the ocean of water, the crust of the earth be shattered, the ocean flash into steam ("there shall be no more sea"); then "shall the heavens (atmosphere) pass away with a great noise, and the elements melt with fervent heat; the earth also, and the works that are within shall be burned up."

Then will the saints, raised above the conflict, safe forever with their Lord, look upon a scene of grandeur and sublimity such as it hath not entered into the mind of man to conceive.

Such convulsions may precede the formation of the new heavens and new earth (the third in the series), in which dwelleth righteousness.

MIDDLETOWN, CONN.

WERE we as eloquent as angels, we should please some men, some women, and some children, much more by listening than by talking.

CHRISTIANS AT THE JUDGMENT.

I. The time of the judgment. 2 Tim. iv. 1, "Who shall judge the quick and the dead at his appearing and his kingdom." 1 Cor. iv. 5, "Therefore judge nothing before the time, until the Lord come."

II. The Judge. 2 Tim. iv. 1, 8, "The Lord Jesus Christ . . . shall judge the quick and the dead." "The Lord, the righteous Judge."

III. Christians must be there. 2 Cor. v. 10, "For we must all appear before the judgment seat of Christ." Also, Rom. xiv. 10.

IV. Why they must be there. Rom. xiv. 12, "So every one shall give account of himself to God."

V. The object of this judgment. 1 Cor. iii. 5–15, "I have planted, Apollos watered, but God gave the increase. So then neither is he that planteth, anything, neither he that watereth; but God, that giveth the increase. Now he that planted and he that watereth are one: and *every man* shall receive *his own reward* according to *his own labor.* For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let *every man* take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, (and) precious stones—wood, hay, (and) stubble: *every man's* work shall be manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a *reward.* If any man's work shall be burned, he shall suffer *loss*: but he *himself* shall be *saved;* yet so as by fire."

2 Cor. v. 8–10, "*We* are confident, I say, and willing rather to be absent from the body, and present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him: for *we* must ALL appear before the judgment-seat of Christ, that *every one* may receive the things done in his body, according to that he hath done, whether it be good or bad."

It is good to build with gold, silver, and precious stones; but bad to build with wood, hay and stubble.

VI. Christians are charged to be faithful in view of this approaching judgment. 1 John ii. 28, "And now little children abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John iv. 17, "Herein is our love made perfect, that we may have boldness in the day of judgment." Heb. xiii. 17, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account; that they may do it with joy and not with grief: for that is unprofitable to you." 2 Tim. iv. 1–8, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, preach the word, . . . watch thou in all things. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them that love his appearing."

From the foregoing it appears that all Christians will be saved, though some may suffer loss. This judgment, it would seem, does not have reference to their receiving immortality—that matter is decided before the resurrection, for the dead are raised incorruptible. Immortality, which secures eternal life, is a gift through Jesus Christ our Lord, and that without our merit being taken into the account. In fact, we can never earn eternal life. But this judgment has reference to rewards that will be given, or losses that may be suffered, neither of which can add to or take from our immortality: for though a Christian may "suffer loss, yet he himself be saved, yet so as by fire." That Christians will occupy various stations in the kingdom is plainly taught in the Bible. Christ says "He that is least in the kingdom of God is greater than he," (John the Baptist). It is taught in the parables of the lord who gave money to his servents as he was about to travel into a far country." Again, "whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." "He that is least among you all, the same shall be great." "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

These quotations may suffice to establish the point. Let me close by quoting the exhortation of Peter to those of "like precious faith." Join "to your faith virtue (courage); and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity. . . . For if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Yours in Christ,
F. H. BURBANK.

PHILADELPHIA, Pa., Nov. 13, 1869.

THE ETERNITY OF EVIL.

SCRIPTURE declares, that God will "destroy both body and soul in hell." The popular theory teaches, that he will destroy neither one nor the other; but preserve both of them alive forever, in unmitigated agony.

Scripture declares, that "our God is a consuming fire." The popular theory teaches, that he is only a scorching fire.

Scripture declares, that the "fiery indignation" will "devour the adversaries." The popular theory teaches, that it will do no such thing, but only torture them.

Scripture declares, that the wicked will perish "like natural brute beasts." The popular theory teaches, that there will be no analogy whatever between the two cases.

Scripture declares, that whosoever "will save his life" by unfaithfulness to Christ, shall ultimately "lose it." The popular theory teaches, that no man can lose his life, and that the second death is no death at all, but eternal life in sin and misery.

Scripture declares, that whosoever "doeth the will of God abideth forever." The popular theory teaches, that every man will abide forever, whether he does the will of God or not.

Scripture declares, that if we desire "immortality" we must seek it "by patient continuance in well doing." The popular theory teaches, that every man possesses inherent indefeasible immortality, and what we have to seek for is, that it may prove a blessing and not a curse to us.

Scripture declares, that "the wages of sin is death." The popular theory teaches, that it is eternal life in misery; in other words, that God will inflict upon impenitent sinners a punishment *infinitely greater* than what he has pronounced to be their due.

Scripture declares, that "the gift of God is eternal life through Jesus Christ our Lord." The popular theory teaches, that eternal life is the common possession of all men, and that the gift of God through Christ is the privilege of spending it in holiness and happiness.

Scripture declares, that "the Son of God was manifested that he might destroy the works of the devil." The popular theory teaches, that they will never be destroyed at all, but that a portion of the universe will be specially set apart for the external exhibition of them in their fullest maturity.

Scripture declares, that Christ is to "reconcile all things to God." The popular theory teaches, that all things will *never* be reconciled to God; that discord and dishonor will never *cease,* but only be confined to one particular locality.

Scripture declares that in Christ "all things consist." The popular theory teaches, that a whole kingdom will "consist" forever, although *not* "in him."

Scripture declares, that "he that hath the Son hath life, but he that hath not the Son of God hath not life," that "if we live after the flesh we shall die, but if through the Spirit we mortify the deeds of the body we shall live." The advocates of the popular theory say, that the life of believers and unbelievers, of natural men and spiritual men, must be of equal duration—that the doctrine of eternal happiness, and the doctrine of eternal misery, must stand or fall together—in other words, that if what the Scripture asserts be true, what it denies must be true also.

I take my stand, therefore, on the plain, consistent, emphatic teaching of the whole Bible from beginning to end, as opposed to the "traditions of men," which have so grievously perverted it, and thereby obscured the glory of Christ, reduced to an unmeaning form the declaration that "God is Love," produced a frightful amount of infidelity, robbed the law of its terrors by making it threaten sinners with what they are sure will never be executed, incalculably weakened the saving power of the gospel, and damaged the believer's whole spiritual constitution, by putting an unnatural strain upon it that God never intended it to bear.

The three or four passages that are thought to confirm the traditional view have been examined, and been found either entirely to fail in lending it even the appearance of support, or to be but as dust in the balance against the overpowering weight of testimony on the other side.—*Selected.*

CHRISTIANS are all cross-bearers. It is truly a family badge. Sometimes it is lighter, sometimes heavier; but they carry it with them wherever they go; no cross, no saint.

HE that makes light of small sins is in the ready way to fall into great ones.

HIS SATANIC MAJESTY.

THE following account of this personage, was cut from the "Pittsburg Commercial" of Nov. 3, 1869, and sent us by Samuel Mason, of Beaver Falls, Pa. It may interest the reader. We hope none will be tempted to worship the whole "44,435,556 devils" which superstition has invented or discovered.

His "Satanic Majesty" has had many titles. The Egyptians call him Typhon; the Greeks, Titan; the Persians, Ohromaze. The Scotch have given him several names, as "Auld Clootle," which is supposed to allude to his *cloven* feet. They also called him the "Auld Ane," (the Old One), and still another Scottish appellation for him is "Auld Hornie," which is based upon the popular belief that his Satanic Majesty is supplied with horns. According to a learned German theologian, there are 44,435,556 devils. The usual German expletive is "ten thousand tuyfels," but the calculations render it a used up exclamation. Our ancestors firmly believed that it was possible for a person to be possessed by a devil. For thousands of years, indeed, humanity has held this creed, or this superstition; nor, in the face of the many instances of demonical possession recorded in the Scriptures, can we refuse, without impiety, to credit the stories of men, women and children who have had devils which have been miraculous cast out. The good men who translated the Bible into the English tongue were the contemporaries of the witchfinders. The king to whom they dedicated their grand labor had himself written a ponderous treatise against witchcraft. They came from their task, their brains heated by Oriental imagery, and unable, perhaps, to draw lofty ollegory and naked fact, to detect the supernatural in every relation of social life, and so find devils everywhere. The old fiend of the Mediæval legends—the Gothic devil with horns and hoofs, saucer eyes and a tail—was resuscitated in the bright morning of the Protestant Reformation. From the accession of James until the end of the reign of the Second Charles, "the State Trials" teems with records of deviltry. Let a woman be old and ugly and cross-grained, and especially rhematic, and straightway commerce with a familiar fiend was imputed to her. Many such miserable old crones, who had been scourged, ducked and pelted nearly to death's door, were fain to avoid further torture before they had reached the stake, to confess they had colleagued with the devil, "in the likeness of a black man, about a foot and a half high." In France, at the same period, the nuns of Loudun were possessed by a devil in the shape of a tom cat, speaking tolerable Latin. In Sweden the children were plagued with the evil one, who was regularly exorcised out of the whole troop of urchins every Sunday morning at the church door by means of a birth rod. And the devil even crossed the Atlantic and caught hold of people in Virginia and the washerwomen and cooks in Salem and other parts of New England.

The imagination of the Chinese have invented no less than ten devils and hells. One presides over a hell stuck full of knives; another an iron tank filled with boiling water; a third is a hell of ice; in another the punishment is pulling out the tongues of those who tell lies; another a hell of poisonous serpents; in another the victim is drawn into pieces; another a hell of blackness and darkness; and in praying they say, "May I not fall into a hell of swords!" and into this or that place of torment.

OUT AT NIGHT.

FATHERS and mothers, look out for your children when the shadows of evening have gathered around you! Where are they then? Are they at home, at the pleasant, social fireside, or are they running the streets? If so, take care; the chances of their ruin are many. There is scarcely anything more destructive to their morals than running abroad at night. Under cover of darkness they acquire the education of crime; they learn to be rowdyish, if not absolutely vicious; they catch up loose talk, they hear sinful thoughts, they see obscene things, and become reckless and riotous. If you would save them from vulgarity, save them from ruin, save them from prison, see to it that night finds them at home. More than one young man has told the chaplain of the state prison that here was the beginning of his downward course, that finally brought him to the felon's cell. Let parents solemnly ponder this matter, and do all they can to make home attractive for all the children, so attractive that the boys will perfer it to roaming the streets. There is no place like home in more senses than one—certainly no place like home for boys in the evening.

IN the voyage of life we should imitate the ancient mariners, who, without losing sight of the earth, trusted to the heavenly lights for their guidance.

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THE KINGDOM.

BY CLARENDON KELLY.

"BUT when they believed Philip publishing the good news concerning the Kingdom of God and the name of Jesus Christ, they were baptised, both men and women."—Acts viii. 12. "And he went into the synagogue and spoke boldly, for three months, reasoning and persuading them of the things concerning the Kingdom of God."—Acts xix. 8. "And now beloved, I know that all ye among whom I went about preaching the Kingdom of God shall see my face no more."—Acts xx. 25. "And Jesus went about all Galilee, teaching in their languages, and preaching the good news of the kingdom."—Matt. iv, 23.—(B. U.)

From these and many other like passages, it is evident "the Kingdom of God" was the great theme of Jesus and his apostles. For this proclamation of the things concerning the kingdom of God and the name of Jesus Christ is the *gospel,* that is the power of God unto salvation to every one that believes it. In this article I shall confine myself to the "things concerning the kingdom."

In my article on the 144,000, I called the reader's attention to the nature of the kingdom (dominion) prepared for man from the foundation of the world. I also showed by the testimony of Peter (Acts iii. 21) that God has been speaking by the mouth of all his holy prophets from *the beginning,* of a *restoration,* and that Jesus would remain in heaven until the time to inaugurate the restoration had come. As the prophet saith, "Behold his reward is with him and his *work* before him," Isa. lxii. 12, viz., "To give to every man according as his works shall be" [recorded in the books].—Rev. xxii. 12. And to inaugurate the restoration by destroying the works of the devil. See 1 John iii. 8.

Proof.—"And when the Son of man shall come in his glory and all the angels (messengers) with him, *then* will he sit on his throne of glory, and before him shall be gathered *all the nations,* and he will divide them one from another as the shepherd divides the sheep from the goats. And he will set the sheep on his right hand, but the goats on the left. . . . Then will the king say to those on his right hand, Come ye blessed of my Father inherit the kingdom, etc. Then will he say to those on his left hand, Depart from me, accursed, into the everlasting fire prepared for the devil and his angels." Matt. xxv. 31, 34, 41. (B. U.) I believe this, I believe that all nations means all nations; and I believe it means *all of* all nations. I believe that this judgment scene will take place *at* the time of his coming in his glory, because it is in harmony with the testimony of the prophets; I believe it because Jesus has fixed it at that time and nowhere else. And he speaks of it as the first work done by him after he comes and sits on his throne, consequently I believe it will be a preliminary work to the restoration, and not, as some teach, a thousand years after he comes. As proof of the correctness of my position, I offer the testimony of Paul. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us." When? "When the Lord Jesus shall be revealed from heaven with his mighty angels; in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe" [the gospel]. 2 Thess. i. 6–10. Paul and Christ are in perfect harmony. Christ says the punishment of the wicked of all nations will be when he comes in his glory and sits on his glorious throne. Paul says it will be when he comes revealed in flaming fire, etc., to be glorified in his saints. Christ says the punishment will be everlasting. Paul says it will be everlasting destruction. We will now have John's testimony. "And the nations were angry, and thy wrath came, and the time of the dead to be judged, and to give the reward to thy servants the prophets and to the saints and to those who fear thy name, the small and the great, and to destroy those who destroy the earth." Rev. xii. 18. The language here is too plain to be trifled with. Angry nations, rewarding the saints, and destroying the wicked are inseparably connected together by the words, "The time came." What God hath joined together let no man put asunder. This *time* is introduced by the sounding of the seventh trumpet—the third and last wo; and the sounding of this trumpet is at the time that "The kingdoms of this world become the kingdom of our Lord and his Christ," who will reign forever and ever.

If we can show by the Word of truth that the *restoration* spoken of by the mouth of all the holy prophets from the beginning, and "the kingdoms of this world becoming the kingdom of our Lord and his Christ," are

one event, we will have done much toward settling the character of Christ's kingdom.

We have shown the kingdoms of this world become Christ's at the sounding of the seventh trumpet. We will now call up our old and faithful witness Paul. Hear him: "For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." 1 Thess. iv. 16. Notice: the descending of Christ and the resurrection of the dead *in* him, are both at the sounding of the trump of God. Hear him again: "Behold I show you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump for the trump [the last trumpet] shall sound, and the dead [in Christ] will be raised incorruptible, and we shall be changed." Peter is our next witness: "And he may send him, having been before destined for you, Jesus Christ; whom, indeed, heaven must *retain till the times* of restoration of all things which God spoke by the mouth of his holy prophets from of old." Acts iii. 20, 21 (Diaglott). "From the *biginning*" (B. U.) "of ancient times."—*Anderson.* The summing up is this: The Lord descends, and the dead in Christ are raised at the sounding of the "trump of God," the dead are raised incorruptible at the "last trumpet" (Paul). Christ does not come until the "times of restoration" (Peter). The kingdoms of this world become the kingdom of our Lord and his Christ, at the sounding of the "seventh trumpet," at which time the dead are judged—the saints rewarded, the wicked destroyed (John), and as there are but seven trumpets, the seventh is the "last"—"the trump of God."

These witnesses positively prove the restoration, and the kingdoms of this world becoming Christ's, to be the same event; also that the judging of the dead and rewarding the saints, is at the same time; and John tells us, in addition, that the judging of the dead and destroying the wicked with the second death, is at the appearing of the great white throne; the fleeing away of the heavens and earth; and was followed by a new heaven and earth. Rev. xx. 11–15, xxi. 1, and onward. Hence the judging of the dead is preliminary to the restoration. With this positive testimony before me, I am compelled to reject the teaching that there will be a period of 1,000 years between the coming of Christ the appearing of the "great white throne," and the new heavens and earth state to which we will next invite the reader's attention.

[*To be Continued.*]

A Dialogue.

Br. Storrs: I had a conversation with a good brother, the other day, on the second death. I will give you the substance of it, as follows: S. S. Call.

Call.—Brother B., I see you still believe all the wicked must be made alive from the dead, and then be destroyed, in order to suffer the penalty of the law.

B.—Yes; I don't see how you can harmonize the Scriptures any other way.

C.—How do you understand the word "perish," in John iii. 16? (quoting the verse.)

B.—I understand it to mean the second death.

B.—Did Paul so understand it in 1 Cor. xv. 16, 18, "For if the dead rise not . . . then they also which have fallen asleep in Christ are perished?" Does not Paul carry the idea that if the dead are not raised they are perished?

B.—Well, I own I never saw it in that light before; it does look so.

C.—Now mark: It is only them that sleep in Jesus that *also* perish if the dead rise not. Must the wicked dead be raised to be saved from perishing?

B.—O, no; the dead in Christ shall rise first.

C.—Well, then, if all the dead are raised, how many *are* perished?

B.—Not any one.

C.—Now let us read the text again, 1 Cor. xv., in connection with 1 Thess. iv. 14. "For if the dead rise not . . . then they also which have fallen asleep in Christ are perished."—"But now is Christ risen from the dead and become first fruits of them that *slept.*" "For if we believe that Jesus died and rose again" (all men will be raised from the dead? no; but) "even so them *also* that sleep in Jesus will God bring with him." Here Paul tells us just how many will be raised. Thus we see, if the dead, who do not sleep in Jesus, are not raised, they "utterly perish in their own corruption," as Peter says, 2 Pet. ii. 12.

S. L. Houghton, Florida, Mass., writes: It is with pleasure that I look on volume vii of the Herald, and can say that I agree with the brethren and sisters in commending it in its beauty and appearance; but, best of all, I am happy to think it is laboring to spread the glorious truths contained in the gospel. May the blessing of God and his smiles of pleasure attend it in its onward journey, and on those connected with it. May they seek to be guided by His commands, having their hearts filled with the love of God. I send the name of two new subscribers; hope soon to be able to send more. It seems to me as though the circulation of the Herald could be easily increased if the brethren and sisters would work a little harder. Let us all try; for soon the night will come when no man can work.

Change of Post Office.—Eld L. L. Howard has changed his Post Office from Rome to Richmond, Me.

THE HERALD OF LIFE.

NEW YORK, DECEMBER 1, 1869.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

To Subscribers.

We have extended credit to subscribers this year as we have never done before. A large number to whom we have thus continued the paper have, as yet. made no response. Three numbers more will complete the first quarter of this volume. If we receive no response by that time, you must not blame us if the paper reaches you no more. We hope better things for you, though we thus speak.

To those who have made *pledges*, we would say, it will be to the advantage of the office and the "Life and Advent Union" for you to redeem those pledges at as early a day as possible. Our expenses in fitting up an office have drawn more on our funds than usual at this season of the year.

Let us hear from all interested as early as as may be.

A Suggestion to Correspondents.

Those who write long articles will help us, by so arranging their matter that it can be properly divided so as not to fill more than two columns. Articles, especially on new topics, will be more likely to be read if short than if too extended. Further, every topic should be made to stand out alone, as much as possible, and not mixed up with others till the reader hardly knows what the point is, intended to be established.

Another thing: a typographical error, if it does not convey an entire opposite sense to that intended, is hardly worth correcting in a later issue, as no one is likely to go back to the article to see how the correction fits. The article, if it has been read, is retained only in its general view, and the error has been overlooked or forgotten. Sometimes persons quote Scripture imperfectly in their writings. They must not blame our compositors or proof-reader if they "follow copy." Be careful to see you are correct yourselves.

"Preventives Better than Cures."

Preventives are sometimes disagreeable to the persons for whom they are intended; and after the time has passed and the evil was not accomplished, it is very gravely said, "How foolish or wicked it was for you to say or do what you did; for the thing was not done."

That the thing was not done is no evidence that the effort to prevent it was foolish or wicked; that very effort might have been the real cause why the deed was not accomplished.

The public may have reason to suspect that certain persons design to perpetrate an evil on community which is regarded as a fearful calamity, if consummated. Those who are on the look-out sound an alarm which puts people on the watch, and the rogues themselves may fear, in consequence, to carry out their evil design, and it is not doue. Could they say, The note of alarm was foolish, wicked, or useless? Certainly not: that very alarm might have been and most likely was what prevented the deed being accomplished by those who designed it.

Watchfulness and constant vigilance is the price of liberty; and the first symptoms of an attempt to abridge liberty of speech or of the press is to be resisted, and the alarm sounded. If no evil is intended by those suspected, none will be done by putting people on their guard against submitting to such evils as are suspected.

All Christendom, nearly, is sounding an alarm against Popery in view of the "Ecumenical Council," soon to be held at Rome. Are these notes of warning foolish, wicked, or useless? What Protestant will pretend they are? Where is the Protestant that says, "Hold your tongues; wait and see what the Council does before you judge it?" Do not all say, The way to prevent the evil, if it can averted, is to put the people on their guard, and let that Council know they are watched, and that the feared evils will be resisted, if it dares to attempt them. How many who go up to that Council will do so under the influence of these previous warnings; and will be led to act entirely different on the offensive points to what they would have done if no notes of alarm had been sounded. Much as they might have desired it, they will fear to act in the affirmative on those propositions which they are forewarned the general public will resist.

When they come from that Council, think you, they will lecture the Protestants on their folly for having sounded an alarm previous to that meeting; and tell them all their noise about it was useless, as the things were not done against which they inveighed? If they did thus talk, would not Protestants respond, True, but was it not the knowledge which the Council possessed that it would cause a division in their own body and be used by Protestants to raise a storm against Romanism that would prove its overthrow, that, in fact, prevented the deeds?

What is true in Rome's case is true in relation to all other civil or ecclesiastical bodies. When any symptoms appear, looking to an unauthorized lordship over the rights of others, honest and fearless men will lift up their voices in advance of the accomplished evil; and thus, if possible, prevent it. Is not this better than by silence to seem to approve it, till it becomes an accomplished fact, and then set up a hue-in-cry against it? Will it not cost more labor, expense, and perhaps suffering, to have the evil removed than it would by a timely warning beforehand to have prevented it?

"If the people of the land take a man of their coasts, and set him for their watchman: if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. . . . But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand." Ezk. xxxiii. 2–6.

Let us be warned, then, not to sit in silence when we see evil approaching, till it is actually accomplished; but lift up our voice against it in advance, so that none shall have occasion to say, afterwards, "I should not have been drawn into the snare if it had not been for your silence." We are not by silence to seem even to give consent to what our convictions tell us should be opposed, in civil or ecclesiastical bodies which may exist or are seeking existence; especially, if we have any relation to the cause involved. Such is our idea of the matter; and on this principle we have acted and design still to act, regardless of the reproach that may fall on us for it. We have but *one* Master to please, and we esteem his approbation above that of any individual, or associated body, by whatever name called. It is enough for us to be *in the Church of Christ.*

Responsibilty.

It seems useless to say anything on this subject, with the standing statement at the editorial head speaking out every week; and yet some editors and others speak as though we were responsible for all the sentiments which appear in the Herald of Life. One editor, not long sinee, quoted from this paper a short article, offensive to him, and told his readers it was the utterance of the "Herald of Life;" while the truth was, it was a correspondent, with his proper initials, which were omitted in the quotation. If such a course is honest or honorable, then we are ignorant of both those graces.

When we quote from a paper whose motto is, "Each writer is responsible for his own sentiments, and the editor is not, unless he indorses such sentiments," we speak of the writer, and not of the paper, further than to note the particular one in which the sentiments appeared. Any other course shows a design of evil to the paper itself.

If sentiments appear in our columns opposed to our own, we are forbidden—by a resolution of the Life and Advent Union, passed at its last session—from responding to them the same week. We opposed the passage of such resolution; but it passed, and we have governed ourselves by it. The consequence is, some sentiments we should respond to, if allowed to do it at the time, we pass in perpetual silence, not choosing to revive the subject a week afterwards.

When the Editor speaks, he speaks his own sentiments, and he alone is responsible for them. The Union may approve, censure, or condemn them, when assembled: and it is for them to say to whom they will intrust the editorial department.

The object of the "Union" in publishing this paper is expressed every week, at the left hand of its Head and in its Motto. If the Editor expresses sentiments not included there, let him bear the blame, if blame there is. On various topics he differs from many members of the Union; but they express their views, generally, if they choose to do so, and the Editor claims and exercises the same right. Yet there are some points, merely speculative, which he does not introduce, and discourges others from doing so.

"The Constitution of Man,"

And his Final Destiny; by Dr. J. K. Finley.

We have at length been able to get this valuable work out, in a pamphlet of 84 pages, in neat style; and it is worthy of a place in every family in the land.

The first edition of 1,000 has cost within a fraction of $150, or fifteen cents per copy; but we put it at *ten cents*, or nine copies for $1, which includes the postage. We trust and believe that many thousand will be called for; it should be put into the hands of all persons who can be induced to read it. Perhaps nothing has been presented to the public, in so small a compass, on the "Life Views," that is so well calculated to do good as this work of Dr. Finley's. We intreat, therefore, the friends of the cause, everywhere, to take hold in earnest to scatter it in every place. Let none be left in ignorance for the lack of effort on our part to lay the truth before them.

"The Theology of the Bible."

We gave notice last week that we had received from Judge Halsted, the author, a donation of some of the above named work, which we offer for sale at $2 per copy, the purchaser sending in addition 32 cents to prepay postage when sent by mail. The retail price is $3; but we furnish them as above; or, we will give you a copy, as a premium, for four new subscribers, with $8 in advance, for the Herald of Life.

The following notice of the book we copy from the "New York Herald," of January 12, 1868:

This work is an examination of the Bible, with a view to show that there is no authority in the original text for the tenets and dogmata that the churches pretend to derive from it. Those words and phrases of the English version that seem to recognize another nature in man than the physical and intellectual—that seems to regard another existence than that of the body—such words as soul and spirit—such phrases as giving up the ghost, the references to hell as a place of punishment beyond this life—all these words are taken up whenever they occur and compared with the words of which they are put forth as correct translations, and the originals shown not to bear any such significance as later times have given to the interpretation. "Man became a living soul" is based upon words that signify only "man became a breathing creature." So the word spirit also refers only to breathing, and "giving up the ghost" is only breathing one's last. All other animals, "give up the ghost" equally with man. Hell is simply the grave. By this course of reasoning, by establishing that words which express distinctly the material relations of the body would better translate the Bible in all these passages, the author forces the conclusion that the Bible nowhere suggests the thought that we now associate with the word soul, as an immortal part of man. It will not do, however, to argue hence that they who first put the English word in these places did it with an intention to foist a dogma on the text. Indeed, they translated honestly enough, for the word soul, when first used in English, had relation only to the idea of life in its simpler sense, and not to that of life beyond. This is a sense that has grown upon it in later times. Nevertheless the evidence forces ecclesiastic Christians to the fact that the essential dogma of their religion originates not with the "inspired writings" on which they ostensibly rest, but in the speculations of Grecian philosophy.

Paul's Brother among the Sadducees, or, Is the Holy Spirit Nothing?

Such is the title of a pamphlet, 24 pages, "By Benj. S. Mills," published at Chicago, Ill. Its object is expressed on the title page as follows:

"A brief and suggestive inquiry into the reasonable and Scriptural testimony for believing that a Holy Spiritural substance is an indwelling, and an abiding resident in Christian men; operating as a cause or power; as opposed to the view, held by some, that the Spirit of Christ is immaterial mind, feeling, or effect only, and that Christian men have no more of a Godly nature, in reality of substance than other men. In which it is believed, the true clue to identity in death, and the proper and real connection between a man in this world, and the resurrection of the same in the next world, can be shown."

We have read this pamphlet with considerable interest. We know nothing of its author more than from the work itself. The matter is presented in the dialogue form. We give the following extract from pages 11–13:

S.—But, what is your idea of this something you call Spirit?

P.—I can give you its definition, and tell you its effects, but its essence or internal structure I cannot define, because I know not. The best affirmation I can make, is, that it must be a *something.*

Suppose I ask you what is caloric, the principle of heat, what is its substantial essence? Or, electricity? You say, they are thought to be material substances, manifested to us by their effects; but their real substance is invisible and incomprehensible to us at present; and still you know that there are such things as heat and electricity.

But "life," says a celebrated man, "is not an entity; it is the name of a condition," *i. e.*, it is not a real being, existence, or essence, but a condition, or state of mind, body, or thing, or quality of a being, existence, or essence. Bacon says: "It seemed to us a condition, and property of divine powers and beings, to be hidden or unseen by others." So, according to Bacon, *invisibility is a condition* incident to divine powers and beings. But, according to the first quotation, the power itself is only a condition; if this be so in the case of heat, it would lead us to say a thing is in a hot condition, because the condition of heat had been imparted to it, which is no reason at all; and you may as well say it became hot without any cause, for no essential thing had been added. And so a thing, upon the same rule, may be magnetized without electricity being imparted to, or taken from it; or a man may be alive, or in a living condition, without having life in his blood to cause him to live.

If the meaning be, that "Life is not an entity" in the sense of a whole being, or organization, it may be true, and no one would negate the proposition. A wall is a necessary part of a house; there may be a wall without a house, but you cannot get a house without a wall. A wall is an entity to the extent of a wall, but not in the sense of a house. And so it seems to me that life is an entity in that sense alone, and not in the sense of a being, a part only of whose power is life. In order to compass the whole being of God, his other attributes and powers must be conceived, as well as life; and it seems to me that just as truly as you can impart an essential attribute of any substance to another, as the odor of the rose, without destroying the rose, so God may impart his essential powers to men, according to his pleasure, without loss to himself. Therefore, it seems reasonable that in order to induce a condition or state, in a thing, some entity or essence must be added or taken from that thing.

S.—But Spirit is not material.

P.—If you mean by that, that it is not manifest to our senses as are some other things, I might agree with you; but the term Matter, as distinguished from Spirit, is only a term of confessional our ignorance; *a relative* term. As we cannot tell precisely where the animal creation ends, and the vegetable begins, so neither can we tell positively where matter ends and spirit begins. The distinction between matter and spirit is about the same as that which is made between mind and instinct; but many thinking men have about concluded that mind, instinct, appetite, mechanical and involuntary motion are all of the same nature, but differing in degree; that mind, in a certain sense, runs through and is manifested by all substance, living substance, at any rate. When the generic difference between mind and instinct, or warmth and heat, can be demonstrated, then also can we define the essential or generic difference between spirit and matter. The matter or substance of water is plainly manifest to our senses, but the same matter or substance, in the form of vapor, is not so manifest, only very fine organizations can detect it, or the fine substance of odor, light, electricity, heat, etc., therefore we call them air, gas or spirit. Truly, there is not much in a name, and so when mind is used in the sense of an *operator*, or cause, as a name for a much finer substance still than the things mentioned, it may be well enough to call it such, but the effect ought not to be confounded with the cause. An able writer has said that "Spirit is the basis of all created things; and according to the will of. the Deity, rock, sea and vegetable are produced." If we see effects or things produced, something must have produced them. Spirit is just as real a thing as any other matter, or material out of which anything is made; indeed, it is the most real of all being, the foundation or base of all. Matter, then, is *spirit* manifested to us; we call it then material, but a spiritual body is just as real a thing, although we may not see it with material eyes. An animal man is a man with an organization of flesh, plainly visible to our senses—bad, sinful, corrupt. A spiritual man is a man consisting of spirit, invisible to us, but a real embryotic and growing entity in this life, begotten of "incorruptible seed," (substance) an individual begun, from an implanted Holy Spirit, a wild olive tree pervaded with a transforming power, engrafted into a good stock, a fleshly man in process of transfiguration, a natural man "translated or changed for the Kingdom," "escaped, or fled away from the *corruption* that is in the world through lust," a "babe" conceived, and nourished by material suited to its nature, strengthened and perfected by buffetings and chastenings; and designed, if perfected, to be born at the resurrection, when it will arise at the trumpet's call, in the glory and likeness of its Parent and breathe, not a borrowed life, that of the flesh, a life connected with blood, but its own life hidden for a time in Jesus, with whom then in perfect consanguinity it will exist, and with whom in co-heirship such will reign for a thousand years and beyond, for they who are accounted worthy of that age are equal to the angels, and can die no more.

S.—Well, that may be your opinion; but I cannot see it so.

P.—And I do not demand that you shall. I may advise you, however,, to anoint your eyes with eye salve, that you may see—Rev. iii. 18—and I will ask you to believe God's Word, on his authority alone. This view, however, strikes me as perfectly reasonable, and more so than the opposite one. May God in his providence, of which I am, perhaps, a part, open your eyes to see the great significance of his declaration, that *all power* is from, or out of him.

S.—But this would make me only a machine.

P.—Man, as a creature of God, is fearfully and wonderfully made, for the purpose of obeying and glorifying God. Necessity is laid upon him to fill this bill, or to perish. You cannot choose to disobey God, and live long. Men should be careful how they trifle with the long-suffering goodness of Him who endures for some time with "the vessels of wrath fitted for destruction." If you long for immortality, he will not turn a deaf ear to your cry; but if this world suits your nature best, I am sure you cannot say that God is not good, who allows you to enjoy its good, and to say to your soul, "enjoy thyself" as best you may. And as long as you live, or the world lasts. He only bestows his Spirit on those who want it. Many, however, never hear of the good news; such are in blissful ignorance of what they miss, but still the boon is so great, and the incitement so powerful, that those who know the joyful tidings of future good cannot restrain themselves from publishing it, whether men will bear or forbear. Blessed are they that hear and obey; but those who forbear, have their portion in this life. We have no need, then, to quarrel with one another; the one takes what the other does not want, and the other wonders at the silliness of the one who grasps, as he thinks, at the shadow or spirit, while he has the substance or matter. The poor "deluded" believer in spirit will still continue to console himself against all Saddusaic philosophy. He knows that although by the organs of sense a spirit cannot be seen, there is a power granted to some, if not to all men, to know that there are things in heaven and on earth, which cannot be seen or felt by any of the five senses. In fact, he knows that there is a God in heaven who is a Spirit, and that spiritual existences are the most powerful agents known. Indeed, that gross, solid, manifest matter, owes all its power to spiritual influences, either latent in itself or active from without; and the more sublimated and etherial they are, the greater is their power. Steam, for instance, while it retains its greatest force in the boiler, cannot be seen or felt; even on escaping out of the boiler it is for a little space perfectly colorless, and a person may put his finger or hand in it without injury; while a space farther it can be seen, and contact with it then involves serious injury and pain. I am told that a charge of invisible electricity has been forced through five inches of solid glass. Now, I am not so unreasonable as to think that because I am sensible of nothing present, that therefore there *is* nothing present. Would you call that stream of electricity nothing, which was able to cut its way through that glass? Was it not an immensely powerful thing? You see nothing in that boiler by looking through those glasses; but if you think there is nothing there, you may pay for imprudence in its management by your life. You see not God, who is a Spirit; but if you think there is no God, because he is not manifesf to your senses, you are simply an atheist, and will receive an atheist's doom. "There is no power but of God." God is a Spirit. A spirit, therefore, is the source of all power, and, in fact, without spirit no power can be manifested. Natural men, then, are free to act their own natures, but they have no power to love God until they know him, and they cannot know him without a Spirit.

More About the Rabbis.

Br. Storrs: In a previous week's Herald a brother has sent you, from Philadelphia, the conclusions, or "resolutions" of a convention of Jews, which, in brief, disavowed that their people looked forward to their restoration to the land of Palestine, to a literal resurrection of the dead, or for the literal coming and reign of the Messiah, as the heir and possessor of the throne of David, in Jerusalem. However surprising this convention's proceedings may appear, on first view, to the readers of the Herald, as an expression of the exponents of the house of Judah in the United States, I have the pleasure of sending to you a counterblast from the pen of a prominent chief Rabbi which was, it will be seen in the following article, published in a leading Philadelphia daily, disavows, utterly, the convention's expression of faith as true respecting their co-religionists idea of the Hebrew's hope and faith. And I trust, that our beloved readers of the Herald may justly discriminate between the representative of "the many thousands of Judah" and the so-called convention of "thirteen Rabbis," who seek to dissolvetheir brethren into avowed infidels respecting the prophetical promises of "Moses and prophets" of the Scriptures of Israel.

Yours, in the blessed hope of the soon coming and kingdom of our Lord Jesus Christ as the King of both Israel and Judah,

J. L. Boyd.

Philadelphia, Pa., 1705 North 13th St.

"The So-Called Conference of Rabbis for Jewish Reform."

Your paper published a series of resolutions, passed by thirteen Israelites, who claim rabbinical authority. Those born in the ancient faith know that Rabbis are the appointed guardians of biblical and traditional laws. Hence, they must at a glance, have discovered the anomaly presented by such resolutions. But the Christian public, naturally less conversant with Jewish matters, may have reasonably judged from the ideas set forth at the late convention, that the Hebrew church is in a state of dissolution. To correct that impression I will say: the utterances of the men who assembled at the private residence of Dr. S. Hirsch, will be condemned in *every* ecclesiastical court properly constituted; and remain unheed by the largest majority of Israelites. With this assertion, resting upon historical

evidences, the whole subject might be dismissed. But the minds of Americans have been drawn to the doings of a few, who exhibit themselves before the world as advocates of progress, and, indirectly cast reflections upon thousands, who discard their views. The press has also commented eulogistically upon the propositions emanating from the so-called Rabbinical Conference; but without clearly understanding their purport. It is needful, therefore, to explain why they are inadmissible; to show how they betray a degree of rashness, unbecoming all intelligent beings; but especially a body of men, who presume to legislate for an entire people.

That certain dogmas, accepted by the Synagogue, have been rejected; that the restoration of Israel to the patriarchial land, was declared a false hope, though standing on strong scriptural grounds; that the resurrection was pronounced a belief without any foundation, notwithstanding that the Bible may be quoted in its support, is comparatively of little importance; for that circumstance could not materially effect the perseverance of a religion, which demands of votaries only attendance to proscribed duties. But when it was resolved to alter the features of the whole matrimonial status in Israel, by renouncing the powers which ecclesiastical authorities have ever exercised, to decide whether the bond of wedlock might or might not be severed; by permitting a wife to contract a second marriage without possessing a full knowledge that her husband's absence is occsaioned by death, then questions most weighty in their results were disposed of in a manner reprehensibly hasty. It has been a just pride of the Hebrews that domestic relations among them have, in general, been happy. For, despite the insinuations thrown out at the late convention, that according to the traditional mode of performing the marriage ceremony, the bride is a nonentity—still faithful wives, and the fondest of mothers adorn the Jewish circles. The stringency of the rules about matrimony, which to the thoughtless appear unnecessary, and consequently calling for modification, proved a wholesome restraint both on parents and children; and while it affected the Divine ordination to keep Israel a distinct race, it furnished society with men and women of no doubtful extraction. Wherefore their attempt to change that, the moral advantage of which time has demonstrated? The answer to this query is contained in the third section of the eighth resolution. Had the thirteen Rabbis, who met last week in our city, been sincere in their declaration touching "the selection of Israel as a religious people," they would have trembled at the mere harboring of the idea, which that section embodies. But imbued on the contrary, with notions antagonistic to that belief, bent upon removing every trace of the ancient covenant, they did not scruple to proclaim the right of circumcision a useless institution. True, they feared public opinion among their brethren, and therefore, disguised their thought; but not so that it cannot be easily fathomed.

To a conscientious Israelite, the last conference is then but a mad effort to erase with a stroke of the pen what the finger of God wrote in characters of fire. To the discerning Christian who understands progress mainly to be the improvement of the mind and of the heart, it must now obviously appear an empty avowal of certain heterodox views.

S. Morais.

Brotherly Kindness and Forbearance.

BY L. C. THORNE.

It was not until to-day, No. 24, that we read the article in No. 7 of the Herald, entitled the "Church of Rome." The extract from Benedict's History of the Baptist interested us greatly. As a matter of history it is valuable, and can hardly fail to be of interest to all its readers. Of its application, however, we cannot speak with favor. We read, "Now for the two great events in the year of our Lord 1869. One in Europe and one in America. The great Ecumenical Council at Rome; and the great National Convention at Rochester, N. Y. One called by the old Mother, and the other by the 'Youngest Daughter.' Now, brethren and sisters, these will be *great events*; and I cannot tell which part of the globe will shake the most; whether it will be Italy or New York."

Upon reading this, we were, at first, somewhat puzzled to know whether the writer was in earnest, or whether he designed a sort of burlesque; but the assertion that the Rochester convention was called by the "Youngest Daughter" dispelled all doubt. Certain individuals issue a call to a class of brethren to meet in convention; there need be no harm in that. This is an age of conventions, political, social, religious, etc., and we see no impropriety in any attending them who choose to do so. What is *done* in convention determines the question of harm. True, the call was somewhat exclusive, but we presume they who issued it have not yet opened their eyes to the fact, that the time has passed when the actions of any deliberative body of Christians can amount to anything permanent, if the laity are not directly represented in that body, unless its actions are in harmony with the views of a majority of the unrepresented. If any, by such means seek to exalt themselves, whatever they may *appear* to have accomplished in that direction, will inevitably work their injury, and sooner or later react to their discomfiture. Suppose the assembly at Rochester had even been so unwise as to have framed and adopted a creed; it would, to be sure, have been a sad spectacle, to behold in this age of gospel light; but sad and damaging to them only would it, in fact, have been by whose influence it was effected, and such an event would hardly have justified the epithet "Youngest Daughter." No such action, however, so far as we have learned, was taken, and to such an extent did wise counsel prevail, that whatever attempts may have been made in that direction were signal failures. Suppose any body of men *should* "assemble a standing army of ministers" who will stand ready to suppress every whisper of "Life only in Christ," what then? They might stand *ready* to do it, and be ever so vigilant, but their designs would be frustrated. God is with His truth, so we need none of us get impatient in this or any other matter, for He will insure truth's triumph. They who fight against the truth fight against God and will surely be overthrown. Let us, then, labor zealously and trust in the Lord. In that beautiful "Wreath of Gems," that immediately followed the article under consideration, we read, "Loveliness of heart is a real dignity, and humility is the brightest jewel in the Christian crown." If we only carefully cultivate these graces, and trust in him in whom alone is strength, we will feel little disposed to judge harshly, nor will we be in danger of becoming "fierce" and "false accusers," and thus add our mite to the abundant evidence already existing, that we are in the midst of Paul's last-day evils. With our present knowledge of them, we, for one, recognize those who assembled in Rochester as Christian brethren, that, as such, though not in agreement with us on some points, are to be treated with kindness and love, and esteemed as fellow-laborers. We think it not too much to hope that all earnest supporters of the "faith once delivered unto the saints," will shun all dark insinuations, and strive to both write and speak kindly of each other, and of *all* Christians, forbearing one another in love. It is the Lord who is working; we are his instruments. None, therefore, should hastily condemn others. If instruments become useless, the great Architect will lay them aside at his good pleasure, and raise up others instead. They who see faults and weaknesses in others, should themselves labor the more zealously, that the cause may suffer no loss.

Bloomfield, N. J.. Nov., 1869.

A Visit to Bethlehem, Pa.

BY E. WOLCOTT.

Bethlehem is a flourishing town on the Lehigh River, about 15 miles from its junction with the Delaware. It was settled by Daniel Nitschman, "who felled the first tree to build the first house," as appears upon a little slab that lays upon his grave. He was born in Moravia, South Germany, Sept. 18, 1676, and died April 14, 1758.

Being near this place by a train of circumstances, and knowing through the Herald that it was the residence of Br. Ambrose Rondthaler (Runtoller), and having withal a desire to visit that old Moravian settlement, we ventured on our own introduction. The reception was gratifying, and our stay with the dear Br. in Christ, and with his estimable family, pleasant indeed.

Br. R. is 57 years; of extensive learning; was 17 years a member of the Moravian Synod, which position he resigned about two years since; is now the principal of the parochial school in that interest. It was pleasant to see the esteem and respect in which he is held by the teachers of the institution, and by numerous friends, some of them professors in learning, who called to see him, and to whom we were introduced as a "Life only in Christ" man, by which you may know the light has not been under a bushel, but for years his voice has been raised, and Br. Storrs' works have been distributed, and what light and comfort may have been wrought, the day of the Lord will more fully reveal.

During the noon-tide of Lord's day, Br. Irwin—a hearty believer—went to Freemansburgh, some two miles, and brought up three brethren, and together with others, who had come in, we passed a social interchange of views till the close of the day, mostly bearing upon the non-resurrection of the wicked dead, and the extinction of the ungodly, who shall live in the end of the age, in the lake of fire; endeavoring to show that 2 Peters ii. 4–9, did not teach "unfinished business," but that the judgments of God, as executed in the past, were final, and precluded any resurrection for the purpose of investigation or punishment. On this point an apostle bears witness: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a *just recompense* of reward," etc. Heb. ii. 2.

THE MORAVIAN BURYING GROUND,

This was an interesting spot to us. It is high, gently sloping toward the river, and has a commanding view of the valley to the eastward, and of South Bethlehem opposite, behind which rises a line of high hills. The grounds are laid out at intervals of thirty or forty paces, with wide straight gravel walks; on one side of which the males are buried, on the other the females. The mounds in long regular rows, are raised a few inches above the level of the yard, upon which lays a simple marble slab. Our attention was called by Br. R. to some of the inscriptions, among which were those of some Indians, who were brought under the power of divine grace, by the labors of the devoted men who first settled this place. We give a few:

PETER NACASATAMIT,
A Mohican of Shecomeco,
dep. July 28,
1746.

DANIEL,
of the
Delaware Nation,
dep.,
April 19, 1749.

In memory of
TSCHOOP,
A Mohican Indian, who died in holy baptism,
April 16th, 1742. Received the name of
JOHN;
One of the first fruits of the mission at
Shekomeko, and a remarkable instance of the power
of divine grace, whereby he became a
distinguished teacher among his nation. He
departed this life in assurance of
faith at Bethlehem, August 27, 1746.
"There shall be one fold, and one Shepherd."—John x. 16.

By the grace of the latter we lingered. Having been led, through the goodness of God, to see that the righteous sleep in the grave till the last trump shall call them forth; that they are *all* there; not a part, and that the least important fact. We felt as though we stood near the Mohican, whose sleep doubtless is nearly out, when he will awake, and with the sweet singer of Israel "be satisfied." We felt to take him into the great brotherhood, and was truly glad to belong to the "one" fold under the "one" shepherd.

We also visited the spot where lays the eldest daughter of our beloved brother, who deceased last year. It was refreshing amid the sadness of the hour to read her, as well as his, faith as a witness to all who pass that way—"Asleep in Jesus."

Concerning this yard in general, we believe it contains many blood-bought treasures, many sheaves for the harvest day. Notwithstanding they believed mainly the Orthodox notions, and saw not the great light which illuminates our minds, and in which we rejoice, still they were reformers; they walked in the light of the Reformation, which to them was a great light, and abundantly testified their devotion to it in leaving their Fatherland, to seek in those rude days a home in the wilds among the savages of a far-off hemisphere, where they might worship according to that light.

Those times made truer hearts than these times; for we have fallen upon the days of peril spoken of by the apostle to Timothy; times which the Saviour said would culminate as in the days of Noah.

May God in his infinite love preserve us in a watching frame, till we all receive the end our faith, even the salvation of our souls.

Keyport, N. J., Nov. 27, 1869.

Letters and Extracts.

Another Response from Scotland.

My Dear Brother: I should rather say, *father*, for through your instrumentality, and the kindness of my cousin Walter Patterson, I have had the great privilege of reading the Herald of Life. I should not have been so long in acknowledging the benefit my wife and myself have received from its perusal. We are both fully convinced that the leading views that you and writers in the Herald are contending for, are in accordance with the word of God. We do feel grateful to God for the light thus received. Being anxious that others should enjoy the same blessed truth, I have been circulating the Herald along with books from your office; such as your Six Sermons, Bible vs. Tradition, Judge Halsted's Theology of the Bible; and wishing more to circulate, I enclose an order for three pounds [$18.10—Ed.] for which please send me Dr. Finley's work, Life only in Christ, and some of all the Campaign Documents, and such works, mostly, as are fitted to convince men they are mortal.

Hawick is a town of about thirteen thousand inhabitants; and I do not know any who have fully embraced the same views. Some brethren to whom I have given the paper and various books to read, so far give credit to the views, but seem afraid to confess openly. However, I am not without hope that a good work will be done here. One sign is, that from the pulpits I get, what some would call, a "good lashing" against the doctrine of the destruction of the wicked. Strange that expounders of God's word should put aside the plain teaching of prophets and apostles, that death is the wages of sin; and the gift of God is eternal life through Jesus Christ, the only begotten Son of God.

I close with grateful thanks to the brethren and sisters in America for the many excellent articles contributed to the Herald; and may you be long spared in health to carry on the work of the Lord, is the earnest prayer of

Yours, most affectionately,

Geo. Patterson.

Hawick, Scotland, Nov. 10, 1869.

Note by the Editor.

It gives us much pleasure to hear from our friends on the other side of the Atlantic. May God bless them and their labors abundantly. We have sent by the "American and Foreign Express Company" a package of works, as desired, and paid the Express charges, *in full*, ($4), to Hawick; and trust Br. Patterson will receive the same safely before the middle of this month.

From S. S. Call.

Br. Storrs: I see so many good things in the letters and extracts from the brethren and sisters in our beloved paper, that I do feel to thank God for its continuance and prosperity. It is and has been a great blessing and a source of comfort to me. Scattered, as we are, over the world, what a source of comfort our paper becomes. Through its columns we hear of the prosperity of some and rejoice with them; of the adversity of others, and sympathize with them; thus blending our joys and sympathies together, which we could not do were it not for our medium, our paper. Think what a loss were it to cease! O, what would we not give then to recover it, to sustain it. Let us put forth the same efforts now, that we would then. Let us double the list of subscribers this year. We can and we will, if we only get one each. I will do more than that—I will do all I can. O, how my heart leaped for joy when I saw $25 placed opposite the name of Br. Daniel Chase. God bless you, brother. I see my labor was not in vain; tears of joy run down my cheeks when I see so many names with their $5 and $10 attached; and they ask, "Where is your name? I don't see it. Are you not going to do something for the Herald?" Yes, dear brethren and sisters, I will soon. I cannot do as much as I would be glad to; but my labors and sympathies are with you; and in good time my name shall appear.

Your brother in Christ.

Hesper, Iowa, Nov. 22, 1869.

From Polly G. Pitts.

Br. Storrs: I take my pen to write a few lines to you, to say, that through the loving kindness of *our* Lord my health is good, and my meditations of his goodness and wonderful works to the children of men is sweet. There is something continually to enliven and strengthen our hope in the near coming of our Divine Master.

To-day is the day after our national thanksgiving, and, O how much cause there is that I should be full of thanksgiving and praise to Him that sitteth on the throne, and to the Lamb forever. O how precious the truth of God is to my heart, especially in these days when fables and the traditions of men are preached for gospel. There were two sermons preached yesterday in this place. The one that spoke first said many good things; especially of the blessings of God on this great nation; but I think he never hinted at our abuse of God's blessings; but it was peace, peace, going on to the millennium. I took dinner with the one that was to preach in the evening (or at the same place). He said that his brother had occupied all the ground, and he hardly knew what subject to preach upon. I asked him if he would not preach on the Great Restitution, for I thought we had abundant reason for thanksgiving and praise to God for his promise of it; for that would remain forever, but this state of things would pass away. He did not say that he would, but when he started for meeting I asked him again. But he went on in the same strain as the other, only more great swelling words of vanity. At his closing he said we had gold enough in Oregon to pay our national debt to a dollar; and silver enough in Nevada to cover the keel of every vessel owned by this great republic four inches thick; and if the sun was struck out of existence, the oil of our wells would give light to the world ten thousand years. O, when I hear such things I say, "O precious Bible, O blessed gospel."

Of all people on the earth, we, my brethren, have the most reason to give praise and thanksgiving to God for his living truth.

May God bless the going forth of the Herald of Life, and bless every one that helps to send it, and every one that reads it, and every one that shall hereafter receive it; and may it yet herald eternal life, through Jesus Christ our Lord, and that by a resurrection from the dead, to the perishing millions of earth. May God give us strength to work while the day lasts. May God hold you up, Br. Storrs, and Br. Spencer; and give you wisdom to choose what is most acceptable to Him, and for His honor and glory, and for the good of our fellow men, to fill up the Herald of Life, that it may be a living witness of the two living witnesses, that there is "No life out of Christ."

Your sister, hoping for life when the Life-giver comes.

Fredericksburg, Iowa.

From J. S. Potter.

Br. Storrs: Amidst all the trials of life, and the opposition we meet concerning the truth of God, my heart has been made glad from week to week, in hearing from you and all the dear brethren and sisters who have contributed by their *pens*, such precious things to the "household of faith," through the dear Herald of Life. May it long live to enlighten the dark corners of the earth. O, what a variety; some on one point, and some on another; but all belonging to the great plan of salvation. I thank the good Lord that my mind was ever led to examine this subject; and although the path of the just is as a shining light that shines more and more unto the perfect day, still we think we have got light enough from God's word to understand that He is not the being that has been represented to us by those holding the view of *eternal torment*; neither those who *profess* better things, but still cling to part of the old dogma, that God through Jesus Christ will *justify* all men to *life*, for the sake of taking vengeance on them for a short time, and then cause them to die again.

For my part, I have no fellowship for any such gospel; but I would have fellowship for them as Christians, provided they behaved as Christians should; but when I see men and women, who profess to be looking for the coming of the Lord (for the lack of better arguments) stoop to such low vulgarity, and going from house to house slandering their neighbors, and especially those holding the *Life views*, I feel sad, and sometimes cast down, but not destroyed, thank the good Lord.

This state of things has principally been brought about by men professing to be ministers of the gospel, who have succeeded in dividing the flock, to bring a little gain to their *masters*, whose headquarters are in Boston. There are about six or eight families here who acknowledge but one Master, "even Christ." Brethren E. Cotton and S. C. Hancock have been laboring here for two weeks to get up a revival; and last Monday night Br. George W. Brown from Maine, went into the meeting and gave an exhortation. The congregation seemed to like it much. Br. Hancock invited him to preach Tuesday night, and gave out the appointment, but soon after it was countermanded by one of the opponents, so that gun killed further back than it did forward. On Wednesday night Br. Brown went in again, and while he was speaking two Police officers were sent for, and appeared at the head of the stairs, and as soon as the people understood the matter there was another reaction.

Br. Brown preached a good discourse at my house Thursday evening, Nov. 4th, to about forty attentive hearers.

East Boston, Mass., Nov. 8, 1869.

From Wm. R. Warner.

Br. Storrs: Don't think because I have not written in a long time that I am losing interest in the cause which is so dear to us. My interest increases every day in the grand truth that is found expressed in the Scriptures every where, "That God has given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Jesus has said to every one that "believes on him, I will raise him up at the last day." Unbelievers cannot claim any life beyond this, of any kind. Neither can the church claim a resurrection to life, for the unholy of any class, especially such as child murderers, suicides, whoremongers, drunkard's, and all liars, so often spoke of as having no eternal life abiding in them, and whose names are not written in book of life. How dreadful the thought that all the heaven this class of individuals will ever have is what they have in this world of trouble, pain and death! That they are a class of drones, whose selfishness confines them to their own gratification; they only live to please themselves. God is not in all their thoughts; humanity might perish for all they would ever do. Their case is like the Amorites; their iniquity is not yet full. Yet there is a line they cannot pass, "for the day that comes shall burn them up." "He will burn up the chaff." "The grave shall consume them."

Such trials as we have passed through the past summer has brought these words often to remembrance: "Beloved, think it not strange concerning the fiery trials which is to try you as though some strange thing happened unto you." "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." But what are these things, if we can only have a resurrection with the just? These trials only tend to strengthen our faith, and through all this affliction we are led to cry out:

"O, what a blessed hope is ours!
We feel the resurrection near,
Our life in Christ conceal'd
And with his glorious presence here
Our earthen vessels fill'd."

Yours, hoping, watching, believing.

North Cambridge, Mass., Nov. 22, 1869.

From C. W. Chick.

Br. in Christ: I feel grateful to our heavenly Father that the Herald of Life has been continued to us. While I am not able to do much for the glorious cause of truth, I thank God that there are so many able and zealous laborers in the field. The works published at the office of the Herald of Life are doing good service. I think, however, if the truth were preached here and other places, where it has never been heard, it would have a good effect in inducing the people to read and "Search the Scriptures, to see if these things are so." I loaned a member of the "Christian church" "Bible *vs.* Tradition." After reading it carefully through he openly confessed that he no longer believed life attainable only through Christ, by a change at his coming, or by a resurrection from the dead; and after reading some of the tracts you were so kind as to send me; he applied himself to the examination of our views, and it has resulted in his becoming a thorough believer in "No Life out of Christ."

Enclosed you will find two dollars and fifty cents from him to pay for "Life in Christ," "Bible *vs.* Tradition," both bound; also a set of campaign Documents.

Praying that God may bless all the brethren and sisters, and that his glorious work of bringing the people to a knowledge of the truth may prosper, I remain as ever your brother in the hope of immortality.

Hopkinsville, Ky., Nov. 12, 1869.

Jacob Shafer, Kewana, Ind., writes: Will you or Br. Charles A. Hastings give the readers of the Herald your views of the Spirit spoken of in Rom. viii. 11? I am much pleased with the views that you and Br. H. have given on the "Atonement." Blessed thought! I hope Br. Hastings will not forget to feed the church of God which Christ has so richly purchased with His own *blood*. Remember, brother, that Christ's precious lambs are scattered and far apart, and are destitute of such men, in a great measure, who have taken the advice the apostle gave to Timothy, and thereby made themselves workmen, rightly dividing the word of truth.

H. Drown, Coventry, Vt., writes: I send the $2 pledged for Dr. Finley's work on the Constitution of Man. The truth is pressed very hard here, but I am trying to live at Jesus' feet and to learn of him who spake as never man spake; and to hold forth the word of life in soberness and in the spirit of love. Oh, that God may have mercy on this people, is my prayer, and guide them into truth, and make them see that they themselves are dependent on his Son for eternal life. I am in hopes to send something for the tract cause. God bless all of the brethren and sisters, in Christ.

A Public Discussion.

An arrangement has been made for a discussion at Antioc, Marshall Co., Ind., commencing on Wednesday, Dec. 15th, at one o'clock, p. m., continuing probably two or more days, as circumstances may require.

Proposition for discussion as follows:

Resolved, That all nations will, in an earthy state, constitute the everlasting subjects of the Kingdom of God. A. F. Servis, affirmative; E. C. Andrus, negative.

Antioc is situated on the railroad between Peru and Plymouth, five miles south of the latter place.

By request of the parties.

A. F. Servis.

Appointments.

New York, Cooper Institute, Sunday, Dec. 5th. L. F. Moore.

New York, Cooper Institute, Sunday, Dec. 12th.
Hartford, Conn., Sunday, Dec. 19th.
New Britain, Conn., Dec. 26th.
Geo. W. Brown.

Hartford, Conn., Talcott & Post's Hall, Sunday, Dec. 5th.
Warehouse Point, Conn., Sunday, Dec. 19th. Wm. Stuart.

Natick, R. I., evening, Dec. 3d.
Providence, R. I., Sunday, Dec. 5th.
S. W. Bishop.

OBITUARY.

Arthur Thatcher, of Philadelphia, fell asleep on Monday evening, Oct. —, and was gathered unto his fathers.

This dear brother was widely known in our city, and much loved by all his friends. At the time of decease, he had nearly attained the age of three score years and ten. It may truly be said of him, that he "served his own generation by the will of God." His was a well-spent life. The cause of the Redeemer was his chief delight, and after years of joy and sorrow, prosperity and adversity, through all of which he retained his integrity, he has returned to his earth, there to remain until he who conquered death shall descend from heaven to set the prisoners free. Then, his voice, which so often led in songs of praise here, shall mingle with those of the blood-washed throng who shall surround the throne of God and the Lamb.

A large concourse of friends attended the funeral to pay their tribute of respect to one who had been a brother indeed. His surviving companions and children have met with an irreparable loss. May the God of Peace comfort their hearts, and bring all at last to that land where life and peacc shall exist forever.

F. H. Burbank.

Martin.—Died, in Philadelphia, on Thursday, Nov. 4th, John L. Martin, aged 36 years.

Our friend died of Typhoid Fever. I am informed that he was an affectionate husband, a dutiful son, a kind neighbor, and an industrious citizen. He had a good name. "A good name is rather to be chosen than great riches." At the request of the mother—Sr. Jane Martin, the writer conducted the funeral services, and he endeavored to hold up Christ as "the way, the truth, and the life," and to urge upon all who were present the necessity of "repentance toward God, and faith in the Lord Jesus Christ," in order to secure eternal life.

May this affiiction be sanctified to the good of the widow, parents, brothers, sisters, and friends of the deceased, that all at last may wear an incorruptible crown.

F. H. Burbank.

Business Department.

CASH RECEIPTS.

One dollar each from—Thomas Jardine, Dr. Moses Chandler, John Watson.

Two dollars each from—Jesse Negus, Hon D. H. Chase, Osbert Arnold, M. Goldthwait, Susannah Blodgett, F. V. N. Jewell, Albin Chandler, Anna E. Sturges, John Buttolph, D. W. Randell, B. Mitchell, Eben Hester.

Various sums—Capt. Jos. W. Priest, $2 50; A. W. Grigg, 25 cents.

RECEIPTS TO TRACT FUNDS.

Susannah Blodget, $2; Anna E. Sturges, $1.

RECIEVED FOR THE "CONSTITUTION OF MAN."

Henry H. Tyson, Brooklyn, E. D., (paid) $5; Jared Hoaley, Niles, Mich., (paid) $5; Robert Fowler, Niles, Mich., $10; Dr. J. K. Finley, Niles, Mich., (paid) $10. W. E. Corey, Niles, Mich., (paid) $2; W. D. Sterling, $3.

PARCELS SENT SINCE LAST ISSUE.

Polly G. Pitts, Albin Chandler, Jas. Harling, John Buttolph, Geo. Patterson, Hawick, Scotland, a package by express (paid); Prof. J. F. Huber, by mail; Dr. J. F. Lee, Hiram Drown, D. B. Salter, R. D. Chase, Mrs. Z. C. Crane, S. A. Kemp, (shall we send you more?) Eld. J. Lewis, Geo. T. Collins, George Simpson, L. D. Tanner, Robert Fowler, (Niles, Mich., by express;) D. J. Ellsworth, Henry H. Tyson, (by private hands;) Wm. Chapin, Wm. Lucas, J. S. Armington, Daniel Hawks, Oliver Loomis, Mrs. E. G. McCullough, (will send more if you wish it;) William G. Warren.

TO CORRESPONDENTS.

S. Cooper, Windsor, Conn., has removed his *post office* to Woodstock Valley, Conn.

Christ Made Like His Brethren.

Christ had his sorrows: when he shed
His tears, O Palestine for thee;
When all but weeping females fled,
In his dark hour of agony!
Christ had his sorrow; so must thou,
If thou wilt tread the path he trod;
O then like him submissive bow,
And love the sovereignty of God.

Christ had his joys; but they were not
The joys the son of pleasure boasts;
O no! 'twas when his spirit sought
Thy will, thy glory, God of hosts.
Christ had his joys, and so hath he
Who feels his Spirit in his heart—
Who yields, O God, his all to thee,
And loves thy name for what thou art.

Christ had his foes; the prince of hell
And all his angels sought his death;
See human hearts with malice swell,
And murder feign affection's breath!
Christ had his foes; and so, if thou
Shalt with him walk and near him live,
The cruel world will hate thee now,
And thou shalt suffer—and forgives.

Christ had his friends; his eye could trace
Through the long train of coming years
The chosen children of his grace,
The full reward of all his tears!
Christ had his friends; and his are thine,
If thou to him hast bowed the knee;
And where those ransomed ones will shine,
Shall thy bright eternal home ever be.

Selected by Olive A. Percy.

The Seed of Abraham.

"In thy seed shall all the tribes of the earth be blessed."—Gen. xxii. 18.

In a previous article I showed that "the final object of God's purpose in the gospel is to bless all the nations of the earth," and that the means by which to accomplish that object is the *seed* of Abraham. I have also shown that the nations of the earth, who are to be blessed, are composed of *earthly* people; that they occupy the position of subjects in the kingdom, and that the blessings, which are promised to them in the gospel, is adapted to the wants of such an earthly people.

I will now consider the subject of the seed of Abraham, and inquire:

Who is the seed of Abraham? The seed of Abraham is always distinct and separate from the nations of the earth. It is never called the nations, neither are the nations ever called the seed. Who, then, is the seed? "Thy seed shall possess the gate of his enemies." Gen. xxii. 17. In this passage the seed is described as a ruler. He is to have power over his enemies. He is to occupy a position, in which he can break in pieces the oppressor, and bless all the nations of the earth.

Mary, to whom the angel had said, "thou shalt bring forth a Son, and call his name Jesus," applied this position, and this work to her promised Son, and she sang, He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree; as he spake to our fathers, to "Abraham and to his seed forever." Luke i. 51, 55. Zacharias applied the same *position* and *work* to Christ, saying, "God hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham." Lk. i. 68, 73.

Paul gives Christ the same position and work, "For he must reign, till he hath put all enemies under his feet; till all things shall be subdued unto him." 1 Cor. xv. 25, 28.

The seed of Abraham and the seed of David are the same, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Matt. i. 1. Then, whenever the Scriptures speak of the seed of David, the same is also the seed of Abraham.

"I have made a covenant with my chosen, I have sworn unto David, my servant, Thy seed will I establish forever, and build up thy throne to all generations. Once have I sworn by holiness that I will not lie unto David; his seed shall endure forever, and his throne as the sun before." Psa. lxxxix. 3, 4, 34, 37. The same in Psa. cxxxii. 11, "The Lord hath sworn in truth unto David, he will not turn from it, of the fruit of thy body will set upon thy throne."

In the New Testament this oath to David is applied to Christ. "Therefore (David) being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, he would raise up Christ (his seed) to set on his throne." Acts ii. 30. The raising up Christ from the dead, is in fulfilment of the promise made to Abraham, Acts xiii. 32, 33. A prediction in Isa. ix. 6, 7, is also applied to Christ. "For unto us a child is born, a son is given, and the government shall be upon his shoulders, of the increase of his government and peace there shall be no end." In Luke i. 32, 33, the angel said of Christ, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

Paul seems to settle this question in Gal. iii. 16. He says, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy Seed which is Christ."

From these testimonies, out of the many that might be cited, we conclude that Christ is the seed of Abraham; that he must occupy the position promised to that seed, and do the work that that seed was to do forever.

The relation which Christians sustain to Christ is such, that they also are the seed of Abraham, and heirs according to the promise.

When a sinner believes the gospel of the kingdom, and is baptized in the name of Jesus Christ, he becomes a member of the family of Christ, and is entitled to his name. All who have been thus united to Christ are as really the seed of Abraham as Christ is, because they are members of his body. This relationship between Christians and Christ is variously described, but it always of the most intimate and inseparable character. They are the branches, Christ is the vine. Who can separate the branches from the vine and not destroy them?

They are lively stones in the building, of which Jesus Christ is the chief corner stone. 1 Pet. ii. 5, 6. Who can separate the chief corner stone from the building and not destroy the building? They are the body, of which Christ is the head. Who can separate the head from the body, without destroying the body?

They are the brethren of Christ. Rom. viii. 29. Who can separate the brethren of Christ from Christ and not destroy the family? They are joint heirs with Christ to his inheritance. Rom. viii. 17. Who can prevent joint heirs from participating in their joint inheritance? They are the harvest, of which Christ is the first fruits. 1 Cor. xv. 20, 23. Is not the whole harvest, including the first fruits, of the same kind, and for the same purpose?

Christ, the head of the body, is born; he is the first born from the dead. Col. i. 18. Is not this a pledge the body will be born in like manner from the dead?

If they are Christ's, then they are Abraham's seed, and heirs according to the promise. Gal. iii. 29. Of what value is the promise, if it is not true to all the seed?

We now ask again, Who are the seed of Abraham? Christ, and those that are Christ's are the seed of Abraham. They are joint heirs of the same promise. They will share the same position, and do the same work. Christ will be the head, and Christians will be the members of his body. They jointly will constitute the seed that will bless all the nations of the earth, according to all that the prophets have said.

I will close this article by a few illustrations to show how completely the saints will share the position and the work of Christ in the kingdom.

If Christ was brought from the dead, Heb. xiii. 20, even so those who sleep in Jesus will God bring with him from the dead. 1 Thess. iv. 14.

If Christ lives so that he can die no more, (Rev. i. 18,) those found worthy to obtain that world, and the resurrection of the dead, can die no more. Luke xx. 35, 36.

If Christ is the first fruits of them that slept, the saints are the remainder of the same harvest. 1 Cor. xv. 20, 23.

If Christ inherits all nations (Psa. lxxxii. 8) the saints will be joint heirs with him to the inheritance. Rom. viii. 17.

If Christ was raised from the dead to sit on David's throne, (Acts ii. 30,) so he that overcometh shall sit down with Christ in his throne. Rev. iii. 21.

If Christ receives a kingdom, the saints will also receive a kihgdom. Luke xxii. 29.

If Christ reigns, the saints will reign. 2 Tim. ii. 11, 12.

If Christ judges the world, (Acts xvii. 31,) the saints will judge the world. 1 Cor. vi. 2..

If judgment was committed to Christ in John v. 22, it will be given to the saints, according to Dan. vii. 22.

If Christ breaks the nations with a rod of iron, and dashes them to pieces like a potter's vessel, (Psa. ii. 9,) those who overcome will have power over the nations, and they will rule them with a rod of iron, and break them in pieces like a potter's vessel. Rev. ii. 27.

If when Christ comes, he will take vengeance on them that obey not the gospel, (2 Thess. i. 7,) this honor will be given to all the saints. Psa. cxlix. 5, 9.

If Christ is to reign over the house of Jacob forever, (Luke i. 32,) the twelve apostles will sit upon twelve thrones judging the twelve tribes of Israel. Matt. xix. 28.

If Christ is to judge the people righteously and govern the nation upon earth, (Psa. lxiv. 4,) so the faithful will be given authority; to some over ten cities; to some over five cities; to every man according to his ability. Luke xix. 12.

If there is to be given to Christ dominion over all people, nations and languages, that they may serve him, (Dan. vii. 14,) there will be given to the saints the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, that all dominions may serve and obey him. Dan. vii. 27.

If the Lord shall be king over all the earth (Zech. xiv. 9,) those that have been redeemed by the blood of Christ, out of every kindred, and tongue, and people, and section, will reign over all the earth. Rev. v. 9, 10.

If Christ's kingdom is to have no end (Lk. i. 33,) his servants, the saints, will reign forever and ever. Rev. xxii. 5.

If Christ is to be priest after the power of an endless life, (Heb. vi. 16,) the saints will be made kings and priests unto God, and they shall reign on the earth. Rev. v. 10.

Thus, the saints will be competely joined with Christ in his position, and in his work, in his kingdom.

The points we have made in this communication are these:

1. That Christ is the seed of Abraham.

2. That those that are Christ's are also the seed of Abraham by virtue of their relation to him.

3. That Christ and his saints will share jointly the position and work of the seed of Abraham; they will constitute the instrutality by which all the nations of the earth will be blessed.

Joel A. Simonds.

The Croucher at the Door.

Genesis iv. 7.

This passage, confessedly a difficult one, consists of three sentences or phrases which our Authorized Version renders thus: (1.) "If thou doest well, shalt thou not be accepted?" (2.) "And if thou doest not well, sin lieth at the door." (3.) "And unto thee shall be his desire, and thou shalt rule over him." In the first of these sentences there is nothing to detain us. By common consent the literal translation of the Hebrew is: "If thou doest well, *is there not a lifting* up?" *i. e.*, a lifting up of Cain's fallen countenance; and its sense is sufficiently given in our English Bible. The difficulty is started by the third sentence, and is only to be solved, I believe, by an amended translation of the second. Throughout the verse Jehovah is represented as remonstrating with angry, jealous Cain; and in its final sentence Cain is assured or warned, "Unto thee shall be his desire, and thou shalt rule over him." *Whose* desire is to be to Cain? over *whom* is he to rule? In this question lies the difficulty of the passage.

. . . .

We are shut up to a reading which is sanctioned by most Hebrew scholars of modern times;—by Gesenius, Kalisch, Keil and Delitzch, and Lange, with many more. They say that the Hebrew word, which the Authorized Version translates "*lieth at*," is the participal form of a word which means "to lie down, to recline," and is specially used by beasts of prey who couch before they spring: that the participle in Hebrew, as in most other languages, is often used substantively: that it is used substantively here: and that therefore we ought to translate the second sentence of the passage, "If thou doest not well, sin is a lier in wait"—or, better still, because in a single word, "*sin is a croucher*"—"at the door." That is to say, the Divine warning to Cain is, that Sin crouches before his heart, like a wild beast lurking about a tent, waiting his opportunity to spring in.

Taken thus, we get the missing antecedent for the pronouns of the third sentence, though in this also it will be well to make one or two slight variations such as the Hebrew permits. The two sentences then read: "If thou doest not well, Sin is a croucher at the door; and his desire is against thee (*i. e.*, the croucher's desire), but thou shouldst rule over him." With these emendations the passage yields a clear grammatical order; the pronouns "his" and "him" point back to "the Croucher" of the foregoing phrase. And the sense is as clear as the grammar. The Divine remonstrance mounts to a true climax. Cain is warned that, while he is nursing his angry jealous thoughts, Sin, like a ravening beast, as crafty as it is cruel, is crouching outside the door of his heart, only waiting for the door to be opened by any touch of passion, to spring in: and he is admonished to keep the door shut, lest he be overcome of evil. He is warned that the "desire" of the sin, which looks so fair and tempting to the eye stained and discolored by passion, is *against* him, that his only safety consists in subduing and ruling over it. [It is impossible without a disquisition on the Hebrew of this passage, which would be out of place here, to show how strong and conclusive are the arguments in favor of the reading given above. Here I could only give such arguments as the English reader may follow. He may need to be reminded or assured that the argument from the Hebrew is indefinitely stronger than that which can be laid before him.]

Now taken thus, the passage contains a comparison, and a warning, which we may do well to consider. It compares Sin to a beast crouching at the door of the heart, watching its opportunity to leap in. It warns us that the Croucher's desire or lust is antagonistic to our welfare, that, if we would do well, we must subdue and rule over it.

The Comparison. There are two main features in it: craft, and cruelty.

(1.) *Craft.* The first thing it tells us of Sin is, that it is subtle, full of wiles and "all deceivableness." It is like a wild beast, beautiful in outward seeming, lithe and graceful in its motions; its feet shod with velvet, its strength robed in a coat of many colors. It is like a stealthy *crouching* beast, lurking in ambush, stealing unheard and unseen from thicket to thicket, or gliding softly through the long tangled grass, availing itself of every inequality of the ground, hiding behind every trunk or bush—approaching its victim like a fate, silent, invisible, unerring.

The similitude is terribly true, as we may see from the story of the very first sin committed in the world, a sin familiar to Cain's thoughts as to ours. The stealthy and masked approaches of the beast of prey are not more crafty than the arts by which Sin drew nigh to our first parents, making every available circumstance subservient to its design; assuming a familiar and beautiful form, attempting the woman first, as the weaker of the two and the more susceptible; for the man, adding to all other temptations the force of his love for the woman, who had already been overcome; appealing at once to the strength of appetite, the desire for wisdom, the lust for rule; casting doubt on the inviolability of the command which kept the way of the tree, hinting that perhaps God had not uttered it, and that, if He had, He might not stand to it, that it was a mere threat intended to hold them down, as long as possible, from the divine power and knowledge and blessedness of which they were capable. Like a croucher, Sin drew near their door; and, when his wiles availed to open it, sprang in, and wrought our woe as well as theirs. They were beguiled from their simplicity. They were brought into bondage of evil; and we have still to pluck at the bonds with feeble, impatient hands.

As we study the record of Adam's sin, whether we take the record as historical or parabolic, we may see how true the story is: how sin continually repeats one and the same deceit: how we are conquered by the very wiles by which he was overcome. Into the body, taken from the dust, we are told that "God breathed the spirit of lives, and man became a living soul." This phrase "the spirit of lives," covers, as St. Paul held, three forms or modes of super-sensuous existence: the *understanding*, which apprehends all natural phenomena, the whole visible universe; the *reason*, which deals with the invisible and spiritual world; and the *conscience*, which is conversant with moral relations, which pronounces this right and that wrong, which prompts to duty and restrains from sin. These faculties indeed pertain to man as man, and therefore we may fairly assume them to have been inherent in Adam. And the assumption is confirmed by the fact that, even in Eden, he was provided with a sphere for the use of these various modes of activity, and availed himself of them. For the use of his understanding there was the whole circle of natural phenomena, the sun which ruled the day, the moon which ruled the night, the beasts of the field, the fowl of the air, the flowers and trees of the garden, to many, if not all, of which he gave "names" which summed up their several qualities; "what he called them, that they were." For the use of his reason, there were the mysteries of his own nature, the invisible laws by which the universe is governed, fellowship with angels, communion with God, converse with the Eternal Word, "the Voice of the Lord," who walked with him under the branches and over the fragrant sward of the garden. For the use of his conscience, there were the duties he owed to his helpmeet, to all other his companions, and to the Giver of every good and perfect gift.

So long as these several faculties wrought in due subordination and harmony, the senses being subject to the understanding, the understanding to reason, and the reason to conscience, man continued "very good." God took pleasure in the work of his hands. It was by violating this orderly subordination, by jarring its harmony into discord, that man fell. There came to him an hour of trial, a crisis in which his loyalty was put to the test. One tree, and only one, was forbidden him, under penalty of death. But its fruit is very fair; a mysterious fascination lurks in it, perhaps also a mysterious power. As he looks upon it, strife and debate spring up in his "spirit of lives." Sense says, "The fruit is at least pleasant to the eye, and probably good for food." Understanding says, "It surely is a tree to be desired to make one wise." Reason says, "Ah, but the invisible threatenings of a Divine command hang all about it: you must not touch it if you would." Conscience says, "To do God's will is always the highest wisdom, the greatest good: do not eat of it, lest you die." Reason and conscience were the superior powers, and might have had their way. But here the Tempter stepped in with his "Ye shall not surely die: ye shall become as gods." And thus reinforced, sense and understanding usurped the superior seat: the divine order was violated: and the violation of that order was death.

This is the story of the First Sin as it is told in the Sacred Record. And even those who insist that we are to read that ancient Record not as history, but as parable, not as a literal narrative of fact, but as a dramatic expression of the general human experience—even these will admit, they are bound by their very theory to admit, that the story is an over-true story; that it reflects the common experience of man. As Adam fell, so we all fall. As in him, so in us, the proper natural order of the human faculties is broken up by the imperious cravings of inordinate passion.

In our early innocent days we walk as in Eden. The earth is very fair and beautiful; all men are true, all women gracious and pure. Youth scouts the lessons of sage experience, and thinks no duty hard, no enterprise impossible, no pleasure dangerous. It moves on, full of delight and hope, as through the golden days of paradise. But only too soon there comes a day of trial, the crises which brings "the knowledge of good *and evil.*" The importunate crave a gratification which can only be had beyond the bounds of law. The understanding whispers welcome flatteries of a good and wisdom beyond the customary reach. And though reason pleads the claims of duty and the blessedness of obedience, though conscience admonishes and threatens and brandishes her thongs, "Sin has a thousand treacherous arts" by which to beguile them. The imperious appetites have their way. The forbidden fruit is plucked and eaten; the fatal usurpation of the baser over the higher nature is commenced. And now eager youth, hot with shame, and seeking to hide itself from the Voice of the Lord, finds itself an outcast from the Eden of its prime. The fiery sword of violated avenging law guards it from his approach. A curse has fallen and darkened over the fair beautiful earth. The claims of labor grow stern, exacting, rigorous. Duty grows hard. All the brave enterprizes, which once looked so near and easy, fade to an inapproachable remoteness. And now we can see the evil in men and women as well as the good, and begin to suspect other evils than we see. The garden disappears or rises into the heaven of our dreams. All that remains is a barren earth, bristling with thorns and briars, which will yield us no sustenance except as we compel it by toil, a hard earth which is to be softened only by the sweat of our brow.

Is not this a true story—a story in which we all have played our parts, and still play them? Is it not *thus* that man still falls day by day? The due order and subordination of his nature is broken up. Conscience does not rule the reason as it should, nor reason the understanding, nor understanding the sensual appetites. The larger part of men are the obvious slaves of sense.—*Selected from the Sunday Magazine.*

[*To be concluded.*]

Children's Department.

Grandma's Fortune Telling.

"Now, what mischief?" said grandma, smiling, as she entered the room, and found the children huddled together by the book case, evidently trying to cover up what they were about.

"Lizzie's telling fortune!" said little black-eyed Nell, looking up brightly.

"Ah! that's it, is it!" said grandma, taking out the big knitting pegs and a huge soft ball of crimson wool, which seemed to grow fast under her fingers into a warm gay tippet for some of the little folks. "Well, come and sit round the fire, and let grandma tell fortunes for you. She's a master hand at it."

"Why, grandma," said the children, coming forward, "we were afraid you would think it was wrong."

"Well, I do not approve of common fortune-telling, but my kind will do no harm. It does not require a tea cup, nor do I need to look into your hands. Still I saw the directions in print once. To begin with Lizzie: If a little girl with blue eyes, auburn hair, a quick mind, and nimble little feet and fingers will use her eyes and mind well in getting a good education, and employ her feet and fingers in useful work, such as helping mother about the house, and taking plenty of exercise out of doors with little brothers and sisters; if she keeps her rosy lips from ever pouting, and strives to love and obey God every day, she will be very likely to have a long and healthful life, to make good many people happy by it, to be good looking in everybody's eyes, and to be loved and respected everywhere as a sensible, excellent woman. Now, could anybody make out a better fortune than that for my little grand-daughter? Every word of it is true, too, while most fortune telling is only falsehood put together.

"Now, Georgie, if a boy with black hair and eyes will learn to master his temper well, so that ever so great provocation cannot make him angry, he will gain a greater victory than Gen. Grant did at Vicksburg even. If he will study his books hard, and learn to be very accommodating at home when he is asked to do anything, everybody will look on him as a sensible boy, and love him for his obliging ways. It is the polite, civil people who make their way best in the world. Try and see if you do not find it so.

"Now, if a little black-eyed four year old like Nellie, here, will run to grandma's room and bring me the black silk bag which hangs on the chair back, I should not wonder if she or her grandmother should find in it enough almonds and strawberry candy to treat all this little company."

Very merry were the children over grandma's fortune telling, and little Nellie insisted that hers was the best of all.

It had this peculiarity, that it applied just as well to children whose eyes and hair were of any other color. So you can apply it, dear children, if you will, and I know you will find it to come true.

Confession of Wrong.

A little girl once gave her mother the following note:

"*Dear mother:* It was I who lost your thimble; I was afraid to own it. I have felt unhappy since I told you I didn't know. Mother, will you forgive me? I told it all to God; I prayed to him. From your sorry daughter. Hannah."

This note, you see, made a confession of sin. For days and nights, perhaps, this child suffered under a sense of guilt—it took away her comfort—until at last, no longer able to bear the burden, she came and acknowledged it.

This teaches an important lesson, which you should early understand and act upon—that, when you have done wrong you will never have real peace of mind till you have confessed it. And confession, to be worth anything, must spring from real sorrow for the fault, and a desire to do better in time to come. "Whoso confesseth and forsaketh his sins shall find mercy.

The Oldest Religion.—A certain Italian saw in his church in the time of mass the well-know face of an English gentlemen. Glad to see him there, and wishing to convince him of the superiority of the Papal communion, he wrote on a slip of paper with his pencil, and sent to his friend, the following words:

"Where was your Protestant religion to be found before the days of Luther?"

The English gentlemen wrote in like manner the following answer:

"Our religion was to be found then where yours is not to be found now—in the Word of God."

Little faults become great, and even monstrous in our eyes, in proportion as the pure light of God increases in us; just as the sun, in rising, reveals the true dimension of objects which were dimly and confusedly discerned during the night.

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MAN'S DESTINY.

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Herald of Life

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THE BINDING OF THE DRAGON.

BY MARK E. GREEN.

IT is generally admitted that the Dragon in Rev. xii. is a symbol of the Roman power in its Pagan form; but when they approach the 20th chapter they see the "Old Bos Devil,"—the old fellow that was supposed to be in the Garden of Eden,—and an angel coming down from heaven, which is said to be the Son of God, to bind him. Why men should be so inconsistent is very strange. It is evident that the Dragon of the 12th chapter is the same as the Dragon of the 20th chapter, for they are both called the Dragon, that old serpent which is the Devil and Satan. So if one is the serpent which was in the Garden of Eden, the other is the same.

Again, it is generally believed that the Dragon in the 12th chapter must have the Pagan religion connected with it to be a Dragon. This view, I conceive, has been the reason why there has been so many different views set forth that have not satisfied those who wrote on the subject nor those who have investigated the views presented.

In discussing this subject I shall take the ground that religion has nothing to do with the symbol, but that it is only a symbol of a government and that the chain which the Dragon was bound with was a symbol, and he was shut up in a symbolic pit or abyss.

Before presenting my views on this subject I will show the inconsistency of making the Dragon a symbol of Paganism.

Paganism ceased to be connected with the Roman government when Constantine became a Christian Emperor in A. D. 313, and Gibbon says, (18th chap.), "The religion of Constantine achieved in less than a century the final conquest of the Roman Empire." If Paganism symbolized the Dragon, it must have received its deadly wound A. D. 420, the year, according to history, when a law was passed prohibiting the Pagan worship in the Empire. That the Dragon was in existence after that is evident, for we read, in Rev. xiii., that the Dragon gave "his power and seat and authority" to the Leopard Beast; "and they worshipped the Dragon which gave power unto the Beast, and they worshipped the Beast;" showing that, so far as religion is concerned, the Dragon and Beast were of the same belief, and all admit *that* the Beast supported the Catholic faith. This transfer of power of the Dragon to the Leopard Beast took place in 476.

The Dragon, I understand, symbolizes the Old Roman government, and the Leopard Beast symbolizes New Rome, established by Constantine on the Grecian territory; and hence we have the symbol of a Leopard Beast to designate the locality of that Empire which is called by historians "Grecian Rome." Says history, "In the year 476, Romulus Augustulus, with the senate, disclaimed the necessity or even the wish to continue any longer the Imperial succession in Italy, since in their opinion the majesty of a sole monarch is sufficient to prevade and protect at the same time both East and West. In their own name and in the name of the people they consented that the seat of universal empire should be transferred from Rome to Constantinople, and they basely renounced the right of choosing their master, the only vestige that yet remained of the authority which had given laws to the world." (Gibbon, chap. 36.)

There cannot be found in the pages of history a more perfect and exact fulfilment of prophecy than this transaction, and therefore we have the symbol of the Dragon and the Beast like unto a Leopard, explained to be Old Roman or Cæsar government, and New or Grecian Roman government.

At this point it will be well to notice the symbols attached to the Dragon and the Beast. The Dragon and the Leopard Beast had seven heads and ten horns. Rome, according to Daniel's prophecy, was to be divided into ten kingdoms, and three of those kingdoms were to be plucked up by the roots by a power that was to arise among them. It would be strange if we could not find that event in the prophecy of John. The Dragon had seven heads and ten horns, which are symbols of kingdoms, according to Daniel's prophecy. It is claimed by some that heads symbolize forms of government; and others claim that they are literal mountains. Neither one of these views are sustained by any Bible definition.

Again, there is no occasion for this mode of interpretation. Rome was divided into ten kingdoms by A. D. 476, or thereabouts.—Three of those kingdoms were of Arian faith, and seven of them were of the Catholic faith. The three Arian kingdoms were plucked up by the roots by 534 through the direction of the Catholic church. I make this assertion without entering into the proof, but am ready at any time to substantiate this assertion. These heads and horns have their locality on the Western Roman Empire; and when the Dragon gave his seat and great authority to New Rome they became subject to that "*universal empire*;" and hence the symbols are transferred to the Leopard Beast.

These seven heads, or kingdoms, were the supporters of the Catholic church for 324 years, until Western Rome was restored; and hence the explanation given to John, in the 17th chap., of the Beast that was and is not, and the seven heads are seven mountains (or governments) upon which the woman sitteth, or in other words, that support the woman or church. The horns had not obtained a place in history when John saw the last phaze of the Roman kingdom in the Rev. xvii., when he stood in the wilderness and saw the woman going to judgment, after she had passed the summit of her power.

These kingdoms did not rise until 1815. Without going farther on this point I will notice the next change that took place after the Dragon in 476 gave his seat and great authority to the Leopard Beast. It seems necessary to notice these facts that we may more clearly establish the point when the Dragon was bound, or shut up in the abyss.

The next change that took place is a Beast with two horns coming up out of the earth, which spake like a dragon. Eastern Rome was under the direction of the Catholic church from 476 until 754, when he became unable any longer to protect Rome and the church. The Lombards began to encroach upon Rome, and all appeals to the Empire of the East could not stop their progress; and finally the Roman Pontiff was obliged to call upon France, the eldest son of the church, for aid. He got Peter to dictate a letter to Pepin, the king of France, in these words:

"Though I am dead in the flesh I am alive in the spirit. You now hear me and must obey the voice of the founder and guardian of the Roman church, that the virgin, the angels, the saints and martyrs, and the hosts of heaven unanimously urge the request and will confess the obligation, that riches, victory, and paradise will crown your pious enterprise, and eternal damnation will be the penalty if you neglect and suffer the tomb and the temple and people to fall into the hands of the perfideous Lombards."

Pepin came to the rescue, and established the Pope in Rome, and made him king, by virtue of which he claims to be king of Rome until this time. When the emperor of the East appealed to Pepin to restore Rome to him, Peter replied, "That no human consideration should tempt him to resume the gift which he had conferred on the Roman Pontiff for the remission of his sins and the salvation of his soul."

We see from this the mouth that was given to the Leopard Beast was vested in the two horn beast who exercised all the power of the first beast, in his presence, or while the Leopard Beast was still in existence. This Beast spake as a Dragon, or in the place of the Dragon. He was king of Rome, but not crowned with the crown of the Cæsars.

Charlemagne came to the throne of France in 768, and was crowned king of Italy in 794; when he pledged himself, on receiving the crown, "To maintain the faith and privilege of the church and respect the gift conferred upon the Pontiff by his father Pepin."

In the year 800, on Christmas day, Charlemagne recovered from the hands of the Pontiff the crown of the Cæsars. Says history, "After the celebration of the holy martyrs, Leo suddenly placed a precious crown on his head, and the dome resounded with the acclamation of the people, "Long life and victory to Charles the most pious and Augustus *crowned* by God (the Pope), the great and pacific Emperor of the Romans." The head and the body of Charlemagne were consecrated by the royal unction after the example of the Cæsars. He was saluted or adored by the Pontiff. His coronation oath represented a promise to *maintain* the faith and privileges of the church, and the first fruits were paid in his rich offerings to the shrine of the apostle." (Gibbon, 49th chap.)

Here we have the Dragon kingdom restored by the hands of the Roman Pontiff in the person of Charlemagne, who is called in history "The restorer of the Roman Empire." Upon what condition was he restored? Not until he had taken the oath that he would be a servant to St. Peter, or the God who crowned him. Is not this oath the chain by which he was bound? Was he not shut up in the abyss when he submitted to obey the mandates of the Pope, who stood at the head of this false system of religion or symbolic abyss? If this is not so, I am at a loss to know what would be a fulfilment of this Scripture.

This power, which bound him, claimed to be "*God*," and assumed the miraculous power of receiving a letter direct from St. Peter "who was dead in flesh, but alive in spirit," which must have been looked upon by kings as a miracle, which the Pope, or false prophet, wrought in the sight of the Beast.

The Revelator says the Dragon was to be bound one thousand years, and then he was to be loosed. We are informed by history that "no king might legally assume the titles of Emperor and Augustus till he had received the crown from the Roman Pontiffs," who were bound with the same oath administered to Charlemagne. There were seven families or dynasties who were crowned with the Dragon or Cæsar crown. Six of these dynasties received the crown of the Cæsars from the hands of the Pope of Rome, as follows: Charlemagne in 800; who was succeeded by the Otho dynasty in 951; the Franconi dynasty in 1014; the Suabin dynasty in 1155; the Spanish dynasty in 1530; the Hapsburg or Austrian dynasty in 1764; and the seventh and last dynasty was Bonapart, who crowned himself, in 1806. As I said before, six of these dynasties were crowned by the Pope, and of course were bound to support the Catholic church; and therefore it will not be necessary to enter into any historical account of them; but the seventh and last will require the facts to demonstrate the fulfilment of the Dragon being loosed from the abyss, and no longer bound by that great chain of superstition forged by the Vicar of Jesus Christ on earth.

In the year 1800 Bonapart placed himself at the head of 40,000 men, and crossed the Alps to conquer the Austrians, who were the then supporters of the Pope. On the 14th of June, on the plains of Marengo, the decisive battle was fought. Austria was driven from Italy. "Immediately," says history, "Bonapart dispatched a messenger to Rome, informing the Pope that he must acknowledge him as ruler of Rome." Here we see the tables are turned, the chain is broken, and the Devil, that old Serpent, is pouncing upon the "*God*" that bound the Dragon just one thousand years before. The Pope was obliged to submit.

In 1806 Napoleon sent for the Pope to crown him with the Roman, or Cæsar crown; and while the Pope was in the act of taking the crown to place it on his head, Napoleon reached forth his hand and took the crown and placed it on his own head, and exclaimed, "*I am Cæsar; I am Charlemagne!*" and told the Pope that he would now attend to the things of Cæsar, and he might attend to spiritual things.

If time in prophecy ever marked anything this is one of them. I am aware that those who claim that the binding of the Dragon (or the "Old Boss Devil," as they claim), is yet in the future, will not receive the views here set forth. That belief is founded upon a "doubtful" text. The "Encyclopædia of Religious Knowledge" on the word millennium says, "a thousand years, generally employed to denote the thousand years according to ancient tradition, grounded on some doubtful text in the Apocalypse." Buck, in his "Theological Dictionary," says the same thing. Putnam, in his history of dates, quotes from Bishop Burnet, who says the text is spurious, and evidently is an interpolation. Gregory, in his church history, tells how it was, and by whom it was interpolated in the text, and remarks that "It is a mixture of Judaism and Oriental philosophy, well calculated to make converts." Prideaux (Vol iv., page 334) says it is a heresy introduced into the church in the second century. The doctrine distracted the church so much in 1552, that the Church of England had to add an article to their creed in these words: "They who seek to restore the Millenary fable oppose the Holy Scriptures and plunge into the Jewish fanaticism." There is not one of the so-called fathers, who speak on this subject, that do not teach that the consummation takes place at the end of this age; and that the new heavens and new earth is obtained before their millennium commences. Again: that there would be interpolations made is evident, or why should a curse be pronounced against any that should add to or take away from this book (chap. xxii. 19)? The mere giving an interpretation or exposition of this book, however erroneous it might be, does not add to nor take from this book; if it were so, who would dare to venture or tread upon such dangerous ground?

Those who maintain that there is a thousand years between the resurrection of the righteous and wicked, turn things wrong end to, for they have the righteous gathered first. Our Lord says, Gather first the tares to be burned, and then gather the wheat. Who is right? Again: He will separate the sheep from the goats when he comes, etc., and reward them both at the same time; one with life, and the other with eternal punishment, which is death, and no coming to life at the end of a thousand years. Paul says, The quick and dead will be judged when Jesus comes; and that they, the wicked, will be punished with everlasting destruction. Job says, Man lieth down and riseth not till the heavens be more; they shall not awake or raised out of their sleep. So let it be.

NEW YORK, Dec., 1869.

CHRIST'S love is the church's fire; thither bring thy heart when it is cold, frozen and dead; meditate on his love, and pray until you can say, "He loved me, and gave himself for me."

THE CROUCHER AT THE DOOR.

GENESIS iv. 7.

[*Continued.*]

OUR own experience has made us familiar with the genesis and progress of sin: *we* have fallen a thousand times before the very craft, the very device, by which our first parents were ensnared. The desires and lusts which haunt the senses, and the understanding which holds by sense, demand an excessive unlawful gratification. At first reason and conscience withstand the claim. The repulse only whets desire and makes the craving lust more vehement. They return to the attack. If again withstood, they return again, perhaps under some new disguise, always with new force: till at last the resistance of reason and conscience is overcome, and some pretext is found for yielding to the clamorous desire. At times, no doubt, the citadel of the soul is taken by storm, the passions rising in sudden, furious insurrection; but oftener it falls by treachery, or before stealthy and masked approaches. Reason and conscience, instead of being carried by fierce assault, are lulled to rest. No sign, no portent, warns them of the coming peril; no torches flash on the darkness, no tramp of armed men invades the silence. The spirit, like the Master, is betrayed with a kiss, by a friend. Step by step the power of evil draws nigh; but no warning voice is heard. One of the band of affections which wait upon the spirit has been won over; others of them are weakened by long travail, or are sleeping for very weariness. And the spirit, taken at unawares, is led away captives, to suffer many stripes, to endure many strange indignities and griefs, perchance to pass through the grave itself before it be redeemed from its captivity.

Or, again: Sin clothes itself in fair disguises; it stands before us comely and attractive as the unfallen eloquent serpent. Now and then, perhaps, the disguise is lifted by a passing breath from heaven. We still hear a voice sweet and melodious as an angel's; but we catch glimpses of a grovelling serpent-form and the baleful hunger of its eye. We waver and hang in poise. But the voice sounds on; the charm works; our scruples fade: we begin to side with the tempter, and to frame plausible excuses for yielding to his allurements. We do not wish to be disenchanted. We insist on it that he resume his disguise. We see things not as they are, but as we would have them be. We call evil good, darkness light, bitter sweet. Deceived at first, we carry on the cheat, and end by deceiving ourselves. The sin that was outside, is now within us. *The Croucher has crept through the door.*

We are not "ignorant of his devices." Our own experience translates these figures of speech into familiar ominous prose. *We* have been "drawn aside of lust, and enticed;" in *us*, "lust has conceived, and brought forth sin." The edge and strictness of our scruples have been worn down; the force of high spiritual resolves has been frittered away: the charm of things pleasant to the eye, though not good for food, has grown upon us till we have "*consented* to sin." And therefore we feel our need of the warning suggested by the image before us. We know that every time we yield to temptation, we become an easier prey to the wiles of evil; that every hour we neglect or postpone a duty, we harden into a more habitual neglect. We know that, so often as we suffer him to approach, the Croucher widens the approaches to our hearts; that every time he enters, he is more difficult to expel. Do we know it? Let us then listen to the warning: "Take heed . . . lest any of you be hardened by the deceitfulness of his sin;" "lest by any means, as the serpent beguiled Eve by his subtlety, so your minds should be corrupted from the simplicity and purity that are in Christ. Heb. iii. 13; and 2 Co. xi. 3.

(2.) Cruelty, no less than craft, characterizes the Croucher at the Door. The most crafty beasts are the most cruel. They crouch, that they may spring, and rend, and tear. And *Sin* is cruel, and fatal in its cruelty. If it crouch, it is that it may spring; if it spring, it is that it may destroy.

Revert once more to the first sin. The man and the woman whom God placed in the garden had but one positive commandment to fulfil, *i. e.*, they had only one method of testing and proving their loyalty to Him who had loaded them with benefits. Of all the trees of the garden whose fruit was good for food, they might freely eat. Only one tree was forbidden them, and that because, whatever sense might say, it was *not* good for food. Prompted by sin, they broke the solitary injunction which restrained and defended their liberty; they turned their only test and proof of obedience into an occasion for insulting and denying the Majesty of Heaven. And that one sin unpeopled Paradise. It brought human life and immortality under the sorrowful obscurations of death. It reduced the whole creation into a bondage to vanity and corruption, in which it groans and travails to this day. It gave a false bias to the whole course of human history. Sin, taking occasion by the commandment, slew man: for in Adam all die. Was not that a hideous and unparalleled cruelty?

Or glance at the sin of Cain. He had one brother, and he murdered him. The world was wide, but not wide enough for them both. Abel, "meek, and gentle as the sheep he tended," was so good a man, that God himself "attested him to be righteous." But there is no truth in sin. The very excellence of Abel, was expressed in his "more excellent gift," was the very occasion of which Sin availed itself to make Cain a murderer and a fratricide.

Proofs of the malignity, the horrible and insatiable cruelty, of sin may be found through all the subsequent annals of the race. They are "writ large" on every page of the human story. But why should a sinful man, speaking to sinful men, adduce and multiply proofs of the cruelty of sin? We know its cruelty, for we have felt it. It has laid its fierce, implacable hand on every one of us, lacerating all the nobler affections of the soul, opening wounds in some of us that will never close until we have seen corruption. There is not a man on earth who, were he to lay bare his heart, could not show the wounds, and scars of the wounds, inflicted by this ruthless foe of our peace. If we are not sensible of them, it is because we are dead, because we have left the proper susceptibilities of life. Once quickened, and we cannot but discover them, cannot but find that the Croucher has torn and bitten while it has fawned upon us. Old wounds will smart, and ache, and throb. As spiritual consciousness returns, it will be with us as with the wounded soldier left on the field, whose pains, mercifully sheathed for a time in swoons, rack and torture him afresh as life recovers its abandoned seat. The energies which we would gladly devote to Him who has quickened us, will have to be painfully redeemed from their bondage to death. When we would do good, evil will be present with us. Old habits, although renounced, will assert their power, and defeat our endeavors after holiness. And then, rising upon us through manifold infirmities, relapses, and penitent regrets, there will come the conviction that Sin has left its cruel enfeebling traces on our nature, and well-nigh unfitted us for the toils and honors of a divine service.

THE WARNING. "If thou doest not well, Sin is a Croucher at the door; and his desire is against thee, but thou shouldst rule over him." The warning indicates our danger, and our safety.

(1.) It points out our danger. He who does not well is very near to doing ill. A merely negative virtue is in peril of becoming positive vice. He who neglects opportunities of doing good, by his very neglect of them does evil. The holy war admits no neutrals: we must be for God, or against him.

This is one thought suggested by the Warning; but it suggests another of a much more hopeful cast. For it implies that sin is external to man, not an essential part of his nature, but a foreign adverse power which has only an usurped authority; it represents evil as a croucher *without* the door, and capable of being kept out. "Sin is a transgression of the law" written on the heart as well as of the law engraved on tablets of stone. "He that sinneth wrongeth his own soul," and therefore does a great wickedness against God. Sin is not an inseparable element of our humanity, but an alien and separable adjunct. Only as we are without sin, or are redeemed from it, do we rise to the proper perfection of our nature. Christ was without sin, yet He was the Perfect Man.

We need to remember and to emphasize the fact that sin is not of the essence of our nature; for much depends upon it. It makes redemption possible; for how should they be redeemed from evil of whose nature evil is an essential and inseparable quality? It is because when we sin we wrong our own souls, and voluntarily submit to an alien external power to which we ought not to submit, that we are responsible and guilty creatures. It is because sin and manhood are distinct, separable, and even antagonistic powers, that Christ can take away our sin without taking away our manhood, that He can perfect our manhood by taking sin away. The croucher lurks *outside* the door, and can only enter as we admit it; nay, even when admitted, it remains an alien from whose tyranny we may be delivered.

This is the hope which is implied in the Warning, and which lends it force; that the soul and sin are distinct and adverse powers, that we may be freed from the usurpations of evil without loss, nay, with infinite gain, to our humanity: and yet there is dread in it too. How can we think without fear of being pitted against so crafty and ruthless a foe?—a foe who has left the print of its fangs and talons even on the best and noblest of our race? We may well fear the Croucher. God would have us fear him, that we may cease to do evil, learn to do well. For it is the evil-doer about whom the Croucher has his settled haunt. He that has once been drawn aside of lust and enticed may expect to be enticed again. The door that has been often opened, that still stands ajar, will not remain unvisited. The wild beast will return to its accustomed covert, even though compelled to leave it for awhile. The expelled demon, "wandering through dry places, seeking rest and finding none," will bethink itself of "the house whence it came out," and come back, perchance bringing with it "seven other spirits worse than itself."

It is very true that the Croucher lurks before all hearts, that at times it finds an entrance to every heart, that we are never in this world proof against its wiles and assaults. But it is our happiness to know that those from whose hearts the Truth has scared sin, though never quite out of danger, are freed from the worst and most perilous assaults, whether of its cruelty or its craft. There is one presence which evil cannot enter. It cannot meet the eye of God. And as He who inhabiteth eternity, also inhabits the humble and contrite heart, those who are lowly and penitent and delight in God are never long exposed to its malice. Sin has no more *dominion* over them, though now and then it stirs up unquiet passions to revolt. They are only in danger when they have grieved the Holy Spirit and caused it to depart. And as He never leaves them but for a moment, never forsakes them but that He returns in great mercy, their peril is soon past. The Croucher is not at their door often or long. But it is not thus with those who do ill. Only *in well-doing* can we commit our souls to the Creator. To be without God is to be in a constant peril. Every time we do one of the evil deeds which "proceed out of the heart," we open the door through which the Croucher comes in.

(2.) The Warning indicates our safety. "His desire is against thee, but thou shouldest rule over him." That the desire of sin is against, is adverse to, man is sufficiently evident. It banished Adam from paradise. It murdered Cain by making him a murderer. It has brought discord, defilement, death into our souls. So soon as the law of sin has begun to work in us, we have found it a law of death. Its desire is against us. And we have only one alternative. We must either subdue it, or be slain by it. We cannot escape the conflict. And the conflict begun, our foe will grant no truce, nor consent to any terms short of an entire surrender to its control. It is our only wisdom, as it is our imperative duty, to strive unto blood against the fierce passions and lusts of the flesh and of the mind. If we parley with them, they outwit us. If we submit to them, they destroy us. The Croucher cannot be tamed. It must be caged, starved, slain. "Let not sin *reign* in your mortal bodies;" "Its desire is against thee, but thou shouldest rule over it."

But how is this wily foe to be caught? how are the strength and fierceness of this cruel foe to be subdued? Truly, if we were called to the task alone, we might well despair. Sin has too firm a hold on us to be readily dislodged. It has too often crouched both at, and within, the door to be easily kept out. But our comfort is that we are not called to the task alone. He who warned Cain that the Croucher was at his door, would have helped Cain to repel him. And He, who warns us that sin is our subtle and implacable antagonist, will help us to detect its wiles and to withstand its assaults. It only needs that Christ show himself on our side, and evil will not court another overthrow.

It was thought of old, it is still thought by some, that relics—splinters of the true Cross, to wit—are a sovereign defence against all things ill. But the true defence against all evil is, not the cross on the breast, but Christ within the heart. And this is a defence we may all have. Behold he stands at the door—the door so often opened to the Croucher—and knocks: and if any man hear his voice, and open the door, He will come in, treading in the steps of the Croucher, and with his pure and blessed feet obliterating the foul tracks of evil, making our purified hearts temples not all unmeet for his presence, and service and praise. We have only to bid Him enter, and the Victor over sin will give us the victory.—*Selected from the Sunday Magazine.*

CARLYLE somewhere says, "Insincere speech, truly, is the prime material of insincere action. The kind of speech in a man betokens the kind of action you will get from him."

No person can be so feeble or so poor that he has not a duty to perform; which, being performed, makes him one with the highest and greatest.

PRAYERS and tears are the weapons with which the saints have obtained the most glorious victories.

From Louisa J. Beach.

To the loved ones in Christ Jesus, *greeting:* As the Herald, our ever-welcome visitor, comes to hand, I eagerly run over its columns for the familiar names I love so much to see, and almost feel at times as if I had enjoyed a personal interview with some of you. Possibly some one may be looking for my humble name, and as I am very willing to confess my relationship to the family, and be recognized as a companion of all those who fear the Lord and love his truth, I do most cheerfully subscribe to the same.

I can say with others that I am much pleased with the appearance of the paper in its new dress, and with the general tenor of its articles, especially since our last annual meeting at Springfield. There seems to be an effort on the part of many to sustain and make the paper interesting by writing for it; and to stir up the minds of the church to draw nearer to the Lord, and lay hold of his strong arm, and claim, through faith, the precious promises of his word, which promises, beloved, "are not yea and nay, but yea and amen in Christ Jesus to those who *believe.*" And is it not our privilege to live in a position where we may ask and receive, that our joy may be full? Says the Master, "If *ye abide in me,* and my words abide in you, ye shall ask *what ye* will, and it shall be done unto you."

Let us not be satisfied with a superficial knowledge of God's word, but learn for ourselves that the words of Jesus are "spirit and life," and know the blessedness of believing them.

I have often wondered why, with all our intellectual strength, and theoretical knowledge, we, as a people, do not enjoy a greater degree of spirituality. I am not now comparing ourselves with others, but in view of the light we nave received, are we, while professedly looking for the return of the Master, fitted for translation? It is one thing to know and teach others that the inheritance of the saints is to be on an earth renewed, under the whole heavens—not beyond the bounds of time and space—and quite another to be called to read our titles clear to a share *in* the inheritance, and show by our lives we are walking the narrow way that leads thereto. We may be able to show plainly from the word of God that man is mortal, and dependent upon a resurrection from the dead, or an equivalent change, for a future and endless life; but what will it avail us if the Spirit, that raised up our Lord Jesus from the dead, dwells not in us? We may be satisfied the coming of our Lord draweth near—may mark the fast increasing evidences of the fulfillment of the prophetic word, yet unless we, with uplifted heads and joyful hearts, can say in response, "Amen, even so, come, Lord Jesus, and come quickly," no glad approval of "well done" will greet our ears. It is high time that we as individuals understood our position thoroughly, and awake out of our sleep, for "now is our salvation nearer than when we believed." We have need to consider one another to provoke to love and good works, and to be faithful, to reprove, rebuke, if need be, and exhort with all long suffering and meekness.

We should be in earnest, for we are doing a great work, engaged in important business; fitting ourselves through grace to be accounted worthy to obtain that world where none but the pure and holy shall ever dwell; and if thus fitted to be instruments of saving others.

Let us hold fast whereunto we have attained, "not laying again the foundation of repentance for dead works," but go on unto perfection. But do not think that I ignore doctrine. Nay verily. "Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and those that hear." But let us take heed that we rest not too much on theory, even though it may be faultless, lest we be found holding the truth in unrighteousness, and devoid of its spirit, which would prompt us to active obedience in the service of our Redeemer.

My own experience since our late meeting has been a varied one. Over the couch of the sick and dying; by the open grave of loved ones; sympathizing with the afflicted in trial; oppressed with care, and prostrated on a bed of sickness, yet amid all, the grace of God has been sufficient, and his hand has led me thus far. What the future hath in store for me I know not; that I would leave it with the Lord. Yet with Sister Weaver I can say, I love life better than death, and I would like to see the end of the race.

New Britain, Conn.

N. B.—Since writing the above Sister Beach has been attacked with hemorrhage of the lungs—the third time since camp-meeting. She is quite feeble, and earnestly desires the prayers of the church in her behalf.

A. Powell.

Geo. Flint, Central Falls, R. I., writes: I am very glad to receive the Herald of Life. I read it with very great satisfaction and profit. Please send me some of the Campaign Documents. If I had the means I would get many more; for some people read them gladly. Others refuse. I was talking with a minister and asked him, Do my parents [dead] know to whom I am speaking? He said "Yes." I put him in mind of Job xiv. 21, and asked him, Does the old man know anything about his boys? No answer. I asked him if he could show me one text in the Bible where the dead are said to be praising God? To this I got no answer. I said, they were gathered to their fathers—to their people. To this there was no reply.

THE HERALD OF LIFE.

NEW YORK, DECEMBER 8, 1869.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"Physician Heal Thyself:"

OR, ACCURACY AND HONESTY.

Last week "The Advent Christian Times," Joshua V. Himes, editor, came out with an editorial headed, "An Amiable Warning." It commenced as follows:

Some months ago the *Herald of Life* announced to its readers that the General Conference at Rochester would result in the inauguration of the Advent-Christian body of believers as the youngest of the harlot daughters of Rome; and the prediction has since been repeated.

"Christian" journalists should *try* to speak the truth. The above statement we would be glad to believe was not a deliberate misstatement; but circumstances look unpromising in that direction. The article referred to above appeared in the Herald of Life, Oct. 13, and was written by Wm. H. Spencer, over his own proper initals. This article was partially transferred by Eld. Himes to his paper, with *emphasis,* stating it as the sentiment of the "*Herald of Life,*" and omitting the signature. Was that honest? That our readers may see how honest the attack of Eld. Himes last week is, we republish the article of Br. Spencer entire, as follows:

"THE ADVENT-CHRISTIAN TIMES."

Many of the readers of the Herald will doubtless be surprised to learn that the "Voice of the West," published at Buchanan, Michigan, is now numbered among the things of the past. We have before us, however, "The Advent-Christian Times," which, in fact, is but a new name for the same paper. We can discern no improvement in the paper, either in *name* or typographical appearance.

To the majority of its readers the change may seem of no importance—a matter of small account; but to those who considerately weigh the motive which prompted this change, there is a significant *meaning.* It is clearly apparent that certain leaders are desirous of having a church organization which, like all sectarian bodies, must have a worldly formed name, and thus in fact become a daughter of "the old Harlot," which they have so severely condemned in times past. As a strategic movement towards perfecting such a church organization, they fling the name to the world in the shape of a paper, and thus bring it into popularity for adoption.

Let all the children of God, who are truly united to Christ, keep clear of such a movement, that when "the cities of the nations" shall fall, and "great Babylon" shall come into remembrance before God, we may not be partakers in her overthrow, for then will all the grand achievements of man be as the dross in the refiner's fire. Christ is our Head—our Leader—and if we are truly members of His body we belong to the "Church of the first born," and at last our names will be found written in the "Lamb's Book of Life."

W. H. S.

Where in this article did Br. Spencer say a word about "the General Conference at Rochester"? It is not even alluded to! But Eld. H. tells his readers that "The *Herald of Life* announced to its readers that the General Conference at Rochester would result in the inauguration of the Advent-Christian body of believers as the youngest of the harlot daughters of Rome." Was this statement of Eld. H. honest or *true?* Compare it with Br. Spencer's article above, and judge for yourselves. Read Br. S.'s article over and over, and see if there is anything in it calculated to alarm any honest Christian. Honest men, who have no design of doing evil, are not alarmed at "warnings" against evil doing, further than to be on the look-out to prevent it, nor are they likely to be angered at those who give the warning.

But Br. Spencer said, "Certain leaders are desirous of having a church organization which, like all sectarian bodies, must have a worldly-formed name," etc. A fearful charge! But fearful to none but the guilty aspirants; yet Br. S. did not say they designed to do this at "the General Conference at Rochester." He foresaw the tendency, ultimately, to such a result; and if we are correctly informed, by a member of that Conference, Br. S. was none too soon in sounding an alarm. Will Eld. Himes tell his readers that there was no attempt made at that Conference by some of the "leaders" to get a creed, articles of faith, or declaration of sentiments embodied and promulgated by that body? True, they might have been defeated in the attempt, and the subject "laid on the table." Did certain "leaders" acquiesce in that result from choice or necessity? Be it which it might, the fact is patent as to the desire of those "leaders"; and it seems they are striving to make a virtue of necessity, and vent their ill feelings on "non-ressurrectionists."

To give an appearance of self-justification Eld. Himes gives an extract from an article in the Herald of Life, from a correspondent, which appeared at Rochester towards the close of the Conference; too late, however, to help "lay" the designed creed—by whatever name it may be called—"on the table."

Eld. Himes gives an extract from that article, introducing it in this language: "The following extract will serve as a sample of the tone and spirit of the article." He then gives all of it that any Christian man can call offensive to an honest heart, and tells his readers it is "a *sample* of the tone and spirit of the article"! The article is mainly a historical account as to how Rome advanced to its high pretensions; and is highly interesting and instructive. Eld. H. takes all that suits his purpose and calls it a "a sample," etc. Suppose the extract to be what it ought not to have been: was he acting honorably in giving his readers no intimation that the article was not editorial, but left them to conclude that it was? The editor of this paper is not responsible for the sentiments of correspondents unless he indorses them; but Eld. H. persists in attributing such responsibility to him in spite of the standing statement at our editorial head.

After this "specimen" [!] extract, Eld. Himes moralizes as follows:

Now our non-resurrection brethren at large either endorse or repudiate the spirit of the above and similar sentiments circulated by the *Herald.* If any endorse them, they should *separate themselves from* the Advent-Christian Churches and Conferences which endorse the General Conference, and make their attacks upon us from the outside, and not inside of the body. On the other hand, if the body of non-resurrection believers repudiate such a spirit as is manifested in the above extracts, *they should find some means of letting it be known* who among them mean to be Christian gentlemen, and manifest the Spirit of Christ even toward those they may regard as involved in serious errors. John Wesley warned reformers against "sour godliness." The friends of some of the professed reformers of the present day should warn them against *acrid* godliness—for the godliness of too many of them has evidently, if we may judge by the spirit they manifest, not only soured, but become bitter. The doctrines—true or false—that were so sweet to their taste, have soured on their mental stomachs, and embittered their entire natures.

We do not "endorse" the sentiments of the extract. But we cannot follow Eld. H.'s advice to "separate from the Advent-Christian Churches and conferences," for we never had, and probably never will have, any connection with those bodies. We have steadily refused, for nearly thirty years, to be identified with such organizations, believing it to be enough for us to belong to the "Church of Christ," without any of those sectarian names. If there are any "non-resurrectionists" who are not "Christian gentlemen" they are not wanted with us; let them go elsewhere and be organized.

To the latter part of Eld Himes' remarks, we will only say, "Judge not that ye be not judged." "*Acrid* godliness" can be found in more places than one. His own remarks will speak for himself.

In conclusion, we say to all our friends, Let us do our own work, to which God has called us, and let others go their own chosen way, if they will.

Burning of the World.

We gave last week an article on this subject from our estimable friend and brother, D. H. Chase, of Middletown, Conn. It would be the height of folly in us to enter into a controversy with this friend, whose mind is constantly employed in scientific matters. We shall not, therefore, controvert his science further than to say, that as scientific men contend that in the formation of the earth, the time was when the *surface* was a vast body of fire, as they now maintain the *centre* is. If we mistake not, our learned friend, Br. Chase, admits this. On this point, however, we will give a few extracts from an article in the "Methodist Quarterly Magazine" for Oct., 1868, on "Recent Astronomy and the Mosaic Record:" written by "S. D. Hillman, Professor in Dickinson College, Carlisle, Pa." He is speaking of the "Nebulous Theory" of creation. He says:

"The theory claims that the matter now composing the sun and planets was anciently a vast, nebulous, rotating spheroidal mass, extending far beyond the orbit of the outmost planet."

Such has been our view of the subject for many years, although we have never made the subject a matter of scientific investigation. We would be glad to give large extracts from Prof. Hillman's article, as it is deeply interesting; but our object and space prevent it. We wish mainly to call attention to the fact that the earth was formed from broken fragments of the nebulous matter, other parts of which went to make the sun, moon and stars of this solars system. Of the earth he says:

"Inasmuch as the sun has heat and light, the theory requires that the planets and their moons, having been created by the same genetic forces out of the same body of materials, and by the same method, should at some early period of their history have been self-heated and self-luminous. The other planets we cannot subject to examination, but our own globe gives abundant testimony on this point. The increasing intensity of heat as we descend into the interior of the earth, springs of hot water, three hundred active volcanoes, earthquakes, the igneous rocks of the earth's crust, and other facts, attest the former fierce energy of the earth's heat. The rugged, broken surface of the moon, marked with crater-like depressions, miles in depth and breadth, the very fac-similes of the craters of extinct terrestrial volcanoes, warrant the belief in the moon's former burning state. These facts point back to a time when the earth shone self-luminous, like a star of the smaller magnitude. And when the earth had so far cooled that a crust was formed over the entire surface, and thereby its light had gone out forever, the people of other worlds, it may be, may have taken note of a star that disappeared, and may have felt the dim forebodings we might feel when we read of stars that have disappeared or waned because of the probable like extinguishment of their light through loss of heat. But while the earth was being buried beneath the opaque crust of rock and sea and soil, it was only passing through a series of preordained changes necessary for fitting it up and furnishing it as the abode of intelligent creatures made in the image of the great Creator."

Further on, Prof. Hillman in commenting on the Scripture expression, "And darkness was upon the face of the deep," Gen. i. 2, speaks as follows:

"The evidences are numerous and conclusive that the earth was at some remote period of its history a fiery liquid mass, which state could have been produced by the chemical combination among particles of matter brought into close and violent contact, as before described; but the molten mass kept cooling by the radiation of heat into space, until at length the cooling of the exterior part occasioned the formation of a rigid crust over the entire surface, hiding forever the light of the earth as a self-luminous body, and which may, therefore, now be classed among the lost stars. This extinguishment of light must place the earth in striking contrast with its previous conditions; utter darkness must come upon the face of the deep. Science avers that there was a time in the history of our globe when its light went out and thick darkness came. There was as yet no light of the sun, for it, the last formed of the members of the solar system, had not yet reached the point of condensation by which it became the source of light and heat. Its light at the brightest was like the dim haze of a planetary nebula. The radiation of heat still continuing, and the cooling of the crust and atmosphere following, the dense atmosphere, surcharged with steam and gas, condensed its steamy vapors into the waters covering the earth. We may regard the word *deep,* here, as synonymous with the *waters* of the following sentence; but the theoretic facts will hold equally good with the written word if, like the Septuagint, we interpret the deep as meaning an abyss, or the darkness resting on the wild, turbulent mass of gaseous vapors that ensphered the earth before it had cooled low enough to allow of the condensation of vapors into waters. A thick darkness vailing this earth in its early history is a fact fully warranted in the evolution of a world according to the nebular theory."

If these statements of the formation of the earth are correct—and we see no reason to doubt them—then the fires of the earth are less in power now than at the first, and have gradually become less likely ever to reach the face of the earth again so as to envelop the globe and cause the "crust of the earth" to be destroyed by their power. Hence, we do not see but that "science" is "point blank" against the idea of the universal destruction of the earth's surface by fire. That matter, however, we leave for scientific men to speculate upon: our business is with the Bible testimony. If that, in its general tenor, warrants the idea of the literal burning of the entire earth's surface and all things upon it, we bow to its authority. But does it warrant such a conclusion? We do not ask if some texts do not seem to teach it? That we admit; yet hundreds, yea, thousands of others, to our mind, teach the contrary, and utterly forbid such a construction of Bible testimony. The evidences of this are so numerous that we can only bring out a few. We note, in the first place, that all world-burners, or believers in that idea, fix the event at the second advent of Christ, as Br. Chase has done, if we understand his position.

We ask, will the testimony of Scripture in its general tenor admit of such an idea? Passing over positive declarations, such as the following, "Mount Zion cannot be removed, but abideth forever," Psa. cxxv. 1; "Like the earth, which He has established forever," Psa. lxxviii. 69, and like testimony, we proceed to notice statements of facts, to us irreconcilable with the theory of the world or the whole face of the earth being burned at the second advent.

We commence with the prophetic history of the world as presented by the prophet Daniel. In chap. ii. we are presented with five kingdoms. Four of these none presume to doubt are upon the earth as it now is. The fifth is set up while the fourth is still in existence, in its divided state; and "breaks in pieces, and consumes all these kingdoms, and it shall stand forever." It "became a great mountain, and filled the whole earth." Was this not the same earth that the four previous kingdoms occupied? It seems to us no other rational construction can be put upon the language.

But, if there were a lingering doubt, the seventh chapter of Daniel should dispel it. Here we have the same five kingdoms presented, and after the judgment sits, which fixes the fate of the fourth kingdom, we are told that, "one like the Son of man came with the clouds of heaven, and came to the Ancient of days, . . . and there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." This is further explained in verses 18, 27, showing that the reign of Christ is upon this earth, with his saints, and "under the whole heaven."

On the burning of the world theory, where are the "all people, nations, and languages," who are to "serve and obey Him?" Here is no burning of the globe, but a subjection of its inhabitants to Christ and his saints; for "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever;" verse 18.

Corresponding with this are such prophecies as the following: "He shall have dominian also from sea to sea, and from the river" [Euphrates] "to the ends of the earth." . . . "Yea all kings shall bow down before Him all nations shall serve him." Psa. lxxii. See, also, Zech. ix. 10.

This reign, then, is before the explosion of the sea to blow up, or to "shatter the crust of the earth." But as some flee to Revelation (that book of symbols), to help out the burning world theory, we will give one or two samples from it also. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of *this* world are become the kingdoms of our Lord and his Christ; and He shall reign forever and ever." Rev. xi. 15.

Here the eternal reign of Christ begins, and it is in "this world," and under these heavens, where "all people, nations and languages shall serve and obey Him." Dan. vii.

We have still another item in this symbolical book to which we call attention. John saw those who had gotten the victory over the beast and over his image, etc., stand upon a sea of glass, having the harps of God. Hence they were glorified. But the saints are not glorified till Christ's return from heaven. These glorified ones sing the song of Moses and the Lamb; hence sing what Moses and Jesus Christ taught. What do they sing? Listen! "Great and marvellous are thy works, Lord God Almighty . . . all nations shall come and worship before Thee; for thy judgments are made manifest." Rev. xv. So, after God's judgments are made manifest and the saints are glorified, there are "nations" left.

In harmony with this is the prophecy of Zechariah xiv., when "the Lord shall be King over all over the earth," etc., (verse 9), and the terrible judgments will fall upon wicked men, "and there shall be no more utter destruction," (verse 11); so that these destroying plagues constitute the last general plagues; yet, as in Rev. xv., it is said, "Every one that is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts." How exactly the language agrees with that of the songsters in Rev. xv., quoted above.

That the persons "left of the nations" are not the immortal saints is clear from the fact that they are threatened with "punishment" if they come not up to Jerusalem, etc.

Add to this prophecy that of Isa. lxvi., "For, behold, the Lord will come with fire, . . . to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be *many;*" (verses 15, 16); "I will gather all nations and tongues; and they shall come and see my glory: and I will set a sign among them, and I will send those that *escape* of them unto the *nations,*" etc., (verses 18, 19). So all the prophets agree with the song in Rev. xv., that after God's extreme judgments are made known in the earth, there will be those who are left in the flesh who will be required to yield obedience to the government of God, under His own chosen King, whom He will then set on his "holy hill of Zion," Psa. ii. 6; and "the law shall go forth of Zion, and the word of the Lord from Jerusalem: and He shall judge among many people, and rebuke strong nations afar off; and" [they shall be "burned up" in a general conflagration? no; but] "they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more . . . for the mouth of the Lord of hosts hath spoken it." Mich. iv. 2–4.

We might go on to show that with such testimony the whole tenor of the Bible agrees; and such language utterly precludes the construction put on Peter's language in 2 Pet. iii., about the earth, etc., being reserved unto fire, as if we must understand his language in the sense of a literal and universal burning of the whole globe, or "crust of the earth." All the prophets have spoken of the earth and its inhabitants after the Lord has come and executed judgments on ungodly rulers and those who corrupt the earth; and the same Peter, who is supposed to speak of the "literal" burning of the world, has told us, that God will "send Jesus Christ . . . whom the heaven must receive" [or retain] "until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts iii.

Will all the testimony we have presented from the prophets of Christ's reign over all nations, and from sea to sea, fail? are they all to give way to what some suppose Peter says about the burning of the world? We think "eternal torments" can be proved by the same method of reasoning.

While we have thus spoken, we wish none to suppose that we think "literal fire" will not be among the instrumentalities by which God will cut off many from the earth, and by which some portions of earth's surface will be materially changed and purified. All this we believe. But we reject the theory of a universal destruction of the earth's surface by fire, or any other material at the second advent of Christ. We believe such a theory subversive of all faith in prophecy and calculated to bring the Scriptures of truth into contempt, by setting aside all the prophecies of both the Old and New Testaments of the character we have presented for consideration; and what we have produced are only samples of a multitude of others announcing the same things. We therefore fully believe that when the Lord said, "As truly as I live, all the earth shall be filled with the glory of the Lord" (Numb. xiv. 21), He meant *this present* earth, and not another formed out of its ashes.

Density of the Earth.

The following statement by Thomas Dick, LL. D., in his "Celestial Scenery," may show our readers that some scientific men differ from the notion that the centre of the earth is a body of liquid fire. Dr. Dick's judgment is perhaps as good as most other scientific men. He says:

"In the year 1773, Dr. Maskcline, the astronomer royal, with other gentlemen, made a number of observations on the mountain Schehallien, in Scotland, to determine the *attraction of mountains.* After four months spent in the necessary arrangements and observations, it was ascertained beyond dispute that the mountain exerted a *sensible* attraction, leaving no hesitation as to the conclusion that every mountain and every particle of earth is endowed with the same property in proportion to its quantity of matter. The observations were made on both sides of the mountain, and from these it appears that the sum of the contrary attractions exerted upon the plumbline of the instruments was equal to eleven seconds and a half. Professor Playfair, more than thirty years afterward, from personal observation endeavored to determine the specific gravity or density of the materials of which Schehallien is composed, and, after numerous experiments and calculations, it was concluded that "the mean density of the earth is nearly double the density of the rocks which compose that mountain," which seem to be considerably more dense than the mean of those which form the interior crust of the earth. The density of these rocks was reckoned to be two and a half times the weight of water; consequently the density of the earth is that of water as five to one; that is, the whole earth, bulk for bulk, is *five times the weight of water,* so that the earth, as now constituted, would counterpoise five globes of the same size composed of the specific gravity as water. As the mean density, therefore, of the whole earth's surface, including the ocean, cannot be above twice the density of water, it follows that the *interior* of the earth must have a much greater density than even five times the weight on it surface. Hence we are necessarily led to conclude that the interior parts of the earth, near the centre, must consist of very dense substances, than even iron, lead, or silver, and that no great internal cavity can exist within it, as some theorists have supposed, unless we could suppose that most of the materials far below the foundations of the ocean are much denser than the heaviest metalic substances yet discovered.

La Place has attempted to estimate the earth's density near the centre on the following data: If 5 2-5 be its mean density, and 3 1-8, 3 1-5, 2 4-5, and 2 3-5 be assumed as its superficial densities, then, on the theory of compressibility, the density at the centre will be 13 1-4, 14 1-2, 15 3-4, and 20 1-10 respectively. The least of the specific gravities (13 1-4) is nearly double the density of zinc, iron, and the ore of lead; and the greatest (20 1-10) is nearly equal to purified and forged *platina*, which is the most ponderous substance hitherto discovered. Yet this ponderous globe, with all the materials on its surface, is carried through the region of space with a volicity of sixteen hundred thousand miles every day."

Pauline Theology.

BY JACOB GRIM.

I love such theology as Paul preached; but not such mixed up stuff as is given to the world as the teachings of the great apostle. We think, were he living at the present time, he certainly would never be able to recognize as his teachings many of the productions that are offered as Pauline theology.

We call attention to the following quotations recently made from a writer in the "Crisis:" "The careful student of the Scriptures cannot have failed to observe, that the teaching of the apostle is uniformly in favor of the resurrection of all men." Again: "Learned men of every age of Christianity have adopted the Pauline view as in accordance with the plan of God, as revealed in his word."

We like the expression—"as revealed in his word." But the writer leaves the Word, and immediately gives us his preconceived opinion of the plan of God. Mark, "We maintain that as a consequence of Adam's disobedience a sentence of condemnation to death, without any promise or hope of a resurrection passed upon *all* men; so by the obedience of Christ unto death, this one grand righteous act, the sentence was so far reversed that death shall not finally triumph; for *all* shall be again restored to life." Now, to make Paul the author of such sentiments is cool, to say the least of it; and then to call it the plan of God as revealed in his word!

This evidently is meant for an exposition of the teaching of Paul in Romans v. 19, "For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous.

Wiser heads than our "Crisis" brother have been troubled with this chapter. We recollect many years ago looking at some critical notes of Albert Barnes, on the same subject; at that time he was as much in the dark as some of the rest, and was inclined to give our Universalist brethren the advantage of the chapter. Again we looked to Br. Hudson. As Br. Burbank has given his exposition in full we will say no more about his views.

The question I ask myself is, Was Paul able to make his views clear, and did he do it? Now, for me to be compelled to go to some learned man, every time I wish to know what Paul was talking about, I would just as soon be without his writings altogether.

Just for a few moments suppose we drop all our notions and preconceived opinions, and inquire what Paul is talking about. First, we have Jesus Christ introduced as reconciling some persons to God by his death. Second, we have Adam introduced as an offender against God; and the condemnation of death entering the world through him. Third, we have Moses introduced for some purpose in the narrative; and in the 14th verse we have Adam introduced as a figure or type of him (Christ) that was to come. Now in this verse I conceive Paul has given us the key to unlock the whole sabject.

Adam is a type of him that was to come. Adam was made good, (Gen. i. 31,) but without any character; he had no development. God placed the man on trial to work out a character in harmony with his Creator. But instead of working out a character in harmony with God, he worked out, or developed a character of selfishness, in harmony with his own feelings; and in opposition to God. In other words, he did the will of himself. He stood as a representative man; was tried for his race, and they were condemned in him. "We maintain that as a consequence of Adam's disobedience, a sentence of condemnation to dêath, without any promise or hope of a resurrection, passed upon all men," is not found in Paul's theology, or the word of God, so far as we are able to discover. That God condemned Adam to death without any hope or promise, I admit; and through him death passed upon all men, from the simple fact, he had nothing but an animal life to give them. Justice must have its due, therefore all must die;" that is, without the promise or hope of a resurrection. Surely, then, if some power or scheme had not been introduced there would have been a total destruction. Well, we will now look at Paul's antitype, "Christ," and see what he came for.

Our brother says, "The mercy of God in Christ Jesus shall have its due also." Mercy, indeed! to bring back a dead sinner for no purpose except to kill him over again somewhat more severe than the first death; for mark you, the salvable state is not after the resurrection, but before. If our brother had said he believed all men would be placed in a salvable position after the resurrection, he might have called it the "mercy of God in Christ Jesus."

Go on, brother, "Life only in Christ" will open your eyes or drive you into the last salvable position for the wicked. Others have gone there, and you are on the road. "Nevertheless, death reigned from Adam to Moses." Why introduce Moses here? what has he to do with the subject? Adam was made under a law that promised life by obedience. God through Moses introduced another *law* that offered life by obedience. "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them." Rom. x. 5. "For not the hearers of the law are just before God, but the doers of the law *shall* be justified."

Now then, as Adam the type was placed under a law of obedience, and was tried for his race, and failed because he did not do the will of his Creator, so Jesus the antitype was under the law of obedience and tried for his race. Who were they? We answer, Israel, or those under the law. "Who are Israelites, to whom belong the adoption (sonship), and the glory, and the covenants, and the law giving, and the rites of service, and the promises: whose are the fathers, and from whom is the anointed One according to the flesh. He who is over all, God blessed to the ages." —Rom. ix. "For verliy he took not on him the nature of angels; but he took on him the seed of Abraham."—Heb. ii. 16.

Here then we have the key; Jesus was made under the law; made subject to the law, just the same as Adam, who was the type. He says, "For I came down from heaven not to do mine own will but the will of him that sent me."—John vi. 38. Jesus obeyed God, and worked out a character in harmony with the will of God; for we read, "This is my beloved Son in whom I am well pleased." He developed, as Paul says, a spirit of holiness. And was therefore declared to be "the Son of God with power, by the resurrection from the dead."—Rom. i. 3. Again, according to his own testimony, "The hour is come; glorify thy Son;" "as thou hast given him power over all flesh, that he should give eternal life to as many as thou has given him." John xvii. "I have finished the work which thou gavest me to do."

Jesus first having been tried for himself under the law of obedience, having worked out a character in harmony with God, under the law which said, "He that doeth the law shall live in it,"—for he himself had a right to live. He says, "I am the good shepherd: the good shepherd giveth his life for the sheep." I lay my life down for the sheep. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (through the law). John x. "For when we were yet without strength, in due time Christ died for the ungodly." "But God commended his love toward us, in that, while we were yet sinners, Christ died for us." "Moreover the law entered that the offense might abound. But where sin abounded grace did much more abound." Now if this is the law of Adam, we fail to see the point in Paul's argument. For he says in verse 12, "As by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned.

Now, then, if this is the same law, verse 20, "The law entered that (sin, or) the offense might abound; but where sin abounded grace did much more abound;" if this is the Adamic law, and reaches every one, how can grace much more abound? Even universal salvation cannot meet the case; for it cannot save more than all. But it reads, "It doth much more abound."

The law was the law of Moses, introduced in verse 14, and affected only the Israelitish nation. There sin abounded. The Gentile world were without this *law*. And where no law exists there is no transgression. They were without God and without Christ in the world. The Jews were under this law; and condemned under this law. Jesus laid down the life which he had a right to keep. He loid it down for them, and by that act of sacrifiee, He reconciled them to God, even by his death. "We were reconciled to God by the death of his Son." I have been crucified with him, says Paul, and so was every son of Abraham crucified in Christ. He paid all the debt the law demanded of them. As by the disobedience of one man *many* were made sinners, so by the obedience of one shall *many* be made righteous. This is, free from the requirements of the law which Jesus filled for them. Now, then, where sin abounded (in the Israelitish nation) grace did much more abound. It raised them from under the curse of their covenant, and brought a new principle of life into the world, which has abounded to the Gentile world. "As thou hast given him power over *all* flesh that he should give eternal life to as many as thou hast given him. And this is eternal life, that they might know thee, the only and true God, and Jesus Christ whom thou hast sent. Praise his holy name.

We will speak of the other part of the chapter at some future time.

PHILADELPHIA, Pa., 1869.

THE LITTLE CORPORAL for December is received, filled with interesting things for the little ones. It is published by Alfred L. Sewell & Co., Chicago, Ill., at $1 per year.

Also, from the same, we have received "The Little Corporal's School Festival," an Original Magazine, devoted to School Festivals, Entertainments, Dialogues, Recitations, etc. Issued quarterly, at fifty cents a year, or 15 cents single copy.

Hell—Gehenna.

BY F. H. BURBANK.

ALL well-informed students of the Bible are aware of the fact that the English term Hell is used to translate four words (Sheol, Hades, Gehenna, and Tartarus), of the original Scriptures. Such students are few in number, when compared with the great mass of "believers." The masses are not aware of the above-mentioned fact, hence, whenever or wherever they find the term hell, they suppose it is one and the same in the original, and not four words. The multitudes know of but one hell, but the learned have two at least, and they are greatly to be blamed for keeping back their knowledge in this direction from the multitudes. It might be hazardous for Orthodoxy to diffuse such knowledge, but it would be of immense value to the people. Those who are not fearful in regard to the effects of *knowledge* upon the hearts of the children of God, will assist in scattering it, and I therefore endeavor to accomplish something in that direction at this time, and look confidently to the Lord for his blessing upon my humble efforts.

I. *Concerning the term Hell.*—This term is a most unfortunate one to indicate either a place or a state of endless misery. Properly, it means nothing of the kind. Webster and Worcester, our standard lexicographers, give us its true import. They inform us that it is from the Anglo-Saxon *helan*, which means to cover or conceal. No other definition is given.

Dr. Clarke in his commentary says, "The word hell comes from the Anglo-Saxon *helan*, to cover or hide, hence the tiling or slating of a house is called, in some parts of England (particularly Cornwall), *heling*, to this day. and the covers of books (in Lancashire), by the same name.

In Dr. Smith's "Dictionary of the Bible" we find him condemning the theological definition of the term hell.

Dr. Campbell states that "the word hell in its primitive signification . . . denoted only what was sacred or concealed. This word is found with little variation of form, and precisely in the same meaning, in all the Teutonic dialects."

We need not bring more evidence to establish the fact that the word hell does not properly apply either to a place or state of endless misery. It is wrong to give hell its present and not its primitive meaning. No authority can be produced to prove that meaning is properly changed to its present one.

The Original Terms.—*Sheol* is the only term in the Old Testament that is rendered hell: *hades, gehenna* and *tartarus* are the terms in the New. Sheol of the Old and hades of the New Testament are identical. The Seventy render sheol by hades in 60 instances out of the 64 where it occurs in the Old Testament. The sheol or hades of the Bible is not the hades of heathen mythology. The popular idea is in harmony with the latter. The proper meaning of hades corresponds with the *primitive* meaning of the term hell. If theologians could have been satisfied to retain that definition, there would have been no misunderstanding in regard to its use in the Old Testament, at least. There we find sheol rendered hell 31 times, grave 30 times, and pit 3 times. Hell and grave really express the same idea.

Concerning hades, Dr. Campbell states, "In my judgment, it ought never in Scripture to be rendered hell, at least in the sense wherein that word is universally understood by Christians. In the Old Testament the corresponding word is sheol, which signifies the state of the dead in general, without regard to the badness or goodness of the persons, their happiness or misery. . . . (It) signifies (that which is) obscure, hidden, invisible. To this the word hell in its primitive signification perfectly corresponded,"

Kitto defines hades, "Literally that which is in darkness."

Adam Clarke when referring to the primitive meaning of the term hell, wrote, "So the literal import of the word hades was formerly well expressed by it."

This is the hades or hell into which, Korah with their houses and goods went down quick; into which wicked men may dig; into which, of the mighty of the uncircumsized went with their weapons of war; into which, Christ's soul went; into which Jacob said he should go; which contained the rich man of the parable; which, shall by and by deliver up the dead which are in it; and which, finally, shall be cast into the lake of fire.

Thus much for one hell.

The second hell is gehenna. This is what learned theologians denominate "The proper hell." This is that hell "where their worm dieth not, and the fire is not quenched." The multitudes confound this latter with the previous hell, because nothing in the common version of the Scriptures gives them the slightest intimation that there is more than one kind of a hell. The American Bible Union (Baptist) in their version of the New Testament have preserved the distinction between hades and gehenna. They render gehenna, hell—and hades, underworld. Yet they in common with others are misled in rendering gehenna by hell; this we will endeavor to prove. The grave, or underworld, or hell with its proper and primitive signification, rightly translate hades or sheol; but hell either with its primitive or modern definition do not rightly translate gehenna.

Gehenna occurs 12 times in the New Testament, and, in our version, is always rendered hell. The corresponding term in the Old Testament is *Gai Hinnom*, which occurs 13 times, and never rendered hell there, but —the valley of Hinnom. Gehenna is simply the Greek method of spelling the Hebrew *Gai Hinnom*. They are identical, even as sheol and hades are. While the latter are rendered hell in both Testaments, the former is rendered one way in the Old Testament, and in an altogether different way in the New, as already noticed. If the valley of Hinnom is a literal rendering of *Gai Hinnom*, then hell cannot be a proper rendering; or, if hell is the proper translation, then the valley of Hinnom is not, for the two translations are not identical, that is, the valley of Hinnom is not hell. No inspired evidence can be produced to show that *Gai Hinnom* had its meaning changed between the days of Jeremiah and of our Saviour, hence there is nothing in inspiration to prove that the valley of Hinnom (gehenna) and hell are one and the same.

Joshua is the first writer of the Old Testament who makes mention of it, and it occurs in his book four times, viz., Josh. xv. 8, xviii. 16. "And the border went up by (*Gai Ben Hinnom*), the valley of the Son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before (*Gai Hinnom*) the valley of Hinnom westward, which is at the end of the valley of the giants northward." "And the border came down to the end of the mountain that lieth before the valley of the Son of Hinnom, and which is in the valley of the giants of the north, and descended to the valley of Hinnom."

Nehemiah mentions it once in Neh. xi. 30, "And they dwelt from Beersheba unto the valley of Hinnom."

It is mentioned twice in Chronicles: 2 Chron. xxviii. 3, and xxxiii. 6, "Moreover he (Ahaz) burnt incense in the valley of the Son of Hinnom, and burnt his children in the fire, after the abominations of the heathen." "And he (Mannasseh) caused his children to pass through the fire in the valley of the Son of Hinnom."

In Kings we find it once: 2 Kings xxiii. 10, "And he (Josiaha) defiled Tophet, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Moloch."

It is mentioned by Jeremiah in his prophecy five times. One instance is in Jer. xxxii. 35, "And they built the high places of Baal, which are in the valley of the son of Hinnom."

We have quoted nine out of the thirteen instances where *Gai Hinnom*, or gehenna, occurs in the Old Testament, and no intimation is given in any of them that it is a place or a state of punishment for anybody. By substituting the New Testament translation in these instances, with the popular definition of the same, the result would be ludicrous in the extreme. And we may add that the New Testament translation is as far from the truth as it possibly can be.

[*To be Concluded.*]

PHILADELPHIA, Nov. 23, 1869.

The Sunday Magazine.

THE December number is received. As usual, it contains much useful and interesting matter. This Magazine is one of the best, if not the very best, published. Those who would have such periodicals can hardly do better than to subscribe for this. Terms, $3 50 a year. Specimen numbers mailed to any address on the receipt of 25 cents. Address, J. B. Lippencott & Co., Publishers, 715 and 717 Market street, Philadelphia.

The following are the Contents of the December number:

Episodes in an Obscure Life, The Companions of St. Paul, Marine Parishes, Upward Glances, Lost and Found, Questions that are Always Turning up, The Song of the Sword, The Struggle in Ferrara, A Visit to Bethlehem, The Strength of Weak Things, On the Miracles of our Lord, About Amusements, An Early Morning Walk.

Good Words for the Young.

WE have received this Magazine from Messrs. Lippencott & Co., for December. It is a very neat and attractive work for young people, profusely illustrated. As to its general character we cannot now speak, as we have not had time to examine it. The Contents of the number for this month are as follows:

Ranald Bannerman's Boyhood, The French Doll, Willie's Questions, The Seven-Leagued Boots, Something like a Story, Hymns for the Young, At the Back of the North Wind, Bits of Nature, Our Jack, The Turkey-Cock, Bush Neighbors, Fairy Fun, Keeping the "Cornucopia," Master Ephraim Bines, Jr., Bad Example.

Terms.—$2 50 per year. Specimen copies sent for 20 cents. The number before us contains twenty-three engravings.

From A. B. Van Doren.

BR. STORRS: I am about to make a request, and you will allow me to state that for forty years I have been called a "radical," both on the subject of slavery and temperance. During this time I have made it a rule never to vote for any man that would give or grant licenses; neither have I ever fitted up a saloon. [My business is "house and sign painting."] Thus showing to all, that I practiced what I preached. And so for my principle I have been condemned by a large portion of professed Christians, not excepting ministers." But I never allowed these things to move me from my purpose. Intemperance and war go hand in hand. What destruction of human life! Intemperance is a terrible destroyer of human life, and, in connection with war, of property also. And while war may terminate in peace, intemperace never tires, but rolls onward, generation after generation, in its work of death.

In views of these facts, how can a Christian be silent on so great an evil? Knowing the tendency to dissipation and drunkenness, every man, woman and child, ought to do all in their wower to reform the drunkard, and dry up the fountains of sorrow. Also to prevent the sober, and especially the younger from pulling into the snare of the fowler.

In view of what I have written, is it strange that I hailed with delight the article published in the HERALD sometime in September last, on the above subject? I took the article to the office of "National Prohibitionist" of our city, the editor agreeing to give it a place in the above named paper. But in moving their office, it was lost. Since I have tried to obtain a copy, but have not been able. This I trust will be all the apology that I need make for wishing you to republish the article in the HERALD; it will do good. I am much mistaken if Life believers are not practical temperance men; if not, then by all means keep it before them. Is it not a part of the gospel? Acts xxiv. 25, "And as he (Paul) reasoned of righteousness, temperance, and a judgment to come, Felix trembled."

Now, brother, I have done. I leave it with you. Should you think best not to publish it again, you will confer a great favor by sending a copy of the HERALD containing the article.

Yours, for righteousness, temperance, and eternal life through Jesus our LIFE-GIVER.

CHICAGO, ILLS., Dec. 1869.

Note by the Editor.

We have sent you the paper spoken of. If "Life believers" are not "temperance men," they ought to renounce the name, and call themselves, DEATH *lovers*.

From Eld. J. Lewis.

BR. STORRS: I have been thinking that perhaps some of the dear children are saying, What has become of the old one-armed preacher? We have not seen nor heard from him for a long time, and we fear he has quit preaching, or else he has fallen asleep, for we used to hear from him quite often through the HERALD OF LIFE. Therefore, we have concluded to report ourself once more, and let the household of faith know that our faith was never so firmly established and lively as at the present; and through the tender mercies of our covenant-keeping God, and the liberality of some of the dear brethren, we are once more out in the field; for it is already white unto harvest, and the laborers are few; and the Gentile times are fast closing. Soon the Master will come to give reward unto His servants, the prophets, etc., and destroy the corrupters of the earth; and we say, Amen: Come, Lord Jesus, and come quickly.

We would say, in conclusion, that if the Lord will, we intend to labor in this Burgh and the vicinity through the coming winter, as it is entire new ground; and we crave your most fervent and devout prayers that our labor may not be in vain in the Lord; and in order to make it successful we want a full supply of the Campaign tracts; and if our scanty means would afford it, they would be coming forthwith. But our trust is in the Lord, therefore we need not fear. We will send you all the money we have got for a few of Dr. Finley's tract on the "Constitution of Man," hoping to be able to send more soon.

If any of the little flock in Missouri wish to hear what we have to say, they can address me at this place; and if it is in our power, we will fill the call. May the Lord help us, one and all, to do all we can to get the truth before the people.

MARTINSBURGH, MO., Nov., 1869.

From Lovina W. Bragg.

Beloaed in the Lord: In Jesus name salvation sweetly flows. And the blessed, yea, thrice blessed hope is still bouyant to my poor unworthy heart, and lifts my heart to things above; and I am still longing to see Jesus,—the great LIFE-GIVER to a mortal, dying race; and with all the family of faith, be made just like him, and equal to angels. to die no more. None guesses how wonderous our journey will prove. Here we are but despised, loney, wayworn, and outcast pilgrims. In this, the enemies' land, we are groaning with the groaning creation for the adoption, to wit, the redemption of our body. We seem like anything but Princes while we journeying in weakness and sadness; and many think as fools and mad to still contend that this is the way that the Lord leads his little one. In the lonely valley of self-denial and salvation from sin, is no earthly grandeur, or pleasure feeking. The blessed honor which comes from God alone is what we seeek; whose price is more than all that earth can bestow. Let me be low enough to walk in the humble pathway the Master trod, and I'll he satisfied now, and at last rejoice with exceeding joy when Jesus comes to be glorified in his saints, and admired of all who believe in that day. Such a hope does purify the heart and overcome the world; and gives us an earnest of the world to come; the saint's eternal home. O, thank the good Lord forever and evermore, is the language of my unworthy heart. This hope bids me rejoice and sing; for my redemption is nigh. The sweet, heavenly testimony of the Spirit of God within, that our ways are pleasing to God, just here in this hard trying hour, is truly blessed beyond expression. No joys can equal the joy of the Lord. It is truly inexpressible and full of glory, and gives a longing desire for our eternal home, all glorified, and filled with it; where we shall have fulness of joy and pleasures forevermore.

Then I shall joyfully see what a blessing to me was the mortifying cross which I did bear. How true his promises, "If we suffer with him, we shall also reign with him." If we confess him before men He will also confess us before His Father and the holy angels. O, bless and praise the good Lord for the fulness of the blessing of the gospel of his dear Son; which grace teaches us to look for that bless hope and the glorious appearing of the great God, and our Saviour, Jesus Christ, Who will soon change this vile body, and fashion it like unto his glorious body. And the prospect! it is so transporting! Saviour hasten thy coming we pray. We sigh for the land thou hast promised; for the dawn of that bright endless day.

Do pray for me that my faith fail not; but that it may be greatly increased and strengthened to withstand the evil, deadly influence of these last days of peril.

CORINNA, ME., Dec. 1869.

From Jacob Shafer.

BR. STORRS: I am perfectly satisfied of the truth of the doctrine of the non-resurrection of the wicked dead; that in mercy and love to them they are left there, as the best possible thing that could be done for them. Will you let me know Charles A. Hastings' address, as I would like to correspond with him. The ability with which you and he have shown the character of the Atonement, has, to my judgment, done credit to the truth, as the salvation of God's children, of all ages, hangs on the atoning love of Christ, the precious Lamb of God. Well may it be said, "God so loved the world that He gave his only begotten Son" thus to die. O, the love of God to a dying world, going out of life, to provide a life so much higher in its nature, which He gave to his Son in consequence of the voluntary suffering and death; who for the joy of this new life principle, and the glory that will follow, endured the cross, and by a glorious resurrection is now set down on the right hand of God, until the glorious restitution shall take place.

KEWANNA, IND., Nov., 1869.

CHARLES A. HASTINGS address is, *Springfield, Mass.*

S. S. CALL asks: Can we have added to the Campaign Documents, in a separate tract, "*Christ the Life-giver; or the Faith of the Gospel?*" I want a hundred of them."

Note by the Editor.

That Sermon is the "Seventh" in our pamphlet, familiarly known as "Storrs' Six Sermons." It can be printed separately; but we doubt the expediency of so doing; but we will think of it.

Appointments.

NEW YORK, Cooper Institute, Sunday, Dec. 12th.

HARTFORD, Conn., Sunday, Dec. 19th.

NEW BRITAIN, Conn., Dec. 26th.

GEO. W. BROWN.

SPRINGFIELD, MASS., Sunday, Dec. 12th.

MERIDEN, CONN., Sunday, Dec. 26th.

WAREHOUSE POINT, Conn., Sunday, Dec. 19th. WM. STUART.

NEW YORK, Cooper Institute, Sunday, Dec. 19th. Subject—"The Second Advent; Is Christianity a Failure?"

B. MATTHIAS.

Business Department.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Benj. Bennett, John Thomas, Matthias Wolfred, Daniel Busbee, Mrs. M. L. Bicknell, James Murrow.

TWO DOLLARS EACH FROM—Thos. N. Newton, A. B. Van Doren, Miss Eliza Teft, E. S. Fenner, John Westover, S. S. Call, John Snyder, Wm. Silbaugh, Jerome B. Fitzgerald, Herman Royce, Mrs. A. M. Scholes, John A. Kemp, Isaac Young, P. Flickner, Asaph Rice, T. W. Wright.

VARIOUS SUMS—Thos. R. Crocker, $50 on pledge; Mrs. Frances Roworth, $25 on pledge; Henry Wolcott and E. Wolcott, $3 each; James F. Redhead, $25 on pledge; James Jarvis, $3; Warren Smith, $3; Wm. S. Brown, $5; F. M. Shockey, 50 cents.

RECIEVED FOR THE "CONSTITUTION OF MAN."

Caleb Haley, Brooklyn, N. Y., $10; E. Wolcott, Keyport, N. J., $5: Wm. Floyd, New York, $5; John Kemp, New York, $3; Joseph Laciar, Mauch Chunk Pa., $10.

RECEIPTS TO TRACT FUNDS.

Mrs. R. W. Pierce, Milwaukee, Wis., $2; E. Wolcott, Keyport, N. J., $5.

PARCELS SENT SINCE LAST ISSUE.

John C. Bailey, 3 parcels, by mail; Mrs. S. F. Hubbard, John Hayes, M. F. Rogers, Horace Story, Eld. J. Lewis, 2 packages to Martinsburgh, Mo., (last week we sent one to Grafton, Ill.); Geo. Flint, E. F. Young, B. Browne, Wm. Silbaugh, Ruben Wolfenburger, John Westaoer, Geo. Busby, Albert L. Houghton, I. P. Bitner, Miss Mattie Smith, Dr. D. C. Craig, (the previous tracts were sent); P. Flickner, J. S. Potter, E. C. Balcom, (the "$2 for Herald" was received); Joseph Laciar.

TO CORRESPONDENTS.

S. A. KEMP: We had sent *you* "one dollar's worth" to Florida before receiving your letter from North Adams. We have now sent to the other two you name.

My Guide.

I know not the way I am going,
But well do I know my Guide!
With a childlike trust do I give my hand
To the mighty friend by my side;
And the only thing that I say to Him,
As he takes it, is—"*Hold it fast!*
Suffer me not to lose the way,
And lead me home at last."

As when some helpless wanderer,
Alone in some unknown land,
Tells the guide his destined place of rest,
And leaves all else in his hand;
'Tis home—'tis home that I wish to reach,
He who guides me may choose the way,
And little I care what path I take,
When nearer home each day.

Jesus Himself.

As time is marching on, civilization and a more refined taste are the foremost among its followers, and as the spirit of tolerance and liberality advances in its columns, hatred and prejudice must retire to the background where the masses seem to lie in deep sleep, not even dreaming of the distance they have been carried forward on the railroad of eternity as it speeds on. While, therefore, the intellectual class of humanity substantiates itself like cream on the top of milk, the rest remains as sour milk below untouched by the refining process. Thus the controversy between Jews and Christians has taken a different shape from what it had between the third century and the very recent date. It has become altogether different in principles as well as in forms and language, in argument and the mode of its application. The hatred and despiteful language of an Eisenmenger calculated to add fuel to the fire of persecution which already burnt in a blaze against the defenseless Jews has entirely disappeared from the controversial writings of Christian theologians—except here and there in some Roman Catholic papers, the sour milk of Christian society—argument, and nothing but argument from the Word of the living God, is the weapon with which the Christian meets the Jew. The most carefully studied language is employed in arguing with him so as not to hurt his feelings, and if, notwithstanding, he feels offended, it is not the language of his opponent, but, the principles to which, for reasons of his own, he sternly opposes.

Jewish polemics, on the other hand have, in latter days, abandoned that blasphemous language which could not but excite every Christian heart, and which, has, to a great degree, contributed to a continued hatred toward the scattered nation. The famous "Toldoth Yeshu" is no more considered as a true history of Jesus, as it records a great many more miracles done by Jesus—by the power of the Shem-Hemphorash—than those which are related in the New Testament, and modern Jews do not believe in miracles at all. They admit that the "Toldoth Yeshu"—a synopsis of the birth, acts and execution of Jesus—is the work of some one in the dark middle ages, one of the bitter fruits of the unheard-of persecutions and sufferings of the Jews by those who called themselves by the sacred name of Christians, the compulsory conversions of tens of thousands, who secretly abhorred the idolatrous religion which they were compelled to profess openly in order to save their lives.

The first and most remarkable change that has taken place in Jewish polemics is the fact that they do not keep themselves in the defensive position as in former times, but boldly take up the offensive. They do not attack Jesus himself but the Christianity which was, afterwards, taught and practiced in his name. They pay the highest respect to Jesus himself, admitting that he was inspired by the best intentions, not only to reform the corruptions among his own nation, but also to open the way to the knowledge of the One, Living and Eternal God to all nations then known, and who were prepared to receive the Divine Truth by the frequent contact in which they came with Jews residing among them.

Yost, the celebrated Jewish historian, says: "It was the destination of Jesus of Nazareth, who at the age of twelve years betokened his future greatness, to become the teacher of the people, and to obtain an adoration which no mortal being ever received. John the Baptist (Rabbi Yochanan) who was considered a prophet, called the people to repentance, and to be immersed according to the Jewish mode of ablution, as the token of their initiation into the renewed covenant with God. John was inspired with the idea that among the multitude that came to be baptized by him, he would find and recognize that man who received the calling from on high, to proclaim the kingdom of heaven and to teach the people with success. In Jesus when he appeared, he saw at once the chosen One, the Messiah, the Christos of whom he himself was but a forerunner. . . . Jesus proved the truth which he proclaimed and taught (not only by the miracles recorded of him by the evangelists) by his spotless life, his disinterested love toward mankind; his humility; and lastly by his mournful end, which he saw before that it would come upon him." (Yost's History of Judaism and its Sects, Vol. i. pp. 401 and 402.)

"The Jewish Times" of Oct. 1, in an article headed: "The Influence of the Jews on the progress of civilization," says, "When Polytheism had so enervated and degraded Greece and Rome, that their collapse as a natural consequence became inevitable, it was a Jew, a poor despised man of the people, in whom the moral truth of Judaism became a liquid fire. It was Jesus of Nazareth who, with sentences drawn from the great moral treasure box of the Jewish religion, swept away the military and aesthetic empires of Greece and Rome, and replaced their gross sensualism by an ideal of the living God of Truth."

But while the writer ascribes to Jesus himself the lofty character of one who gave his life for the enlightenment of the deeply sunken humanity, he handles Paul rather roughly; he continues to say: "The Jews who followed Jesus made a Messiah—Christ—a Redeemer of him, as tradition had always kept alive among the people the idea of a personal deliverer. But it was Hellenenized Paul, imbued with the polytheistic idea of his time, made, after pagan fashion, a God of him, and it was this abnormity probably, that conduced more than anything else to make Christianity acceptible to the heathens and barbarians in the first ten centuries of the Christian church."

More explicit is the language of another Rabbi who writes for the same paper. After giving a gloomy picture of the religious condition of the Jews in the days of Jesus which he concludes in the following words: "The Jews had become entombed in the easy, external and literal service of God," he says, "At this crisis Jesus made his appearance on the gloomy stage of Judea. His enthusiastic soul gave birth to a thought, which, to me at least, is the key of his whole career. He very rightly argued that it was every Israelite's duty to be exactly what the whole Jewish community ought to constitute; that as it was Israel's holy mission to be an example of true life, so also every Jew ought to be in his own sphere of activity, an example of true life. 'Therefore,' said Jesus to himself, 'let me be the first to launch forth into this struggle. Let my whole life be an uninterrupted chain of love, of devotion to duty and action.' He called himself the Son of God; every individual was to consider himself a Son of God. A father educates his children. Every individual was to look upon the events of his life as this course of education, which goes to prove that earthly things have to subserve to Divine things enclosed in our breast. Jesus did not come to teach the law—others have done so before him—but he sought to enact the law, and whosoever enacts the law in all its respects will not long remain in doubt where to find the source of truth. . . . Jesus first proposed to found within Judaism a community that would incorporate his life into their own; that would find his life as their own, not only in external, meaningless imitation, but in ever renewing it in different characters. Theirs was the duty to listen to the law in their own heart, and not simply to cling to the letter. They should summon by their example the whole world to true life, as Jeremiah and all the prophets have in majestic strains promised."

These remarks would be sufficient to show the high opinion which modern Jewish writers entertain, and do not hesitate to publish it, of Jesus himself. Of course, they deny his Messiahship, for they deny that the prophets of old taught a personal Messiah in the sense of true Christian conception of it. They deny his divinity in the Christian sense, his return to the earth to occupy the throne of David, for they deny that the promises of a literal gathering and restoration of the commonwealth and kingdom of Israel have ever been given. But at the same time, they ascribe to Jesus the highest character that a man ever possessed, the light that shone to illuminate the world.

We subjoin another remark of the same writer which, we trust, every true Christian will admit to be correct. He says: "Can it, therefore, surprise us, that such a conception of life was hated by both Pharisees and Sadducees? At what time would they not have done so? Would the now living Christian Pharisees and Sadducees not raise the same cry ('away with him,' we suppose the writer means,) should a similar man be bold enough, instead of remaining quietly in some remote nook of the earth, hidden from their eyes, to consider it his duty to work as Jesus has done? If he would endeavor to cast them out of the temples which they desecrate with profanity; to hurl them from the throne of their assumed holiness, and show to the world piety and holiness in its true sublimity and grandeur as Jesus did, would he not be liable to the same persecution and suffering? Jesus died the death of a criminal and the adherents of his example, not the mere followers of his doctrine were outlawed." The Rabbi, then, asks: "And why are ye so loth to join the ranks of these true followers of Jesus' life? (Because) we have not, as yet, weeded out of our heart paganism, that is, indolence and sensuality. . . . No wonder, therefore, that the Jews became not all at once Christians in the true acceptation of the word. For Christians, in the right meaning of the expression, means disciples who will act on all occasions as Jesus himself. Now, how many Christians in this sense are to be found today even within the pale of the Christian church? To bear merely the name, to confess the truth of Christianity as first taught by Jesus, this the then living Jews did just as ardently as the present Christians. Immediately after the death of Jesus, there was no controversy concerning the doctrine between the Jews and the disciples of Jesus."

Such are the sentiments of modern Jews of Jesus himself, and our Christian readers will admit that they are of no small importance. Not to see in Jesus the imposter, the seducer of Israel, the justly condemned blasphemer, as which he was looked upon by the Jewish people, perhaps from the third century till very recently, is a vast step forward. If the Christians would weed out paganism which they have brought over from corrupted popery, and would truly follow in the footsteps of Jesus—that is, be the doers and not only the hearers of his word—who can doubt that the Jews would make another step forward, and finally unite themselves with hand and heart to the disciples of Jesus?—*Nathaniel; or, The Israelite Indeed.*

The Kingdom.

BY CLARENDON KELLY.

[*Continued from last week.*]

We now invite the reader's attention to the new heavens and new earth state. Rev. xxi. 12, "And I saw a new heaven and a new earth; for the first heaven and the first earth passed away: and the sea no longer is. And I saw the holy city New Jerusalem coming down out of heaven from God, prepared as a bride adorned for her husband." Verse 9 reads, "And there came one of the seven angels who had with them seven bowls full of the seven last plagues, and talked with me, saying, Come hither I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me the holy city Jerusalem descending out of heaven from God, having the glory of God.

What did the angel tell him he would show him? The bride, the Lamb's wife. What did he show him? The holy city Jerusalem descending out of heaven from God, having the glory of God. In the third verse this holy city is called the "tabernacle of God," The Bible Dictionary defines "tabernacle" to be a "tent, booth, pavilion or temporary (more properly, *movable*) dwelling." In Rev. xxi. 3, it is doubtless used with reference to the tabernace built by Moses in the wilderness, especially the western division, in which dwelt the holy presence. This apartment was a perfect cube. This tabernacle, according to Paul, was constructed after the pattern of things in the heavens, and was a type of future things. On a certain occasion, John the Baptist was baptizing in Jordan; and seeing Jesus coming he cries out to those with him, "Behold the Lamb of God that taketh away the sin of the world." Why did he do this? All know that it was done for the purpose of pointing out Jesus as the antipical Lamb. Well, then, when the voice out of the throne uses the same form of expression to John, on the appearance to him of the holy city, saying, "Behold the tabernacle of God," etc., is it not for the same purpose, *i. e.*, to point out to John, and through him to those to whom the Revelation was written, the holy city as the antitipical tabernacle? Most certainly it is. John says this city was descending out of heaven *from* God, having the *glory* of God; and verse 23d says the "glory of God did lighten it," (as the Shekinah did the holy of holies,) "and the Lamb is the light thereof," consequently the Lamb is the antitipical Shekinah.

This seems to me to leave no room for doubt as to what is intended to be understood by the holy city, New Jerusalem, descending out of heaven from God, having the glory of God; it is Christ, surrounded by the glorified church: he having "seven horns and seven eyes which are the seven spirits of God," or "the whole fulness of God;" consequently the holy city is, in truth, the "tabernacle of God."

The identity of the church as the bride, the Lamb's wife, is established by the following passage: "For we are members of his body; of his *flesh* and of his *bones.* For this cause shall a man leave his father and his mother and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the *church.*"—Eph. v. 30–32. The symbolic number of this church is 144,000—the square of twelve. The sealing of these, we are told, in chapter vii., was the work of an angel that came from the sunrising, having the seal of the living God. Angel (properly, messenger) may symbolize any agency employed to accomplish a definite work, as in Rev. ix. 14, where nations are meant; and in Rev. xiv. 6, where it symbolizes the promulgation of a message. The angel with the seal came from the sunrising. In Mal. iv. 2, Christ is called "the sun of righteousness that shall arise with healing in his wings." This sun arose at Jerusalem over eighteen hundred years ago, at which time and from which place a message went forth. See Mark xvi. 14–18; Luke xxiv. 47, 49. This message (the gospel) issued forth, or began to be proclaimed at Jerusalem about fifty days after the rising of the Sun of righteousness; and soon it began to be preached in other localities. John saw the work of preaching the gospel, as an angel ascending from the sunrising with the seal of the living God. If this be the correct interpretation we must find something connected with this message answering to the seal of the living God. Let us see if Paul can help us in this matter.

"In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed (the message) ye were sealed with that Holy Spirit of promise; which is the earnest (foretaste) of our inheritance until the redemption," *i. e.*, until the sealing work in finished. Eph, i. 13, 14. "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption."—Eph. iv. 30. This ought to settle the question of the identy of the *seal.* It is the Holy Spirit of God with which men are sealed, on their believing the gospel; but this was not the complete work of this seal; this was only the commencement of the process. The sealing will not be complete until the Holy Spirit, which accompanied the message and which the believer received, has clothed them with immortality; symbolized by writing upon them the *name* of him who only hath immortality. John saw this message as it went forth accompanied by the Holy Spirit: he also saw the result on completion, viz., the 144,000 standing on Mount Zion with the Lamb. If this is the correct interpretation (and I am very sure that it is) there can be no mistaking who the 144,000 are, for they could only be those who believed the message—and were sealed with the Holy Spirit of God; *i. e.*, "redeemed from the earth." Their earthly bodies being clothed upon with immortality—the image of the heavenly; ("it is the Spirit that giveth life"), consequently the time allotted to the sealing angel to complete his work is the entire period from the issuing forth of the message to the gathering in of the first fruits; probably the commencement of the time of the end; at which time another message goes forth, described in chapter xiv. as *another* angel flying in the mid heaven, having the everlasting gospel to preach to those that dwell on the earth, and to every nation and tribe and tongue and people, saying with a loud voice, (so that *all* may hear), "Fear God and give glory to him, because the hour of his judgment has come." This message is not described as having any definite starting point, as did the first; neither was it accompanied by the seal of the living God. The most prominent feature in this messsage is the proclamation of the hour of his judgment at hand; and that it is not a false message is evident, for it is immediately followed by another, proclaiming the fall of Babylon, the commencement of the judgment.

The work of the first message was the sealing the 144,000 with the seal of the living God. That of the second is the preaching the everlasting gospel with a loud voice to every nation, tongue, people; warning them that the hour of judgment is come. Let us see the result of this proclamation.

"After these things (the sealing of 144,000) I saw, and a great multitude which no man could number, out of every nation and tribe and people and tongues, (the parties to whom the second message was sent), standing in the presence of the throne and in the presence of the Lamb, clothed with white robes," etc. How came they with white robes? "And he said to me, These are those who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they in the presence of the throne of God, and serve him day and night in his temple."—Rev. vii. 9–15.

I know of but one way that a man can wash his robes and make them white in the blood of the Lamb, and that is by believing and obeying the "gospel of our Lord Jesus Christ." Consequently when this "everlasting gospel," proclaiming "the hour of judgment is come," "worship God and give glory to him," is preached to all nations, kindred, tongues and people, those who believe and obey, constitute the "great multitude which no man can number. They are the *harvest* mentioned in chapter xiv. 14–16. Let me ask, Has this everlasting gospel and proclamation of the hour of judgment at hand been preached "to every nation, and tribe, and tongue, and people," with a loud voice, so that *all* can hear it, and have the opportunity to believe and obey? If not, then those who are looking for the glorious appearing of Christ at any hour will certainly be disappointed; for when he thus comes, he comes in "flaming fire yielding (margin) vengeance on those who know not God and obey not the gospel of our Lord Jesus Christ." These he will punish with everlasting destruction. 2 Thess. i. 8–10. As he has said "When the Son of man shall come in his glory, and all his messengers with him, then will he sit on his throne of glory, and before him shall be gathered all nations."—Matt. xxv. 31, 32. He thus proceeds to make the great separation in two parties, one party, called the righteous, he places on his right hand, and says to them, "Come ye blessed of my Father, inherit the kingdom (dominion) prepared for you from the foundation of the world." The other party he sets on his left hand, and says to them, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his messengers." "These," he says, "shall go away into everlasting punishment," which Paul calls "everlasting destruction." Why are they destroyed? Because they know not God and obey not the gospel of our Lord. What is meant by "knowing God?" "He that loveth, knoweth God, and is begotten of God; he that loveth not, knoweth not God, for God is love."—John iv. 7, 8. What cause men to love? "We love because he first loved us." Will not the Judge of all the earth do right? And is it in harmony with his revealed character and former examples to punish men for not knowing God, *i. e.*, loving him, and obeying the gospel of our Lord Jesus Christ, until they have become acquainted with the fact that God first loved them, and have heard the gospel preached that they may obey it? I think not. But this second message carries to them the news of love and affords them the opportunity of obeying or rejecting the gospel.

[*To be Continued.*]

"Great Men are not Always Wise,"

Was it so?—"The Christian Era" says:

"Prof. Agassiz, in the opening course of his lectures at Harvard, is reported as saying, 'I do not wish any one to come to my lectures who believes the book of Genesis, as given in the Bible.'"

If such be the spirit and letter of his teachings, the students in his departments had far better go untaught. Prof. Dana and his school at Yale will use no such language concerning God's word, nor will Prof. Rice in his lectures. Well does the "Era" add:

"Prof. Agassiz is a great man in the world of letters, but greater men than he have failed to outlive the Bible, or prove it untrue."

The above item we clip from "Zion's Herald," as showing how men of note are becoming more and more outspoken in their skeptical views. To our knowledge the Professor was apprised of this report concerning his lecture, when he replied: "If I have not yet earned the right, by my publications, to let alone newspaper reports concerning my views, I would not give a farthing for American culture," thus tacitly admitting its correctness. Some may reject Genesis in clinging to geology, but with the Psamlist we can look heavward and say: "The beginning of thy word is true."—Psa. cxix. 160, margin.—*Advent Herald.*

Great Virtues.—Do not be troubled because you have no great virtues. God made a million spires of grass where he made one tree. The earth is fringed and carpeted, not with forests, but grass. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a saint nor a hero.

We should think less of what we are in the view of others, than of what we are in the view of God.

Children's Department.

A Curious Story.

Dr. Beetle says he has something in hand. The Doctor is a stout, ruddy-faced man, with sharp eyes, that easily spy out many things that other folks cannot see. He loves to go into the woods, and over the hills, and along the brooks, to study the habits of birds, beasts, fishes and insects, He can tell many curious and wonderful stories about them. He has friends in different parts of the world who write to him when they find any strange facts which they think would please him. Here is some one in Culpepper County, Virginia, who writes to the Doctor about

A COMICAL OLD FROG.

"*Dear Dr. Beetle:* There is a queer old frog which has lived for many years about our house, and has become remarkably tame. It had frequented our door-steps before our hall some years before my acquaintance commenced with it. My father had admired it for years on account of its size and color, and he visited it every evening, when it would come forth at his summons, and by constant feeding he brought it to be so tame it would come to the candle, and look us as if expecting to be taken up and brought to the table and fed on insects of all sorts. On presenting living insects, it fixes its eyes intently and remains motionless for a while, as if preparing for a strike, which is an instantaneous throwing of its tongue to a great distance, upon which the insect sticks fast to the tip by a glutinous matter. I can't say how long my father had been acquainted with it; from my earliest recollection he spoke of it as 'Old Tom,' the 'Old Frog.' I have known it for a great number of years—I can answer for fifty-seven years. It makes its appearance (always a welcome visitor) with warm weather, and remains till fall, appearing morning and evening, to our great amusement, having been trained to many things, such as leaping, turning somersaults, holding alternately by its feet and hands to a small rope, swinging and whirling, after the manner of a slack-rope performer, marching erect on its hind legs, and at the word of command going through the manual exercise. It seemed perfectly good natured, and never shows temper, but is very fraid of a cat, on whose approach it will often leap four feet from the floor, with the utmost precision, plump into the mouth of a large stone water-pitcher, and thus secure a safe retreat. Yet he is in no wise alarmed or disturbed by the presence of dogs, of which we have many about the premises. They seem to regard him as one of the household and a 'privileged character.' An old judge living in the neighborhood gives it as his opinion that this frog is at least one hundred years old.
Yours, etc.
Jehiel Jinks."

Dr. Beetle says he does not know whether the "judge" his friend Jinks tells about is a judge in court, or only a judge of frogs. Perhaps ho is both.

"A Brave Boy."

As two boys were on their way home from school, one day, in passing a corn-field where were some plum trees full of fine, ripe fruit, Henry said to Thomas:

"Let us jump over and get some plums. Nobody will see us, and we can scud along through the tall corn, and come out safe on the other side."

"I cannot do it," said Thomas, "it is very wrong. I do not want plums if I have to steal them."

"You are a coward," said Henry, "I always knew you were a coward; and if you don't want any plums, you may go without them; but I shall have some very quick."

Just as Henry was climbing the fence, the owner of the field rose up from the other side of the wall. On seeing him, Henry jumped backed, and ran off as fast as his legs could carry him. Thomas, who had no reason to be afraid, stood still. The owner, having heard the conversation, told Thomas to step over and get as many plums as he wished. The boy accepted the invitation, and very soon filled his pockets with the ripe fruit.

Now, I don't think it will take very long to tell which of these boys was the real coward. Thomas was a noble boy. And even if Henry had succeeded in stealing the friut, and Thomas had gone home without any, Thomas would have been the happier boy of the two. If the owner of the orchard had not seen and heard, some One else would.—*Sel.*

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made fifteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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LIFE FROM THE DEAD,

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The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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This embraces the whole of the three previous named works, and the Tract on Atonement, bound in one volume of 360 pages, and lettered on the back. It contains a full view of the doctrine of "No life out of Christ," as held by the Editor of the *Herald of Life.* Price, $1; postage, 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death. 3. Who will live again? These questions are taken taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

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A VISIT TO BETHLEHEM.

FEW persons, I suppose, who visit Jerusalem, allow many days to elapse before they betake themselves to Bethlehem, if they have not already visited it on their way thither. It was in February last that the writer of this enjoyed that pleasure. The day was exceedingly fine, a genial spring day intervening between some days of rain; the air fresh and balmy, and the sky without a cloud. Emerging from the Damascus Gate, we scrambled up the rough path which conducts to the western side of the city; (for the roads round the walls of Jerusalem are about as rugged and dangerous as the worst roads in the country). This course was to avoid riding through the city, as our starting place was near the north-east end of it. But for this the Jaffa Gate would have been preferred, as it opens directly on the road to Bethlehem, and, indeed, is called by the natives Bab-el-Khulil, Hebron Gate, from its being the point first reached by those coming from Hebron and Bethlehem. But it is a serious matter to ride through the streets of Jerusalem, paved as they are with large shapeless blocks of slippery limestone, and in many places narrow and steep; so this is avoided by all as much as may be. From the Jaffa Gate our road struck down into the valley by the Lower Pool of Gihon, and then, ascending through cultivated fields and olive yards, it passed the row of cottages erected by Sir Moses Montefiore, as almshouses for the Jews. These are remarkably neat and clean-looking, and present a wonderful contrast to the abode of the Jews in the city; for though no part of Jerusalem is very clean, the Jews' quarter enjoys a bad pre-eminence for squalor and filthiness. Passing the hill of Evil Counsel on the left, and the plain of Rephaim, where David conquered the Philistines, on the right, we soon got on to a fine springy turf, over which our horses went merrily. In a little while we were passing the convent of Mar Elias; its heavy grey walls seeming to frown on us as it looked out from amidst the sombre olive groves by which it is surrounded. We paused for a few minutes at the curious well, surrounded by large rough stones in the very centre of the road, where, according to tradition, the Magi, who came from the East to salute the new-born king, when, wandering in uncertainty after being dismissed by Herod, saw the reflection of their guiding star in the water. Some Russian pilgrims were kneeling at the well offering their devotions when we came up. Leaving the well, we descended a somewhat steep acclivity, and found ourselves beside the Kubbet Rahil, Rachel's tomb. A coarsely-built and unsightly Moslem wely covers the site; but there is no reason to doubt that this is the spot where Jacob committed to the dust the remains of his beloved wife. There is an opening in one side of the building through which we tried to peer, but we could distinguish nothing. This tomb is distant only about a mile from Bethlehem; and thus the locality answers well to the historian's statement that it was where there was but a little way to come to Eprath that Rachel died, and that she was buried on the way to Eprath, which is Bethlehem.

Few towns in Palestine present so fine an appearance as Bethlehem, whether approached on the Jerusalem side or on the side next Hebron. The town stands on the crest of a hill, which, steep and rugged on the western side, slopes gently downwards on the eastern. All around, the evidences of diligent culture are apparent; a feature, it may be remarked in passing, which generally characterizes the Christian as distinct from the Moslem villages of Palestine, and which is due not merely to the more industrious habits which Christianity tends to foster, but also to the fact that the Christians are better protected from Turkish rapacity than the Moslems, in consequence of the interest taken in them by the European powers. On the more rocky parts of the hill on which the town stands, terraces have been formed so as to secure level spaces for the raising of grain and vegetables; and from this, one is enabled to understand how the now bleak and utterly barren hills of Judea may in the former time have been made productive. Fruit trees, such as the olive, the vine, and the fig, are extensively cultivated around Bethlehem. The town still retains its right to the name it bears, as well as that which it more anciently bore; it is still Bethlehem, *The House of Bread*, still Ephrath, *The Fruitful*.

There is little to be said, however, of the town itself; like all Palestinian towns, it is mean and dirty, the streets narrow and crooked, and the houses more or less ruinous. The aspect of the people is more pleasing, though we looked in vain for the beauty which it is the fashion of travellers to ascribe to the Bethlehemite women. Their unveiled faces are certainly more agreeable objects than the closely-masked countenances of the Jerusalem women, and there is an openness of expression and a brightness of eye belonging to them which render them pleasant to look upon; but, so far as we had any opportunity of observing, only a romantic courtesy could describe them as beautiful. They owe something also to their dress, which is more picturesque than any I saw elsewhere in Palestine. A closely-fitting robe of blue cotton with a scarlet silk vest, a sort of basket-shaped bonnet covered with a white veil thrown back and hanging down over the shoulders, bracelets and anklets of silver or copper, and a frame of coins fastened together encircling their foreheads and cheeks, formed the most striking parts of their costume. The effect is on the whole good.

The main object of interest in Bethlehem is the Church of the Nativity. This, with its attendant monastic edifices, occupies a site at the south-eastern extremity of the town. Its general aspect is not ecclesiastical; it looks rather like a huge baronial castle of the middle ages. On reaching it, we were ushered into a small parlor hung round with some poor engravings and a portrait or two. A monk presently made his appearance, who received us with much courtesy, and ordered refreshments to be brought for us. These consisted of coffee and a sort of sweet cake, with some kind of liqueur. Having partaken of these, we were shown over the building. There is not much to attract notice in the different churches which are here clustered together; in the Greek church are some curious pictures recently presented by the Emperor of Russia; but for the most part the decorations are tawdry and poor. The nave of the building, which is common to the different communions, is almost in a state of ruin, and seems to be used chiefly as a place of merchandize, which is spread out on the floor,and which visitors are grievously pestered to buy. The interest of the building lies in the underground grotto. Here are shown the cell which was occupied by St. Jerome, and where many of his valuable works were composed; it is adorned with a portrait of the venerable father, who is represented as writing with a lion crouching at his feet. Close by is his tomb, surmounted by another portrait; also the tombs of Paula and her daughter Eustochium, with a rude painting of the two above it. Remembering the inestimable services which Jerome rendered to the cause of sacred literature, and forgetting the errors, both of temper and of judgment, which have somewhat detracted from his reputation, we lingered with much interest in the spot where his latest hours were spent, and his latest labors carried on. From this we hastened on to the chapel of the Nativity. This is a low and small apartment, apparently hewn out of the rock, and terminating in a semi-circular apse, in the centre of which is a silver star fixed in a marble slab on the floor, and bearing the inscription, "Hic de Virgine Maria Jesus Christus natus est" ("Here of the Virgin Mary was born Jesus Christ"). The entire floor is of marble incrusted with jasper and porphyry. In the same place is a marble trough, which is shown as the manger in which the Saviour was laid by his mother. It is not easy to describe the feeling with which one finds oneself in such a place. It is not possible to feel quite sure that this is the actual scene of that transcendent event, and one is disturbed by the attempt to throw a meretricious splendor over a scene which, if genuine, needs no help of human art to make it impressive, even if that art were of the highest and purest kind, instead of being, for the most part, poor and in questionable taste. Yet when one remembers that there can be no reasonable doubt that the khan, in the stable of which our Lord was born, stood on the site now occupied by the Church of the Nativity, that it was somewhere within these precincts that the birth took place, and that there is no valid reason why it might not have been in this grotto, it becomes impossible not to feel a solemn awe, mingled with a strange gladness, stealing over the soul and overpowering every other emotion, as one stands within it. We had been discussing before starting, and by the way, the probabilities of this being the scene of the Nativity. But as we stood there, all inclination for discussion vanished, skepticism seemed to become impertinent, and silent thought and prayer were felt to be alone befitting the scene. None of us were inclined to speak, and even the one of the party who was the most disposed to treat with contempt what he called the fabrications of the monks, I saw prostrate himself in prayer before the supposed manger, an example, I confess, I did not feel myself at liberty to follow.

After this we had little disposition to look at the other shows the monks had to exhibit. We allowed ourselves, however, to be conducted through the whole; and then, after making a few purchases of scallop-shells, crosses, etc., of mother-pearl, which seems the principal manufacture of Bethlehem, and of which there was abundance exposed for sale at the church, we emerged into the open air. Here it was pleasant to stand and gaze around. Without troubling oneself to identify localities with minute accuracy, it was enough to feel sure that one was looking on the spots with which so much of never-to-be-forgotten history stands connected. These were the fields which Boaz cultivated, and where the fair Moabitess, who afterwards became his wife, gleaned. Yonder, David tended his father's flocks, and as they rested at noon-day, tried his youthful skill with pipe or harp, making the rocks ring with his jubilant strains. Over these plains had floated the music of a loftier melody, when the sons of God who had sung together as earth rose into being, broke in on the silence of the night with their triumphant chant, announcing the advent of Him who had come to lay the foundations of a new creation, and to bring in a state of things so glorious and so beautiful that the former should not be remembered or come into mind. And here the Virgin Mother had wandered forth with the Divine Babe, that He might breathe the air of that world He had come to redeem. Surely, if there is any place on earth that may be called holy ground, it is here.

We returned to Jerusalem in the afternoon, having in the meantime visited Solomon's Pools, which we reached by riding alongside the aqueduct that once conveyed their waters to Jerusalem. We struck into the road we had travelled in the morning, near to Rachel's tomb. Here my companions left me; they were young men, and wanted a canter homewards. I felt otherwise inclined, though, had I chosen, my smart Arab mare would, I suspect, very soon have shown them her heels. But I was inclined for quiet, and so I jogged easily onward, "chewing the cud," not "of bitter fancies," but of what I felt to be pleasant and profitable thought. To me, that day, Bethlehem was the "House of Bread" in a higher sense than that which its name imports.—W. LINDSAY-ALEXANDER.—*Sunday Magazine.*

HELL—GEHENNA.

BY F. H. BURBANK.

[*Concluded.*]

IN the nine instances already quoted in the Old Testament where *Gai Hinnom* occurs, we have learned its location, and the purposes for which it was issued by the Heathen and wicked Jews.

Kitto says concerning this valley, "Hinnom, or rather Ben Hinnom, as unknown persons whose name was given to the valley that bounds Jerusalem on the South, below Mount Zion, and which in Scripture is often mentioned in connection with the horrid rites of Moloch, which under idoatrous kings were then celebrated. When Josiah overthrew this idolatry, he defiled the valley by casting into it the bones of the dead, the greatest of all pollutions among the Hebrews; and from that time it became the common jakes of Jerusalem, into which all the refuse of the city was cast, and where the combustible portions were consumed by fire."

In reference to this valley Prof. Stuart remarks, "The pious king, Josiah, caused it to be polluted *i. e.*, he caused to be carried there the filth of the city of Jerusalem. . . Perpetual fires were kept up in order to consume the offal which was deposited there, and as the same offal would breed worms, (for so all putrifying meat of course does,) hence came the expression, 'Where their worm dieth not, and the fire is not quenched.'"

The remaining instances are in Jeremiah, vii., 31, 32. And they have built the high places of Tophet which is in the valley of the son of Hinnom, to bury their sons and daughters in the fire. . . Therefore behold the days come, saith the Lord, for it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet till there be no place;" and in Jer. xix., "Thus saith the Lord: Go and get a potter's earthen bottle, and take of the ancients of the people and the ancients of the priests, and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee; and say, Hear ye the word of the Lord, O kings of Judah and inhabitants of Jerusalem; thus saith the Lord of Hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. Because they have forsaken me, and estranged this place, and have burned incense in it unto other gods, and have filled this place with the blood of innocents; they have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal. . . Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter. And I will make void the counsel of Judah and Jerusalem in this place, and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcases will I give to be meat for the fowls of heaven and for the beasts of the earth. And I will make this city desolate, and an hissing: every one that passeth thereby shall be astonished and hiss, because of the plagues thereof. And I will cause them to eat the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and straightness wherewith, their enemies and they that seek their lives, shall straighten them. Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of Hosts, Even so will I break this people and this city, as one that breaketh a potter's vessel that cannot be made whole again; and they shall bury in Tophet, till there be no place to bury. Thus will I do unto this place, saith the Lord, and the inhabitants thereof, and even make this place as Tophet: and the houses of Jerusalem and the houses of the kings of Judah shall be defiled as the places of Tophet," etc.

These instances, together with 2 Kings xxiii., 10, give us the key to the use of the word in the New Testament. Gehenna's defilement is set forth as a symbol of a terrific judgment that is to be visited upon Judah and Jerusalem on acoount of their sins. Not the slightest indication of its being a place, or of its being taken as a symbol of eternal torment, or the eternal destruction of the wicked, either of Jews or Gentiles. It has reference alone to a national judgment,

In looking at the passages where Gehenna occurs in the New Testament the following, among other significant facts occur:

1. It is used by none but Jesus and James.
2. It is spoken of to Jews only.
3. In ten instances out of the twelve where it occurs in the New Testament, it is spoken to Jewish believers.
4. In the remaining two instances, it is spoken to Jewish unbelievers.
5. Luke, in his gospel mentions it once; James who wrote to the twelve tribes, mentions it once; it is recorded in Mark three times, and in Matthew seven times. The instances in Mark and Luke are but repetitions of those in Matthew.
6. It is not mentioned at all by John in his gospel, his three epistles, or his Revelation, all of which were written after the desolation of Jerusalem.
7. Luke does not mention it once in the book of Acts, where we have an account of the labors of the Apostles amongst the Gentiles for thirty years. If Gehenna is the place of future punishment for all the wicked who have ever lived, the Apostles ignored the fact altogether, and consequently they must have kept the Gentiles in the dark upon that point. But the Apostles declared the whole truth, and as they did not declare *that* to the Gentiles, then it must be that it was a matter of no moment to them. They left Gehenna to the Jews and the Jews to Gehenna.
8. Paul, Peter, and Jude whose writings form two thirds of the New Testament do not mention it.

With all these incontrovertible facts before us, combined with the fact, that in the Old Testament when the term has any reference to punishment, it is a symbol of a national punishment or judgment of Judah, and of no others, we are compelled to believe that the theologian's translation of Gehenna, namely, Hell, is a very improper one, and especially so when we take this definition of this their "proper hell" into the account. Gehenna is the symbol of defilement, desolation, destruction, etc.

The first passage to be noticed, where it occurs in the New Testament, is in Matt., xxii., 15. "Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell (Gehenna,) than yourselves." Literally translated, the latter sentence would read, "ye make him two-fold more the child of the valley of Hinnom than yourselves." How readily the meaning of our Saviour can there be understood. As Gehenna was a place of defilement and an abomination, as well as a symbol of a fearful judgment, so these proselytes were "two-fold more" the children of Gehenna, because they were so wicked.

The next passage is the most interesting one of all. It occurs in Matt., xxiii., 33, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell (Gehenna.) This passage, together with the preceding one just noticed, are the only ones in the New Testament where Gehenna occurs with reference to unconverted Jews. Revivalists often select this verse for a text wherefrom they may teach the doctrine of eternal misery. Often the hair upon the heads of their hearers has been made to stand on end while they have listened to "the damnation of hell." But "the damnation of hell" is not what these revivalists and theologians and Christians generally have supposed. In the first place, Protestants are decidedly opposed to the use of Latin in our churches, therefore they need to substitute another word for damnation, which is a Latin and not an English term; its meaning is condemnation. The original term is *Kriseos*, which means judgment. We need also to give the proper rendering where the term hell occurs—namely, the valley of Hinnom. The text thus properly translated, would then read,—

"Ye serpents, ye generation of vipers, how can ye escape THE JUDGMENT OF THE VALLEY OF HINNOM."

Six hundred years before the Saviour uttered these words, Jeremiah had foretold this judgment. It had not been visited upon the Jews at the time of our Saviour, but the event then was impending. In the verse preceding our text, Christ told them to "fill up the measure of your fathers." After repeating our text, Christ continued,—"Wherefore, behold, I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute from city to city, that upon YOU may come all the righteous blood shed upon the earth. . . Verily, I say unto you, all these things shall come upon THIS GENERATION. . . Behold, your house is left unto you, DESOLATE." Jesus refers to the same event in Luke, xxi. 12–24. . . And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them (disciples) which are in Judea flee into the mountains. . . For these be the days of vengeance, that all things written may be fulfilled. But wo unto them that are with child, and to them that give suck in those days, for there shall be great distress in the land and wrath upon the people. And they shall fall by the edge of the sword and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles," etc. . . "Indignation and wrath, tribulation and anguish," were to come upon "the Jews first."

The Jews filled the measure of their fathers rapidly. They scourged many Christians; they stoned some; they killed and crucified others; they persecuted them from city to city; they imprisoned them, and they crucified the Lord of Glory. How could such vipers escape "the judgment of the valley of Hinnom." The judgment according to Christ's words, was to come upon that generation. In forty years from the utterance of the prophecy, the judgment came.

The following condensed account of the siege and destruction of Jerusalem, will show how literally the words of our Saviour and Jeremiah were fulfilled.

The city was besieged by Titus. The Roman armies surrounded it completely. A trench was literally cast about the city, and in three days the Romans built a wall nine miles in length, together with thirteen towers in which soldiers were placed as in garrisons. This wall environed Jerusalem. Thus the Jews were so inclosed on every side that none could escape from the city.

Within the city, the fury of the opposite factions filled all places, and even the temple itself, with continued slaughters. In their fury they burned the granaries of corn. Famine soon began to rage. Children snatched the half-baked morsels which their fathers were eating, out of their mouths, and mothers even snatched the food out of their children's mouths. Whole housholds were destroyed by the famine. Men, women, and children were starving to death in every direction. The living seized and ate the meanest animals, and even ate the flesh of human beings. Finally the Romans entered the city, and horrors were piled upon horrors. They massacred the people and burned houses that were filled with wretched Jews, and the streets ran with blood so that even fires were extinguished by it. The temple was burnt and thousands perished in it. Six hundred thousand Jews lay around the city, unburied, the victims of famine, fire, and sword, 500,000 others had been buried. Thousands of the living were carried away into captivity. From that hour to this, Jerusalem has been trodden under the foot of the Gentiles.

It was in connection with the mention of this judgment that our Saviour said, "The queen of the South shall rise up in the judgment with the men of THIS generation, and shall condemn it. . . The men of Nineveh shall rise up in the judgment with THIS generation, and shall condemn it." Luke, xi. 29–51. Jesus declared that "All these things shall come upon THIS generation." They were not to escape "the judgment of the valley of Hinnom." Wrath came upon them to the uttermost. Those were the days of vengeance. All things written were then fulfilled. It came to pass that from that time, men looked upon the carcasses of the men who transgressed against the Lord, where their worm should not die, and where their fire should not be quenched, and they were an abhorring to all flesh.

The queen of the south and the men of Nineveh condemned that generation, even as Moses accused the same unto the Father—"There is one that accuseth you, even Moses in whom ye trust." John, v. 45.

That God will bring up all these Jews once more to suffer another day of tribulation and anguish, I do not believe. They have had all vengeance threatened, fulfilled.

The remaining passages are easily explained. They occur in Matt. v. 29–30.—xviii. 9. Mark, ix. 43, 45, 47. Matth. v. 22–28. Luke xii. 4, 5, and James iii. 6.

In the first six verses here referred to, Jesus is telling the disciples that it were profitable that one of their members should perish, and not that they should perish altogether in the valley of Hinnom. Everything causing offence must perish, therefore if one of their members cause offence, they had better be deprived of it than to perish wholly.

In the next reference, Matt. v. 22, it is declared that whosoever called his brother a "fool," should be in danger of the valley of Hinnom fire. They were in danger from the impending judgment.

In Matt. x. 28, and Luke, xii. 4, 5, the cases are just the same. "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body, in the valley of Hinnom." "Fear HIM whom after HE hath KILLED, hath power to cast into the valley of Hinnom." These nine instances are addressed to Jewish Christians by way of warning. Men might kill them, but they could not cause them to perish: God alone could do that. Jesus had declared, whosoever will save his life (soul) shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul, etc. . . They might be put to death for Jesus' sake. Some might be tempted to forsake Christ in order to save their souls, but they would be exposed to the judgment that was near, and then lose their life forever; therefore it was better to lose an eye, a foot, a hand, and to hate or lose our own life also, on account of our faith in Christ, than to be lost eternally.

The last instance, James iii. 6, says, "The tongue is a fire. . . it is set on fire of the valley of Hinnom." It is a self-evident truth.

The foregoing is respectfully submitted.

PHILADELPHIA, Nov. 24, 1869.

MODERN CHRISTIANITY.

BY ELD J. PARRY.

Modern Christianity is a very easy affair; no cross except on the steeple, no mortification of the flesh or spirit—no self-denial—no loss of popularity and the praise of man. Religion goes now in silver slippers, sits in gorgeous palaces, called churches, has its delicate ears tickled with delicious music and oratory. Enjoys its gala day of feasts, festivals and picnics. Rules the fashion of the hour and repudiates all sack-cloth and ashes. Sits as a queen, and knows no sorrow. Glides softly and sweetly down the broad way that *now* leads to heaven! Even death, instead of the king of terrors, is metamorphosed into a messenger of peace and joy, the gate of Paradise instead of the grave! This is religion made easy, the cross exchanged for the crown: a suspension bridge over the dark abyss of olden times. The Millennium is come with a witness, peace on earth, good will in the popular churches!

The offence of the cross ceases, the rugged narrow way made wide and smooth—the pilgrim lays aside his staff and heavy burden and rides at his ease in the rail-road car to glory!

Pity to disturb such a beautiful dream, but is it true, or are men deceiving themselves with a false hope that may end in disappointment? What if all this boasting should turn out to be a fulfilment of what Paul says of the latter day, 2 Tim. iii. 1–5, "In the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, dispisers of those that are good, traitors, heady, highminded, lovers of pleasure, more than lovers of God, having a form of godliness but denying the powers thereof."

One of these descriptions is true of the church in our day, they cannot both be true. One is the popular creed, the other is the apostle's creed. Which do we subscribe to? This is a matter of some moment to every professsor of religion. Where do I stand? The religion of Christ does not change; what it was in former times so it is now, a war-fare, a rough and stormy path. The truth has never been popular; strait is the gate and narrow the way that leadeth unto life, and few there be who find it. Those who will embrace the truth will yet find opposition in the world and in the popular churches. We cannot serve God and mammon, The apostles gave up all they had for Christ; those who profess to be their successors are far from following their example.

From these two stand points how different do the same things appear! One is all sunshine, the other palpable darkness. One is the flattering hope of prosperity and peace, the other anticipation of coming woe. One is as man sees the outside show and glitter, the other as God sees the deep recesses of the heart.

One is full increasing in goods and in need of nothing, the other is poor, miserable, blind and naked. If we are ashamed of Christ, his word or doctrine, he will be ashamed of us in our time of need. Who are ashamed of Christ, now? Do not all call him Lord? But do they do the things that he says? Many in our churches have light on God's word, but they hide it because it is not popular. Is not this being ashamed of Christ? The fear of man is stronger than the fear of God. Let these time servers openly avow their love of the truth, and they will soon see trouble in the church. Let them boldly advocate "Life only in Christ," and the anathema of all the sects will thunder in their ears; in this they will be all agreed, however else they may differ. We speak of what we know, and testify of what we have seen and felt to our cost. It is no fool's play to beard the popular lion in his den. Dr. Cummings may find it so at Rome, and the younger brood of the same stock at home manifest the same proclivities. The leopard still retains his spots and the Ethiopian his skin. There is nothing new under the sun. Human nature changes not for time or clime in this age of the world.

Sandy Hill, N Y., December, 1869.

The Communion of Saints.

BY CLAMOR FRANKE.

"They that feared the Lord spake often one to another."—Malachi iii. 16.

It is but the spontaneous outflow of love, which the Holy Spirit begets in the heart of every lover of Jesus, that they who are one with Him "often speak one to another," to rehearse to each other the wondrous story of God's redeeming love; a story that will never, through the remotest ages of eternity, lose its freshness and power. And then, too, to speak words of comfort, encouragement and hope to each other, that we may not faint and tire by the way, but with eyes ever gazing steadfastly toward the hills, whence our help cometh, continue faithful in well-doing, being well assured that in due season we shall reap if we faint not.

O how my heart swells with emotions of gratitude to our gracious covenant God, that though many of us are scattered far and wide, and cannot see each other's faces, and depict thereupon the sweet smiles which Jesus' love has imprinted thereon, yet we may, one and all, "speak often one to another, and let our joys, our fears, our hopes be known through our dear Herald.

I bless God for the many, many soul-refreshing, soul-cheering words which find expression in its columns from week to week. O, how I love to peruse them. They almost intuitively, as it were, draw my first attention on opening the paper, and many a "God bless them," rises from this poor heart of mine to our Father in heaven, for the loved ones that indite them. Our dear Br. Wolcott's letter, telling us such good things of our beloved Br. Rondthaler, and pointing to that "blood-bought treasure" in the old Moravian burying ground at Bethlehem (sweet name ever to be remembered), Pa., was full of interest to me. Would to God that the faith which dwells in that old, sturdy soldier of the cross, our beloved Br. Rondthaler, had obtained a wide-felt power among others of my countrymen and kinsmen after the flesh, for I am sure my heart's desire and prayer to God is, that they too might be saved. And then the never-tiring dear old Sister Polly Pitts—a name as familiar to most of us as the names are of our household pets—what a treat it is to glance at her heaven-inspired words, and catch her spirit as she unfolds in her fascinating way the riches of God's grace.

And what shall I say of the many others of our dear household of faith, who, from time to time, refresh our spirits by their communications to the Herald? I am almost tempted to apply to them the words of the Apostle, when he says, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" If the communion of saints, while their Lord is yet absent, is so sweet, what must it be, when they shall see the King in his beauty, and walk the golden streets of the New Jerusalem with Him together? Truly, "Eye hath not seen, nor ear heard, neither have entered into the heart of men, the things which God hath prepared for them that love Him."

O that all the world might know and feel the power of God's redeeming love.

> Blessed Jesus! what delicious fare,
> How sweet thy entertainments are;
> Never did angels taste above
> Redeeming grace and dying love.

And now may grace, mercy and peace from God our Father, and our Lord Jesus Christ be richly multiplied unto us all, is the prayer of your unworthy Br. in Christ.

Cincinnati, Ohio, Dec. 9, 1869.

F. H. White, Fulton County, Illinois, writes: I send $4 for the Herald of Life. The longer we read the paper the more we prize it. The truths it so valiantly defends, are, I think, fast gaining ground in our vicinity. "Eternal torment" has about quit the field, while immortal-soulism is affrighted and ready to flee. May the Giver of all good, fast speed the time, when the blessed truth of "No Life out of Christ," may be acknowledged by multitudes of poor perishing mortals, who are now feeding on husks. We have no preaching here although Adventists are getting quite numerous. I wish some of the brethren would give us a call. I think much good might be done.

Your brother in hope of life when the Life-giver comes.

THE HERALD OF LIFE.

NEW YORK, DECEMBER 15, 1869.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

To the Herald's Friends.

One more number will complete the first quarter of this volume. We have abundant evidence that a general satisfaction has been experienced by our friends, thus far; and we thank them for their good words and kind deeds. We should much regret to part with any of our present subscribers. We have before said, there has been a leniency toward such as have yet paid nothing on this volume, which is not usual in the business of this office. We have continued the paper to some who have not, to this time, made a remittance for volume *seven*. If none is made by the first of January, such persons must not think strange if their paper ceases to visit them. We hope better things for you, though we thus speak. Please try and renew immediately. And why cannot we have a few hundred new subscribers for the remainder of the volume? The small sum of $1 50 will pay for 36 numbers. Who will see what can be done? We trust all will.

Br. William H. Spencer.

It will be seen by a letter from this brother, that he has been compelled to return to Rochester by ill health. We deeply regret the necessity of his leaving our office, but as God's "ways are not as our ways," and "his thoughts are higher than our thoughts," so we trust this deprivation of our brother's services in one way, may be more than made up to the cause in another.

It is certain that his labors here left him no time to write for the paper, even if his health had remained unimpaired. While we shall miss him much from the office, and in counsel, we trust much more aid will be given to the Herald of Life, by the use of his pen and otherwise, if his health will permit, than he could possibly have given in the position he occupied here.

Our intercourse with him has been all that we could desire. So far as we know, not an unpleasant thing has arisen between us, though not always agreeing on some theological points. He leaves us with our best wishes, and prayers that he may be led and guided by our kind heavenly Father, safely through the trials of this pilgrimage into the eternal inheritance of the redeemed: "the rest that *remaineth* to the people of God."

Br. Spencer's Post Office address for the future is box 247, Rochester, N. Y.

To The Pilgrims Scattered Abroad.

FROM WILLIAM H. SPENCER.

Dear Pilgrims: How often all of us are led to feel—some more deeply than others—that we are truly pilgrims and strangers! But whether we suffer with pain or sad disappointment, we have a blessed comforting promise that if we suffer with Christ we shall also reign with him. We can never bear the degree of suffering which Christ bore for us; and but feebly can we realize the magnitude of his agony on Calvary,—but he bore all without a murmur, submissively bowing to the will of God. Thus should we humbly, trustful and without a murmur, bow to the will of our heavenly Father, in whatever disposition he may make of us, faithfully doing all he may give us to do, and uncomplainingly bear all the chastenings which are necessary to bring us into that condition of complete harmony to his will as to fit us to share in the glory which shall be revealed at the appearing of the Lord. May we always feel to say, Lord, thy will be done.

The other night, (December 7th,) though in great physical pain, as the cars bore me away from the blessed associations of the Herald office, towards my home in this city, I felt deeply that I was indeed a pilgrim and a stranger in this world; but I blessed God that I was seeking a "better country," looking forward to "a sweet bye-and-bye." That night's experience will long be remembered. The weary hours passed slowly away, as sad and sleepless, the panorama of the past brought many scenes to my mind in which I could behold in a wondrous degree, the mysterious hand of Providence, guiding and preserving me on the tempestous sea of human life. Vividly I beheld the time when not more than eight years ago, a friendless, homeless boy, I was seeking for a place that I could call *home*. The years that followed in which I was struggling for an education and toiling for a living, were fraught with many sad changes, scenes of suffering, hope and discouragement. When physicians many times have given me up with disease, the Lord has raised me up. When looking upon the struggles of the past until my heart would shrink back in despair, the blessed "Spirit of truth" would fill my heart with joy and gladness, by bringing to mind that precious promise of Christ: "Be thou faithful unto death and I will give thee a crown of life." I am willing to suffer, bear the reproach of the world—yea, be "faithful" in the *lowest* position in which the Lord may place me, if at last I may obtain "a crown of life." Sad partings with dearly loved friends will then be swallowed up amid the transporting glory of the "*coming day*." I have no selfish ambition to satisfy in this world, but I do have a holy ambition to wear a *crown* by-and-bye; one "incorruptible, undefiled, and that fadeth not away." Let all our hearts be animated only by this *holy* ambition.

Many of my friends, undoubtedly, will be surprised and perhaps sorry to learn that I have been obliged to dissolve my relation with the Herald of Life office, which has been of the most blessed nature. Last season I was brought very near the edge of the grave by lung difficulty of a catarrhal nature. The doctors gave me up as beyond their reach, but the Great Physician, for some wise purpose, restored me to health, for which I have continued to praise his holy name. When the Lord called me to the Herald office, to assist in the labor of issuing the paper from a new office, I left my family in Rochester, feeling uncertain what effect the change of climate would have upon my health. It proved unfavorable. My lung difficulty returned with the changes of the fall weather, but I remained at my post of duty—hoping for settled weather and recovery—till the last heavy storm prostrated me, and I was *compelled* to seek the more favorable climate of my home, trusting in the Lord that I may soon recover sufficiently to go to work at my trade, and labor for the cause of truth.

My stay in New York was of the most pleasant nature. Br. Storrs—may God bless him!—was untiring in his efforts to make me comfortable, and I feel deeply grateful to all the dear friends in New York who were so attentive to make my stay pleasant. I feel I cannot frame language that will properly express my gratitude to those dear brethren whose names were attached to that letter, presented to me at the hour of departure, which contained such a substantial "token," ($30,) of the "affection and esteem of the donors." May the Lord bless them. At the present time this "token" was very acceptable, and the names of the donors will be long cherished by one who feels his unworthiness before God.

Those dear saints who have requested me to visit their places and preach the word of truth, and also those who invited me to visit their homes, will please accept this statement regarding my health as an apology for not so doing.

Finally, dear reader, permit me to say,—as one who has carefully viewed the interior working of the Herald,—could you fully understand the arduous and zealous labor of our belovod editor and those engaged in getting up the paper, I am sure it would inspire in your hearts new zeal for the paper, in extending its circulation, and in sustaining it. Let us all make an effort in increasing its circulation.

Beloved in the Lord, I earnestly crave your prayers.

Yours, waiting for the appearing of the Life-giver.

Rochester, N. Y. (75 S. Union street.) Dec. 9th, 1869.

"The Consequences of Christ's Obedience."

The consequences of Christ's obedience extend as far as the consequences of Adam's disobedience. The consequences of Adam's disobedience extend to all mankind; and therefore so do now the consequences of Christ's obedience.—H. H. D., *in World's Crisis.*

We are not aware that the author of the above believes in the final salvation of all men, but the reader cannot fail to see that in his eagerness to prove the resurrection of the wicked dead he could not advance an argument more favorable to the theory of the ultimate restoration of all men to God's favor. Let us look at his argument briefly.

1. "The consequences of Adam's disobedience extend to all mankind," he argues. We grant this. As a result of Adam's disobedience we are all mortal, dying men. He could not transmit to his posterity what was not in his possession. His disobedience confined him simply to an animal existence, by depriving him of right to the tree of life. As an animal he lived, and as animal he died. "The first man is of the earth, earthy." "As is the earthy, such are they also that are earthy."—1 Cor. xv. 47, 48. Thus we see that Adam's disobedience would ultimate in the eternal death of all his posterity were not some remedy introduced to rescue them from its claims. Thus far we believe the correspondent in question will not disagree with us.

2. Now we come to the point at issue. Upon the truth that our legacy from Adam was simply an "earthy," mortal nature, our brother bases his grand assumption—in order to get the wicked from under the sentence of death—that the "consequences of Christ's obedience extend as far as the consequences of Adam's disobedience." It is strange to me that any Bible student should advance an assumption so absurd and so wholly without foundation in the Scriptures. Will our brother stand by his argument? Let us see whither it will lead.

Before Adam disobeyed his Creator he was in the beautiful garden of Eden—surrounded with all the glory of Paradise—and had right to the "tree of life," of which, should he eat, he would "live forever." As a consequence of his disobedience he was driven forth from Eden, and at the east of the garden was placed a "cherubim and a flaming sword, which turned every way, to keep the way of the tree of life."—Gen. iii. 24. Now shall we so question God's wisdom and justice as to assume that his purpose in depriving man of access to the tree of life, by driving him from the garden of Eden, will prove a *failure?* Will Adam again be placed in a condition of probation, and have another opportunity to partake of the tree of life? Has God deceived mankind by declaring that the "wages of sin is *death?*" If our brother's assumption be true, then he must answer these questions in the affirmative. Therefore, if his argument is of any force to prove a re-living of the wicked dead, it is fully as conclusive as proof that God's purpose regarding sin will prove a failure, and universal restoration will be the result.

But, as we deny our brother's assumption, it may, with great propriety, be asked, How far do the consequences of Christ's obedience extend? if not to the whole race, to how many of Adam's posterity? To give a full exposition on this point demands more space than we can now devote to it. But we believe we can settle this question by a few testimonies from the inspired word; and above all others, Christ's own testimony should be the last to question. He gives God's plan and purposes as follows: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."—John iii. 14, 15.

Moses lifted up the serpent in the wilderness as a means of salvation to the perishing Israelites; but all who did not look upon that serpent perished. They refused to obey God. How can those rebellious Israelites be said to have "*perished*" if they are to live again? Temporary sleep in death cannot be called by that term; for Paul says, "If Christ be not raised, your faith is vain," and "they *also* which have *fallen asleep* in Christ are perished."

Again, as Christ was typified by the serpent which was lifted in the wilderness by Moses, and as none who *looked* upon that serpent did perish, so God's purpose in giving his Son was that "whosoever *believeth* in him should not *perish*, but have everlasting life." Did the lifting up of the serpent by Moses affect the condition of those who would not look upon it? The history of the transaction shows that it did not; and this fact, set forth in type, God fulfils in the antetype, Christ; for the consequences of his obedience unto death only reach those who believe on him—all others perish in the same manner as though he had not come—like as the rebellious Israelites who refused to look upon the uplifted serpent. "He that believeth on the Son hath everlasting life; and he that believeth (*Syraic*—"obeyeth") not the Son shall not see life."—John iii. 36.

Without going farther into detail on this point, the reader cannot fail to see the absurd and unscriptural argument our brother has used to prop up the shattered structure of the revival of evil-doers beyond the grave; a structure of man's invention.

W. H. S.

Rochester, N. Y., Dec., 1869.

A Touching Case.

The following letter was marked "private." We do not feel to withold it from our readers, but omit names and places. It is too interesting to keep "private." It reads as follows:

Br. Storrs: I have got the impression, somehow, that you do sometimes send the Herald of Life *free* to the worthy poor; and therefore I take the liberty to tell you the circumstances of a dear little Christian girl; which, after you have heard, if you judge her meet, and can afford it, I doubt not but that you will send it to her. She is an intelligent girl of 15 years, living at home with her father, doing the work like one of far more years, for him and three children, younger than herself.

She wants the Herald very much, but cannot ask her father for it, because he is struggling to pay up debts which were contracted, I suppose, during the long and painful illness of her mother, who is now dead. Her father supports his family by days work here and there, and is very kind to her. With remarkable firmness she presses on. A faithful, dutiful child is she. You can judge of her need of reading matter, when I tell you they have no Bible in their house (though she has a Testament). I do not write this as an expose, but it is right that you should know for whom I solicit this favor, for which, if you grant it, you will receive the heartfelt thanks of your unworthy sister, looking for Life *only* through Christ the anointed of God.

Remarks by the Editor.

We gladly send to this "one of Christ's little ones" the Herald of Life gratis, and have pre-paid the postage on the same. We hope to send her a Bible soon. May God bless her abundantly.

Pauline Theology.

BY JACOB GRIM.

[*Continued from last week.*]

And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.—Rom. v. 16.

Here again we have set before us, the work of the two Adams, under the two dispensations. Under the first, the one offence brought condemnation upon the whole race, and, in consequence of it, death. Under the second law, under which the second Adam was made, we have many offences. We find God charging the children of Israel all through their dispensation, with violating their covenant. Jesus said, "Hath not Moses given you the law, yet none of you keepeth it." John, vii. 19. Here, then, we have many offences under this law. As under the first covenant, by one man's disobedience, the many were constituted sinners, so by the obedience of the one man, the many sinners under this second law were constituted righteous or liberated from the many offences committed under this law: "For when we were without strength, in due time, Christ died for the ungodly." Rom. v. 6. "Christ our passover was sacrificed for us." 1 Cor. v. 7. "How that Christ died for our sins according to the Scriptures." 1 Cor. xv. 3. "So Christ was once offered to bear the sins of many." Heb. ix. 28. "For Christ also, hath once suffered the just for the unjust." 1 Peter iii. 8. "Who his own self, bear our sins in his own body on the tree." "Peter ii. 24. "Who gave himself for me." "For I through the law, am dead to the law, that I might live unto God. I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me, and the life which I *now* live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Gal. ii. 17, 20.

Here, if I comprehend the Apostle, he says, I through disobedience am dead to the *law*, that is, if the law receives its demands, I must die. Nevertheless, I live. Why do I live? Christ loved me and died for me. I then was crucified with Christ. I paid all the law demands in Christ; nevertheless, although I died in Christ, yet I live in the flesh. Yet not I, but Christ liveth in me. How? Look at me and when you see me living in the flesh it is not of my right, but if the law had received its due, I should have perished under the law; therefore it is not I, of myself, but of Christ who died instead of me. If he had not given himself for me, I should have died. Therefore the life which I *now* live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.

I suppose Paul is referring to the same when he says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." Col. iii. 1. Now, Paul did not mean to say that they were risen from the dead literally. "For ye are dead and your life is hid with Christ in God." The Diaglott renders it, "For you died and your life has been hidden." Now then, as we understand the Apostle, he is speaking to the early Jewish converts who were dead under the law; that Christ their pasover was crucified for them, and as God excepted the sacrifice, it was the same as if the nation died. The High Priest understood this fact when he said, "Neither do you consider that it is expedient for us that one man should die in behalf of the people, than that the whole nation should perish." John, xi. 50. (Digglott.) We think from the above proofs, the fact is established that Christ died as a substitute for his people, the Jews, or the house of Israel. Then we can understand some of Paul's language which seems contradictory. "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." Rom. v. 9, 10.

Here Paul asserts a fact that the reconciliation of some persons was accomplished by the death of the Son of God. And yet in 1 Cor. xv. 17, we have another fact declared, and that is, "If Christ be not raised (from the dead), your faith is vain: ye are yet in your sins. Then they *also* which are fallen asleep in Christ are perished." Now in Rom., v. Paul says the reconciliation is accomplished by the death of Christ.

In our last quotation the dead Christ is perished if he rise not, and they are yet in their sins, and all who have fallen asleep in Christ have perished *also*. How then shall we understand the Apostle? I answer: in Romans, he is discussing the relation of the Israelite to God under his covenant. Under which covenant, without the shedding of blood, there is no remission of sin: the covenanter is guilty under his covenant from many offences. Christ, by the obedience of the law, becomes an acceptable offering in behalf of his kinsmen according to the flesh. He offers up himself under the law, and the offering is accepted and the reconciliation is complete. God is reconciled to his people; they are justified from under the law, and set free from the curse of the law, for "Know ye not brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth. . . Wherefore my brethren ye also, are dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Romans vii. 1–4.

Here Paul asserts another fact, that the Jews or Israel were married to God under their law covenant, and they were bound by it as long as they lived. But they having died in Christ, they were set free from the marriage covenant and were set at liberty to marry Christ.

To sum up the whole. The death of Christ as the sacrifice for Israel, accomplished all the law claimed, and satisfied all its demands and justified Israel from under its bonds. It justified them from all the marriage bonds that they were under through their law, reconciled them to God, their former husband, from the fact that they died in Christ, and now having risen from under the covenant, they are at liberty to marry Christ, "For if by one man's (Adam's) offence, death reigned by the one, much more they which receive the abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ." And how shall they receive the abundance of grace and the gift of righteousness? We answer, by becoming married to Christ, "so then as sin hath reigned unto death (through Adam by being in him) even so might grace reign through righteousness unto eternal life through Jesus Christ" the second Adam. Then as Israelites, we were reconciled to God through the death of his Son; much more (than that) "we shall be saved by his life," "For if Christ be not raised (although reconciled) all that have fallen asleep in him are perished."

But thanks be unto God, "now is Christ risen and become the first fruits of them that slept."

Philadelphia Pa., Dec. 1869.

Letters and Extracts.

From Samuel Brown.

Br. Storrs: It is with deep and heartfelt interest that I stand with the great gospel Chart spread out before me; then taking observations from the professed Church and the ungodly world, the question comes up, What are our soundings? Are we not nearing port? Can we not plainly see the breakers ahead, which will dash in pieces, and blast the hopes of many eternity-bound mariners?

We look back to the time when our blessed Saviour stood on the mount of Olives, and took his last look, and wept over the doomed city, and said, "O that thou hadst known," etc. Does not the Christian's heart beat in sympathy with the dear Saviour's, when it looks upon the professed Church, comparatively as blind to what awaits her, as the old Jewish church was of her doom, and then turn and look at the great multitude who are rushing on to destruction, as the mighty waters rush over the falls of Niagara. Will not the Christian heart, with tears, cry out, O that thou wouldst see and feel, and know that which would not only give peace but eternal salvation? But the heart that can weep, feel and pray, is to the great mass like one that mocks rather than one that loves them and yearns for their salvation.

We have had a "State Christian Convention" here last week, composed of all the different denominations, with their ministers and delegates. I attended all their sittings. It lasted two days and three evenings. There were different topics discussed; one of them was, Is there a growing laxity among ministers and evangelical churches in regard to the doctrines of the gospel? The discussion was opened by one of the ministers. He thought the gospel preached at the present time was as pure as it ever had been since the apostles' days. He was followed by a Methodist brother, who said, He did not preach hell fire and damnation as John Wesley did; for, said he, if I do, my people ask questions that are hard to answer. I use Bible language, and that, I think, is strong enough, then there are no questions asked. He thought that the old theology should be somewhat revised.

Another brother got up and made some remarks, taking the same position, but went on to tell what a minister once said in his sermon, that God took the sinner up in the tongs of his wrath, and held him over hell fire until he was thoroughly scorched; then he placed him on a great wheel filled with hooks, and whirled him on that until he was nearly torn to pieces; then he took him down, laid him on the anvil, and with the great sledge-hammer of his wrath he pounded him to a jelly.

Well, they all thought that was not the right kind of preaching.

A Congregational minister got up and said, It might be that our theology needed some modifying, but, on the whole, he thought the ministers in the Evangelical churches, as a whole, were not lax in their preaching of the

gospel. Another one said, He did not hear a sermon once in six months, only as he heard himself; and that the lay brethren could tell better where the ministers failed than he could; and so the invitation was given for lay members to speak.

I arose and said, that when the topic was up for discussion ("The preaching demanded by the times,") I was particularly struck with the manner in which it was discussed. I heard a good deal said about Christ crucified. He was held up as the only Saviour, and as our only hope; to which I could give my most hearty *Amen.* But I had not heard one word said about His resurrection. My Saviour was a risen Saviour; as the apostle said, "He was the first-born from the dead; the first fruits of them that slept. Christ the first fruits; afterward they that are Christ's at his coming." Here comes in the resurrection as the consummation of the Christian's hope; and this is my hope. I said, I heard some one remark, as they left the house this morning, that there was no resurrection power in any of the remarks thus far; and while I did not wish to find fault with ministers, I must say that we have ministers in Milwaukee that do not believe in the resurrection, and say so in their congregations. What I wish to know now is, does this large body of ministers before me believe in the resurrection or not? There was a response from all parts of the house, "*We do, we do.*" Thank God for that. One of our Methodist ministers got up and said, he thought it ungenerous to make this broad assertion, as they were all implicated thereby. It brought to my mind what one said to Christ, "Thus saying thou reproachest us also;" but no one denied the charge any further than himself was concerned, for they knew well that I could prove it by living testimony then present.

A good Baptist brother said to me, as we went out, I wanted to follow you up on the resurrection question, if I could have had an opportunity, for I believe in a living Saviour, not a dead one.

There was a sister from the interior, who came as a delegate; she sat in front of Sister R. W. Pierce. She turned around and looked at her, and was pleased at the turn the discussion had taken. They both went out together and had a long talk, the lady being quite interested, as I afterwards learned by Sister Pierce.

As I went out I was introduced to one of the ministers of the Convention, who took an interest in what was said, and is with us in some of our views, at least; but I had not an opportunity of saying, or hearing him say much. O that the fear of man might be taken away from all Christians and Christian ministers. I have suffered much in this way formerly, but not now. The question is not, What will become of my good name? but What will become of Thy great name, Thy truth, and Thy glory, dear Saviour?

I wish to speak of one circumstance that has a bearing on the great question of the day. I attended a funeral, but a short time ago. The minister in speaking of the one that was dead, started up all at once, and said, "This is not death, but translation." I thought, what need of a resurrection, then? I told my brethren ten years ago, there were but two roads for the church of the present day to take; one was right straight into spiritualism—deny the resurrection altogether—or else come on the Bible doctrine of no immortality out of Christ, and no eternal life but by a resurrection from the dead. I have lived to see it come to pass; some turning to the Bible doctrine, and some who are inclined that way, but are afraid to own it, for fear of being put out of the synagogue; others denying the resurrection altogether; ministers in our Orthodox churches standing up before their congregations and denying it.

Where is Orthodoxy now? All gone to the four winds; every man for himself; no one can hang on to the skirts of another, for he knows not where it may land him; and in this great breaking up of the powers that be, God is gathering up a people for his glory: those that will say, "Lo this is our God; we have waited for him, and He will save us."

From your brother in Christ, as I trust.

MILWAUKEE, WIS., Dec. 7, 1869.

FROM WM. C. METCALF.

BR. STORRS: It has been so long since I have written, you may have thought that, if living, I had quite forgotten you and the dear HERALD OF LIFE, or, at least, had lost the interest I had formerly professed for you and it. Be assured, my dear brother, I still hold both in grateful remembrance, and love you both for the sake of the blessed truths which you, with other beloved brethren, and sisters too, are, through it, publishing to a dying world.

O, how glorious the work, how precious the privilege in this age of fables and philosophy, of atheism and infidelity, of spiritism and superstition, whereby is made void the plain, positive teachings of the Holy Word in relation to the nature and destiny of man and his one great want, which is so fully met by the great atoning sacrifice of the blessed Son of God; how precious, I say, the privilege of publishing to all the plain, simple and literal truth, so long obscured by human tradition.

I sometimes wonder how good, wise, honest and Christian men, with the Bible in their hands, can be so blinded by errors which have come down, through a corrupt church, from pagan philosophy. But, then, I remember that we all, who now so rejoice in the blessed light of God's word, understood literally, were but a little time since groping our way in the same darkness, trying to believe in man's inherent immortality and exposure to eternal conscious suffering, etc. Views we now see and feel to be alike dishonoring to God and inconsistent with His character as a being of infinite love and justice; and furthermore, to be great hindrances to the success of the gospel among men.

I rejoice in the progress the truth is making all over our land. The work is so great, and involves changes so radical, that time will be required to accomplish it. The Christian church, it seems to me, is in much the same condition of the Jewish church, as recorded in Ezra, chapters ix. and x. It has become wedded to strange wives, contrary to the commands of God. We can say as Israel did (Ez. x. 13), "But the people are many . . . neither is this the work of one day or two; for we are many who have transgressed in this thing." Our priests, our elders, our deacons, and down to the humblest members have formed a loving union with immortal-soulism and her sisterhood of attendants, and it will require a fierce struggle to break away from her embrace. But it will be done. "Truth is mighty and will prevail." I see evidences around me in this vicinity that old prejudices are giving way. Men are more ready to hear with candor, and are giving more careful consideration when the great truths of the Bible are presented to them, of man's mortality, his exposure to death, as the penalty of sin, and his dependence upon Christ alone for future and eternal life, to be secured through faith, and received at the resurrection of the just. O, these are blessed truths, and I rejoice that God has opened my eyes to see, and my heart to receive them, and that thousands more are enjoying the same precious privilege. Go on, my dear brother, and may God still preserve and prosper you in your arduous work, and give you a mouth and wisdom that none of your adversaries can gainsay or resist.

HOLDEN, MASS., Dec. 4, 1869.

FROM HELEN ROBERTSON.

BR. STORRS: Since coming here, I have received two numbers of the HERALD OF LIFE, and my heart warms as I see the familiar names and read the outgushings of hearts filled with the love of God.

Especially glad to see "another response from Scotland." Yes, glad because to me it is a dear land, the land of my forefathers, and the land of my birth; and when I think of the preciousness there is in the *true gospel*, yes, the good news of life only in Christ, my heart swells with emotion, and I long to have that precious soul-cheering truth proclaimed among that Bible reading people, for the Scotch are a Bible reading people; but alas! they read it through the superstitious mists of years. I am glad that Bro. Patterson is scattering light, yes, the true light of life which none shineth. May the Lord strengthen his heart and enable him to fight manfully the battles of the Master, remembering that we fight not against flesh and blood, but against church governments and spiritual wickedness in high places.

I arrived here one week ago, yesterday, and as I sit and look out upon the habitations of the people—I long to go and tell them the good news of life, but it has already commenced a severe winter, and therefore not much prospect of getting out doors. Still, by the help of my heavenly Father, I mean to let my light shine, or rather, the light of the gospel shine. I have a large field, eight in my sister's family, and I feel that a daily walk and conversation speaks louder than words. But that is so everywhere and under all circumstances, therefore let us all so walk that others shall take knowledge of us that we have been with Jesus.

I have been to-day, thinking over what the Master said of a woman's simple act. She possessed a box of precious ointment, and breaking it, poured it on the Master's head. Some had indignation and complained of the waste of ointment. In these days of great boasting many would laugh at the little act, but what did our Lord himself say? "She hath done what she could." This is all our Lord requires. It is required according to that a man hath, and not according to what he hath not. The widow's mite was accepted more than all the abundance of the wealthy, cast into the treasury; she, also, did what she could.

Let us all do what we can, and after it all, say, We are unprofitable; we have done only what was our duty to do.

God shall have all the glory, and when the King of kings comes, we will crown him Lord of all, because he is the Great LIFE-GIVER.

Your sister, watching and longing for his appearance.

Box 769, RACINE, WIS., Dec. 5, 1869.

FROM WM. H. WHITMAN.

BR. STORRS: We wish to say a few words to those who write for the HERALD OF LIFE. We have considerable correspondence with brethren, sisters and friends in different parts of the United States. We received a letter from a friend, some time ago, who wanted us to answer the letter; but we could neither make out the name or post office. We have received others that required a great deal of labor to read them. We received one only a few days ago, in answer to our questions in the HERALD of Nov. 3. We could read this letter and name; but the post office and State we could not make out. So we cannot answer that letter, yet the writer desired we should.

Brethren, sisters and friends, when we receive such letters we cannot but sympathize with our beloved Editor, who receives perhaps hundreds of such letters, which is a severe tax on him in his old age. Now, let us all write out our pieces with pen or pencil; then look it over carefully, and correct it. Then after this, re-write it with a good pen and ink on good paper; then we will lessen the labors, to a great extent, of our aged and beloved Editor. We generally do all our writing in the above manner. Then, a great deal of it is incorrect, no doubt. Then if it is thought our pieces are unfit for publication by our dear Editor, we should never utter a murmur, but go to work and see if we cannot do better the next time. We love to hear from all the dear writers and readers of the HERALD in different parts of the country. Write, all who can; but write plain, and condense your thoughts in as few words as possible; and do all that you do to the glory of God, and his Son Jesus Christ. Amen.

GALESBURG, ILL., Box 1,080.

Remarks by the Editor.

We thank Br. Whitman for the above suggestions. Hours of our time are wasted by the carelessness of writers in the matters referred to. If you cannot write plain yourselves, get some one to copy it who can, and who knows what you wish to say. We have spent not merely hours but *days* in deciphering some communications, and then have often to re-write them before we can give them to the compositor. This carelessness in writing ought to cease; and it must cease if you expect your business done accurately, or your communications to find place in the paper.

FROM CATHARINE E. CONKLIN.

BR. STORRS: I enclose $3 to pay my subscription for the HERALD OF LIFE. I thank God that he is still blessing you with strength of body and mind to conduct the paper we so much prize. How much reason we have to praise God for his wonderful goodness to us who have seen a great light, while others are left to grovel their way in darkness. May God enable us to hold on, to grow in grace, and in the knowledge of the truth, that we may be sanctified through the truth. I never felt more grateful for the truth as I understand it from the word of God, than for the past two weeks.

Eld. Edwin Burnham has been laboring in the Baptist Church in this place, to get up a revival of religion. He labored two weeks with so little success, that he became discouraged and closed his labors last Sunday. I think had he preached on the coming kingdom and the resurrection as faithfully as he did on the sufferings and death of Christ, he might have accomplished a great amount of good, as his audience was one that could not be reached by a regular Advent minister.

The first text he preached from was Matth., xvi. 26, "What shall it profit a man if he gain the whole world and lose his own soul," etc. Had he rendered soul, life, as in the preceding verse, which, I am told, is the same in the original, it would have changed the tenor of the discourse very materially. It is too late in the day to drive or frighten people into the kingdom. They may be persuaded, but not driven or frightened. There has been too much light thrown upon the word of God for the last few years, for that.

The following lines, written by Mrs. A. C. Judson, several years since, seem right to the point:

Our God is not a tyrant, an unrelenting foe,
Delighting more in vengeance, and in the utter woe
Of the beings he has fashioned, far more than in their joy;
He will not make immortal the sinner—but destroy.
'Tis that his mercy fails not, 'tis that his name is love.
He will all sin and sinners from the universe remove;
Then holiness will triumph and every being sing,
Honor and glory evermore to their most holy King.

Eternal life in misery! a libel on the name
Of God the good and righteous—such doctrine doth defame.
His character and being, presenting to the view
Of mortals but a tyrant—not one, all wise and true.
Oh let the truth be uttered, ye ministers proclaim
With unabating fervor in honor of His name,
That endless life's not given, with anguish at each breath,
But the wages of the sinner, is death, eternal death.

Yours, in hope of eternal life.

SENECA FALLS, N. Y., Dec. 1869.

FROM M. M. YOUNG.

BR. STORRS: Having a desire to do or say something to benefit the dear readers of the HERALD OF LIFE, I will communicate a few lines to our much loved paper. Much loved, because its columns are open to all who write with brotherly love and kindness. It is above all other religious papers in this respect. Much loved, because if a Br. does not believe as the Editor does, his thoughts are not, on that account, rejected. Much loved, because, since it pleased our Father in heaven to put it into the minds of his dear children, under the old chestnut tree at Wilbraham, to publish it, both sides can be heard through its columns on this important question.—There is not another paper like it; and I do praise the name of our Father in heaven that it still lives. May it long live, is my prayer.

Dear brethren and sisters, have you not felt the want of the same spirit in the Advent churches? If you have not, I have, and feel the oppressive spirit this day. I can't go into a congregation but what I am pointed out, and many of my old friends will go out of the house! O, they have not time to talk.

I was in a meeting not long since where Geo. Storrs was handled in a very unbecoming manner, and I was not allowed to say a word in his behalf. If they cannot have it all their own way, they think we want to debate and contend. There is about as much liberty in this as there was in the popular church we left, twenty-five years since.

I am very much surprised to see how anxious their people are to have the plan of God cover all mankind, regardless of character. But every effort in this direction has failed, in my humble judgment, and all such attempts will prove abortive. It is a very difficult task to make it appear plain that the atoning blood of the only begotten Son of God avails in the unbeliever's behalf, in raising him up from the dead.

Never, in all my Christian experience, did I feel a greater confidence in the atoning blood of the Lamb of God, that taketh away the sin of the world, than now. I have been at Lynn, and labored some in that place. In that city is one of the most thriving meetings, and the largest of any I have visited. I should judge there are one-half of the leading brethren, who are believers in Life only in Christ.

Yours, in hope of Life in Christ alone.

CHELSEA, MASS., Dec. 5, 1869.

FROM S. MORGAN.

BR. STORRS: After so long a time, I feel a deep interest in our paper. I do feel much interested, indeed in the HERALD OF LIFE. Of all the papers I have seen in my life, the HERALD is the best. It does fairly exceed any that I ever saw. It would be almost impossible for me to live without it. If it cost me twenty dollars per year I would pay it rather than be deprived of it. The people here are much opposed to my views. It reminds me of the history that the Bible gives of Sodom and Jerusalem in ancient times. It seems they would not believe though one rose from the dead. I am still standing upon that rock on which our Saviour said to Peter he would build his church, and the gates of hell or hades shall not prevail against it. I stand upon that same rock witnessing and contending for the blessed gospel hope. I have many to contend with. They are all against me, but what makes me rejoice is because I have got the truth, just what our Saviour taught, and what the patriarchs and the disciples of our Lord and Saviour, Jesus Christ taught. They are all upon my side of the question; therefore I am led to rejoice in the hope of life through Christ.

Ah, brothers and sisters, I wish that I was able to expound to you all, by my pen, the comfort and joy that the HERALD affords my heart. When I look over its pages and am contemplating its precious contents, I can scarcely refrain from shedding tears, to see and meditate upon the articles which the children of God write for the paper.

I have had a great many arguments with both men and women here, and can master them every time. Some of them will argue pretty close, but their arguments do not weigh much.

Pray for me that I may continue faithful, spotless and blameless, and be found of him in peace, when he who is our life shall appear. May we appear with him in glory, for we shall see him as he is. Even so come, Lord Jesus, and come quickly, is the prayer of your brother in the Lord.

NORTH LAWRENCE, Kansas, Nov. 28, 1869.

FROM LUCRETIA B. LAMB.

BR. STORRS: I am much interested in Sister Wood's communications; especially those relating to her faith and experience in prayer. I have long believed that the prayer of faith was as efficacious now as in the days of James the apostle. I have realized many remarkable answers to prayer, when I could reach what I term the rest of faith. Are we not inclined to place answers to prayer with the age of miracles, and not to be looked for in these days? Especially anything aside from the natural course of events. Not so with the worthies enumerated by Paul in Hebrews. The promise of God was sufficient for them.

Now, my beloved friends, believing that where two or three shall agree as touching anything they will ask, it shall be done, I have a request to make. For the year past my eyesight has gradually failed, until I can scarcely read or write. Many advise me to submit to a surgical operation. This does not seem to me the right way. I have contrasted the surgeons of our time with the great Physician, who could speak, and it was done, when clothed with flesh and blood. He now has all power in heaven and earth, and can as easily say, "Be opened," as when He dwelt on earth. I therefore would request the praying ones to unite with me in a petition that my sight may be restored.

I see so much to be accomplished, such a field of truth to be explored, that I may be a more competent teacher of children and youth. Never before did I realize such hungering for a greater knowledge of God and his word, that I may glorify Him in body and spirit. What I have treasured in memory I esteem a mine of wealth for contemplation, when the windows are so darkened that reading is impossible. How transporting the thought, that these vile bodies will soon be made like unto Christ's glorious body. For the meantime let us bear one another's burdens, and so fulfil the law of Christ.

Yours, in love.

ST. PAUL, MINN, Nov., 1869.

WM. STEELE, Arkansaw, Wis., writes: The gospel truths which are published in the HERALD OF LIFE are as precious to me as ever. I think I never read a better number than that of November 10. I was sick when it came, but was able to read it the next day, and it was refreshing indeed. Your Br. in hope of God's unspeakable gift.

FROM WARREN SMITH.

BR. STORRS: Having just returned from a quarterly conference held in Algansee in our State, and while there, found a friend that had formerly been bound, as it were, in a nut shell, belonging to the old line Baptists; and who, after hearing such truths as are presented by our brethren believing in the literal resurrection of both the just and unjust, found himself with the shell broken, looking for the truth as revealed in the blessed Bible, which will bring him into a larger place than he has before occupied, if he continues his investigations. May the Lord guide him and us into all truth is my prayer.

I do, yea, and I will rejoice in the glorious hope of Life only through Christ; believing, also, that his coming is very near; therefore, if saved, it will be through the belief in the truth and the obedience required by our heavenly Father of his adopted children. Then glory to his name, we shall be joint heirs with Christ, to that inheritance that is incorruptible and undefiled and that fadeth not away. Others also, are investigating our Life views as held by our brethren of the HERALD, and believing them. Some are its bitter opposers. The last named are mostly preachers. However, this class is small, and I do believe that prejudice is giving way and that many of our brethren will soon see that life future can only be obtained by complying with the conditions found on record, in God's word. The Lord help them to search for truth, and may their search not be in vain, for truth makes free.

Yours, in hope of the Abrahamic promise.

CAMBRIA MILLS, Michigan, Nov. 29, 1869.

FROM MRS. DEBORAH C. CORWIN.

BR. STORRS: I received the package of tracts you so kindly sent me with a great deal of pleasure.

Meetings are being held in different churches in the city, and a good deal of revival seems to be going on. Would it not be a good time for some good brother to plant the standard of the cross here in the capital of this great nation?

No Advent preaching! How it sounds. Where is the Lord's money to support a missionary here? Sure his children can't take it with them into the kingdom when Jesus comes.

One thing surprised me, when I was at Springfield campmeeting, so many ministers of the gospel scattered through the East, preaching or not as they had an opportunity, and eking out a scanty subsistence; and they seemed hardly to know which way to turn or what to do, when the vast fields of the glorious West are white and ready for the harvest, affording everything in abundance, and cheap, to sustain the body, and plenty of people to hear and receive the word of life.

I think, too, the West is healthy compared with the East. I should give the West the preference.

It is seldom you see a person who has consumption there. I lived there twelve years and am hoping to go back there the coming spring.

Pray for Washington that there may be many here ready to meet the Lord at his coming.

Yours truly, for the better life.

407 F Street, WASHINGTON, D. C., Dec. 6, 1869.

FROM CHARLES A. HASTINGS.

BR. STORRS: I see in the HERALD of Dec. 1st, a wish from Br. Shafer that you or myself should give our views of the Spirit in Rom. iii. 11. The text reads thus: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Now, to my mind, this text needs but little explanation; it seems quite plain on the face of it. It starts with a condition: "the Spirit *dwell in* you." Of this Spirit, the apostle, in another letter says, "Whereby ye are sealed unto the day of redemption." It is the witness to us that we are the children of God. "He that believeth hath the witness in himself." It is "the Spirit of adoption whereby we cry, Abba Father." The apostle says in the first two verses of this chapter, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the *Spirit of life*, in Christ Jesus, hath made me free from the law of sin and death." "If this Spirit dwell in you," as God raised up Christ from the dead, so shall He *also*—"also" do what? Do the same thing; quicken, make alive (as the Diaglott renders it), your mortal bodies, by his Spirit that dwelleth in you.

Thus we see the principle which gives life from the dead. Without this indwelling Spirit, the natural conclusion from this text is, they will not be quickened; will not be made alive, else there is no propriety whatever in the condition. Thus it seems to me.

SPRINGFIELD, MASS. Dec. 8, 1869.

DR. E. C. BALCOM, Bashan, Ohio, writes: We received the tracts and were very thankful. They are all gone except one or two, and where we hope they will do good. We have labored entirely alone. We have not seen one of like precious faith for six years. We have never heard a sermon by one that believed in Life only in Christ. Yet we have stirred up the people till their fire of indignation is dying out, and they are beginning to read with interest. We hope we shall yet, by the help of the Lord, see the work prosper until there shall be more worthy help sent to this place, and may it come soon, is our earnest prayer.

FROM P. FLICKNER.

BR. STORRS: We feel to praise God once more and take courage that our paper still lives, and that it has the prospect of witnessing for Jesus when he comes. Thank the Lord for the light it sheds, and for the reception it receives by as many as it does over the country; and I would say, let all praise His name that they have been privileged to live in this day of unfolding of this (seemingly) hidden truth. For my own part I oft-times shed tears of joy and thankfulness that it has been my privilege. Then again we should all praise Him that He has raised up men with means, courage, and standing, to uphold and sustain it against all opposition and persecution. As for myself, I never expect to be able to do much at any one time toward its support. Still I hope I shall never lack for the mite; and if faithful and diligent, relying upon the promise, I feel confident I shall not be disappointed.

Yours, hoping for that better world when Christ comes.

DELTON, WIS., Nov. 29, 1869.

GEO. T. COLLINS, Chateaugay, N. Y., writes: I think we have had a miracle in our place, or it was none in Enoch's case. I attended a funeral of an old lady the other day, and the preacher, a Methodist, told the friends that as God met Enoch, so He met this aged sister; and, said he, she is now in heaven. *Eureka!* I am happy to see the HERALD OF LIFE so well sustained, God bless the noble Band that bear it up.

Remark by the Editor.

Such "miracles" are frequent everywhere, if we believe the common theology of these days. Nevertheless, such a miracle, on a grand scale, will occur when "the Lord himself shall descend from heaven." May we be ready.

LEWIS L. BROWN (whose father and mother we knew well, 35 years ago), Concord, N. H., writes: It has been some time since I wrote you. Then I was surrounded with clouds and unbelief, and by no means at rest. Your letter was a blessing to me. Now I am happy in the Lord, and feel like a new convert. The way looks so good that it seems as if we might always walk in the narrow way. But, like Peter, when temptation comes on us, like the boisterous waves, we begin to sink. We need to have our faith strengthened in these perilous times. It seems as if the surrounding influences were never so bad as now. Spiritists around us are dead set against the Bible. But their triumph is short. The LIFE-GIVER will soon come, and then such characters will get the wages of sin, which is death. I have examined the subject of Life from the dead till I am satisfied the righteous *only* will live again.

APPOINTMENTS.

NEW YORK, Cooper Institute, Sunday, Dec. 19th. Subject—"The Second Advent; or Christianity a Failure."

B. MATTHIAS.

HARTFORD, Conn., Sunday, Dec. 19th.
NEW BRITAIN, Conn., Dec. 26th.

GEO. W. BROWN.

MERIDEN, CONN., Sunday, Dec. 26th.
WAREHOUSE POINT, Conn., Sunday, Dec. 19th.

WM. STUART.

SALTERVILLE, N. J., Sunday, Dec. 19.
HARTFORD, Conn., Talcott & Post's Hall Sunday, Dec. 26th.

W. S. CAMPBELL.

BUSINESS DEPARTMENT.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—W. H. Whitman, F. M. Whitman, Lewis L. Brown, Julia A. Goff, Nelson Cornwell, Edward Hill, Frank Young, William Bartholomew, David P. Reed, Mrs. Margaret Mack, Mrs. E. B. Lyon.

TWO DOLLARS EACH FROM—W. Valentine, John Davis, Wm. Steele, Dr. C. J. Henshaw, Mrs. J. Waid, Henry K. Jarvis, Wm. D. Bliss, Cephas Whipple, Wm. White, Dr. J. D. Gilpin, Thomas Metcalf, Joseph Peoples, Abner B. Welsh, Benjamin F. Welsh, Mrs. Catharine Welsh, Seth Bingham, Henry Seitz, Dr. Hinde, Enoch Pepper, Emanuel Seitz, E. D. Hutchison, Mary Bloomer.

VARIOUS SUMS—C. W. Lyndall, $10 on pledge; B. A. Brennan, 50 cents; Mrs. C. E. Conklin, $3; Jonathan Lynn and Mary Winchester, $1 10 each; Wm. C. Metcalf, $4; Alfred Annable, $10 on pledge; D. B. Salter, $25 on pledge; John Clay, 50 cts. Clamor Frank, $10 on pledge.

RECEIPTS TO TRACT FUND.

D. J. Ellsworth, Windsor, Conn., $1; Clamor Frank, Cincinnati, Ohio, $10.

PARCELS SENT SINCE LAST ISSUE.

W. H. Whitman, Mrs. Deborah C. Corwin, (book.) Eld. J. Lewis, (three parcels to Martinsburg, Mo.; a donation to you from E. Wolcott;) Wm. Steele, H. Finn, (three books;) A. H. Failing, Esq., Geo. Strope, Chas. A. Hastings, John Kaplinger, Wm. J. McCormick, (a book;) S. Baldwin, Thomas Apthorpe, (three parcels, containing two bound books and pamphlets;) Samuel Brown, Eliza Payne, Wm. C. Metcalf, Alfred Annable, Joseph Laciar, A. L. Houghton, Henry Seitz, (four parcels, one of them a book;) Dr. Hinde, Emanuel Seitz, Enoch Pepper, J. A. Adams, J. W. Adams, Jas. W. Smith, Clamor Frank, (three parcels.)

TO CORRESPONDENTS.

GEO. STROPE.—Our paper is mailed, Wednesday, early. The mail service is mismanaged, terribly. Some of our subscribers, not ten miles off, do not get their papers till Friday or Saturday. We know of no help for us.

W. VALENTINE.—The money was received and the papers sent from the commencement of the volume.

A Trusting Faith.

"By faith Abraham, when, when he was called . . . obeyed, and he went out, not knowing whither he went."—Heb. xi. 8.

I know not what shall befall me, God hangs a mist o'er my eyes,
And so each step in my onward path He makes new scenes to rise,
And every joy He sends me, comes as a strange and sweet surprise.

I see not a step before me, as I tread on another year,
But the past is still in God's keeping, the future His mercy shall clear,
And what looks dark in the distance, may brighten as I draw near—

For perhaps the dreaded future has less bitter than I think,
The Lord may sweeten the waters before I stoop to drink,
Or if Marah must be Marah, He will stand beside its brink.

It may be He has waiting for the coming of my feet,
Some gift of such rare blessedness, some joy so strangely sweet.
That my lips shall only tremble with the thanks they cannot speak.

O, restful, blissful ignorance! 'Tis blessed not to know,
It keeps me so still in those arms which will not let me go,
And hushes my soul to rest in the bosom that loves me so!

So I go on not knowing, I would not if I might,
I would rather walk in the dark with God, than go alone in the light,
I would rather walk with Him by faith, than walk alone by sight.

My heart shrinks back from trials which the future may disclose,
Yet I never had a sorrow but what the dear Lord chose,
So I send the coming tears back with the whispered word "*He* knows."

—*Selected by* Amanda Bailey.

The Kingdom.

BY CLARENDON KELLY.

[*Continued from last week.*]

This great multitude will be the *subjects* of Christ's kingdom: the nations of them that are saved, walking in the light that issues from the holy city. They are "all nations" blessed in the seed of Abraham. These are not redeemed *from* the earth, as are the first fruits; for of them it is said, "And no one was able to learn the [new] song but the hundred, forty and four thousand—"the first fruits"—it cannot extend to the harvest—the great multitude. Yet this great multitude are not under the law of sin and death, *i. e.*, they have not the sentence of death in their members, (2 Cor. i. 9), as all of Adam's posterity have and will have until the appearing of the great white throne; for at that time "The Death" will be cast into the lake of fire, and will be no more.—Rev. xx. 14, xxi. 4. This is the restoration; and the nations of them that are saved will be restored to that state in which man was first created, symbolized by their standing in the presence of the throne and the presence of the Lamb; and like Adam, before the fall, they have access to the tree of life (Rev. xxii. 2), which would be unnecessary if they were immortal like the saints, *i. e.*, were "redeemed from the earth." In this glorious restoration, the literal twelve tribes of Israel will be restored, and become "one nation in the land upon the mountains of Israel, and *one King* shall be king to them all; and they shall be no more *two nations*, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and I will cleanse them: so shall they be my people, and I will be their God."—Ez. xxxvii. 22, 23. (Please read to the end of the chapter, and compare with Rev. xxi. 1–4). They will occupy the chief place among the nations; for Jerusalem, the metropolis of the nation, will also be the metropolis of the new earth, in which will grow the tree of life, and where the I Am will dwell.—Ez. xlviii. 35. This, it will be observed, is not the kingdom of Israel restored for one thousand years, but the Restoration, after "The death and hades have been cast into the lake of fire. Proof, "And the city" (that descended out of heaven from God), "had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." —Rev. xxi. 23. This city is the Lamb's wife. Now read verse 24, "And the *nations* shall walk by means of the light thereof; and the kings of the earth do bring their glory into it." This is after all things have been made new. Isaiah tells us something about this new heavens and earth. He says, "For behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create: for behold I create Jerusalem a rejoicing and her people a joy."—Isa. lxv. 17, 18 (compare with Ez. xlviii. entire); verse 20 of the chapter just quoted from reads—"There shall be no more an infant of days nor an old man that hath not filled his days, for the child shall die a hundred years old, but the sinner being a hundred years old shall be accursed. And they shall build houses and inhabit them; they shall plant vineyards and eat the fruit thereof."—Verse 21.

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."—Verse 25. If the reader will take the trouble to read in connection with the above passages chapter lxvi. entire, he will see that the prophet and the apostle are speaking of the same things, viz., the restoration; and both speak of the *nations*, the children of the kingdom, as being a distinct class from the saints—the brethren of Christ. John introduces Christ and the saints by the symbol of the Lamb and his bride, constituting the holy city Jerusalem, in the light of which the *nations* walk.

Isaiah introduces Christ and his brethren—the *bride* and *bridegroom*—the *head* and *body* united in immortality, in chapter lxvi. 7, as a *man child*, which Zion brought forth before she travailed, (the "one like unto the Son of man," Paul's perfect man, or fully developed Christ, the first fruits, gathered before the harvest), while the *children* of the kingdom —the harvest—are in verse 8, thus: "For as soon as Zion travailed she brought forth her *children*." But, says one, John says there will be "no more death" in the new earth, while the prophet says, "the child *shall die* a hundred years old;" how can both be true? I reply, John did not say, "there shall be no more death." The sentence stands thus in the original, "And the death not shall be longer."—See *Emphatic Diaglott.* Tregells reads, "And death shall be no more." Perhaps some one may ask, What is the difference whether he said "The death not shall be longer," or "There shall be no more death?" I answer: If John had said, "There shall be no more death," he would not only have contradicted the testimony of Isaiah, but himself also. Let us see. What is death? A state in which life is extinct, is it not? Yes. Well, then, if there ever comes a time when there will be literally no more death, the second death will have given up the dead which were in it. Most people read this as though it said, "There shall be no more dying." But this it does not say; but what it does say is not in antagonism to what the prophet says, as I hope to be able to show from the word itself, to the satisfaction of such as "rejoice in the truth." In Rev. vi. 14, a death is mentioned which is called the second death. But there could be no second death without a first death. The second death is symbolized by a lake of fire. "This is the second death, the lake of fire.',—Rev. xx. 14. Fitting symbol—as a lake of fire utterly consumes all combustible matter cast into it. So the second death is the "everlasting destruction" of whatever is consigned to it. Consequently, when the first death and hades are destroyed, it is said, they "were cast into the lake of fire" (which is the second death). Well, then, is it not evident that "*the death*" (*ho thanatos*) that shall be no more," (in the new earth) is the first death, which was consigned to the second death?

[*To be Continued.*]

The Royal Family: The Born of God.

BY ALBIN CHANDLER.

Br. Storrs: Upon reading the query of a brother in the Herald of Nov. 3d, as to the harmony of the literally born of God, and others only of the flesh seeing the kingdom, my mind was directed to the thought heading this article. Now, the subject of the new birth has been very satisfactorily clear to my mind for some years. Still I do not know as I can concentrate my investigations in one short article, so as to enable the reader to obtain any satisfactory result, but will make a brief trial.

First. God sought a number of persons sufficient to fill every position necessary to rule the world in righteousness, and He wanted none but such as he could trust; such as credited his word, and that loved his will far superior to theirs. Hence he made great promises to Abraham, as a representative man, of landed estates, of great wealth, and kingly honors; also a never-ending life, that these possessions might be perpetual. Notice, these were not for all the world, for many people are comprehended in the promises, *i. e.*, given to this elect or select family as dwellers on the land, or subjects of the *governmental policy.* So from Abraham we find God making offers to his literal descendants, if they would properly qualify to represent Him in his true character of love, truth, and justice, He would accept them as a "people for his name;" for He "sought a peculiar treasure unto him above all people." "A kingdom of saints." (See Exo. xix. 5, 6). But because of their stiff-neckedness and rebellious tendencies and practices, He withdrew this high and glorious honor from them as a race or generation, and through Christ made the offer to any individual from any nation that will qualify. Now here is where many of our brethren overlook the kingly polity. But please keep in mind that this is a politic arrangement, a selecting of governmental officers of a God-like nature, to be coheirs and rulers in the kingdom of Jesus Christ's inheritance, even the kingdom of God on the earth, upon which David in the flesh tried to represent Him.

Now, as man is mortal and under the law of death, it is absolutely needful for him to be "born from above," that is, "of God." Hence of the nature of God, which cannot die; and as God is a king, a mighty sovereign, so his sons, literally of him, are *princes* and heirs of their Father's goods and honorable titles. To illustrate: The people that live in Great Britain are not princes or *sons* of the *crown;* therefore all have not an inheritance in the kingdom; but they are a part of the kingdom, for the very idea of a king or kingdom, implies subjects or people over which to exercise kingly authority.

Now, I understand the whole gospel is to select, as Peter says, "a chosen generation, a royal priesthood," etc., (see Pet. ii. 9; also, Rev. i. 6, and v. 10); and the beloved John in vision heard the saints sing of the Lamb of God, "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God, kings and priests, and we shall reign on the earth."

Jesus said to Nicodemus, a ruler of the Jews, mark it, a ruler in the nation still claiming these especial privileges, *i. e.*, of authority, and the medium of blessing, You must have your nature changed to legally exercise this privilege. But he did not understand, when he was old, how he could be born again. Then Christ explains further, and tells him that which is born of the flesh is flesh, and that which is born of the Spirit is spirit, and he must be born from above. But still he said, How can these things be? Jesus expresses apparent surprise at his being a master or ruler in Israel, and not understanding these things. The expressions—cannot see the kingdom, and cannot enter the kingdom—all refer to the royal inheritance; in other words, Jesus tells him, Now God has transferred this high honor (see Deut. xxvi. 19), to his literal sons; so now except we are the sons of God and come through Christ, *i. e.*, in his name, the Eldest Prince, therefore the first in the kingdom, we cannot see, undertand, or enter upon the inheritance of the kingdom.

Therefore we read of being heirs of God and joint heirs with Christ; and if ye be Christ's then are ye Abraham's seed and *heirs* according to the *promise* (Rom. viii. 17; Gal. iii. 29); and also of the elect we are told, there are "many called but few chosen." Therefore we must labor to make our calling and election sure. Yes, dear brethren and sisters, we are called to labor for more than life or salvation from the bonds of death; that is the first and a very important work to accomplish, for without it we could not stand in the honored and glorious capacity of kings and priests. But to labor in humility, because the aspirations of the flesh are to honor, to places of trust and profit in the nation. We find *that* the second great temptation of Jesus. If we humble ourselves now in the flesh, and labor in faith on the Son of God for the election of the called, in due time we shall be exalted, and hear the final result of the campaign, "Come ye blessed of my Father, inherit the kingdom," etc. (Read the exposition of Paul in Rom. viii. and ix.) Yes, dear brethren, that the Spirit may qualify and the blessed birth obtain, we must very carefully cultivate the precious seed, that the tender buds may appear, and the fragrant blossoms of a Christ-likeness emitting the sweet smelling savor of obedience unto God. Then the ever-blessed fruit will be seen and known to be of God.—See Gal. v. 22–26, and John i. 4.

I apprehend one very great obstacle to many seeing that it is this "little flock" only that is to receive "the kingdom," that in "the times of restitution of all things," that some think that every one must be immortal. But in the beginning, Adam was made mortal, and a tree for the perpetuity of life placed within his reach. Now, suppose he had not sinned, we have no intimation that he ever would have had immortality: that is one of the new things brought to light in the gospel of Christ, but he could eat and live on, and by continual obedience continue to have access to this medicine tree to renew his strength and vigor, and to live on forever. I can see a wide difference between living forever and eternal life, in this light. So after Jesus comes, and the restitution takes place, and all God's peculiar treasure is gathered out from the dead, by Jesus the magnet, our Life-giver, he has given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, etc., Dan. viii. 14; and in the 18th verse we are told, "The saints of the Most High," *i. e.*, the family of God, the elect officer, "the *Bride*, the Lamb's wife," the body of Christ: all different titles applicable to the same one "Royal family," they are to take the kingdom and possess it forever, even forever and ever.

Now, without theories or prejudices, cannot all see there are nations and people of different languages, and they are to serve the King and associate rulers, while yet mortal? For the saints of the Spirit will have but one language. And furthermore, the Apostle John in vision foresaw this time of restitution; and on the earth saw the tree of life, whose leaves are for the healing of the nations. And as long as these nations continue obedient, they can have access to the tree of life; and if obedient forever, can have the tree forever, hence live forever.

So, dear brethren, in view of the great honor and glory to be bestowed upon us, if children, what manner of persons ought we to be in all holy conversation and godliness? Good old faithful Abraham could look forward by faith to Jesus (John viii. 56), the way and the life! and we can by faith also look to Him as the Son of God, with power to call the sealed ones from the dead, and change the living by "the Spirit of God" that is in us; for, "having this seal, He knoweth them that are his." Therefore, let us, like Moses, refuse the honors and emoluments of man made positions; choosing rather to suffer with the people of God; esteeming the reproach for Christ greater riches than the treasures of Egypt; holding in respect the recompense of the reward. For whosoever is born of God overcometh the world, and this is the victory, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? So while we continue to pray, "Thy kingdom come," and labor to improve the talent given, we may not only have life everlasting, but reign with Jesus in some capacity, either in local authority, or as an aid, attendant, or messenger of his peace and righteous *good will* to the people.

Yours, in the blessed hope, striving for an abundant entrance into the Messiah's kingly polity.

Batavia, Iowa, Nov. 18, 1869.

The Power of God.

BY LUCRETIA B. LAMB.

How the finite mind is lost in the contemplation of unlimited power, although but imperfectly comprehended. The tiny vegetable, up to the giant tree, speak of power. Also, in the animal kingdom, from the animalcule to the great Bohemoth. In the heavens above us we witness the loftiest conceptions of power. Our planetary system, revolving in perfect order and harmony around the glorious orb of day, while it performs an annual revolution of itself reveals an unseen power, vast and incomprehensible. Yet when we consider that the vast expanse is filled with planetary systems of various grades, our reason reels with the weight of this mighty conception, we instinctively exclaim, If these are but parts of His ways, who can comprehend the thunder of His power?

The heart of man shrinks from contact with such power. Why is it? Partly, I conceive, from a sense of guilt, but more from the teaching of a false theology, whereby we associate in our minds the idea of tyranny, oppression and cruelty, with that of unlimited power. The confiding child does not fear to be folded in the arms of his stalwart father, although he could crush it like a moth, for in that manly breast beats a heart of love, and the child is safe; the power is its chief source of confidence. So the power of our God is moved by love. Creation's work was conceived and carried on under this rich impulse. How it sparkled in Adam's eyes in innocence, when he awoke from his deep sleep and beheld the beautiful bride his Creator's power and love had provided. How the sons of God shouted for joy in view of the rich display which the great Author and finisher pronounced all very good. Man disobeyed; the curse came and ruin in its wake. Yet love is not quenched; nor does it cease to move the great heart of God. The gift of His beloved Son bears the most unmistakable marks of the love that controls His power. He could have blotted man from existence and hope. Who could justly have found fault? Love moved Him to undertake their redemption. When the great plan is finished, and we with rapture behold the triumph of love and power which has been so blended in all His works, we will be ashamed of our fears, and wonder at our weak faith.

I once read of a widowed mother, with five small children, one an infant in her arms, who, crossing the Atlantic encountered a severe storm; so severe that the hardy seamen trembled with fear, while she sat in the cabin with her little ones clinging to her unmoved and cheerful. When the storm abated, she was inquired of, how she could retain her self-possession amid such terrors? Her answer was, I knew my best Friend ruled the storm, and His love and power was my safety.

May we, dear friends, gird our loins with truth, take the shield of faith and stand fast a little longer, knowing that naught can separate us from the love of God, which is in Christ Jesus our Lord.

St. Paul, Minn, Nov., 1869.

Suez Canal.

Few persons, comparatively, stop to consider how stupendous a work is the Suez Canal, now an accomplished fact. How important a part it may play in the closing scenes in this dispensation, it is impossible to determine; but we think it not unlikely that the hand of God is in it. The work has been steadily prosecuted since 1859, and is an enterprise by a joint stock company, having a capital of 40,000,000 dollars. The average surface width of the Canal is over 300 feet, the width at the base is about 250 feet, the depth is 26 feet, and is 100 miles long. The distance from the English channel to Calcutta, by way of the Cape of Good Hope, is about 13,000 miles; by way of the Canal it is only about 8,000 miles. Here is a gain of 5,000 miles, besides securing a much less dangerous passage. By the old route from England to Bombay the distance is 11,500 miles; by the Canal and the Red Sea route it only about 6,200 miles—a saving of 5,300 miles. It is not easy to comprehend even the present value of this improvement; its future importance and value none can foretell. It is one of the grandest achievements of this age of light and progress. L. C. T.

Look *upward* for the grace needed now, and *forward* for the rest that remaineth.

Voices of Grace.

It is marvellous and beautiful to observe how various are the voices of Free Grace.

"I am thirsty," says one. "Come to the waters," she cries.

"I am hungry," says another. "Then eat ye that which is good," she says, "and let your soul delight itself in fatness."

"But I am poor, and have nothing to buy with." "Come, buy wine and milk without money and without price."

"We are weary," sighs the laborers in the sunbeaten fields. "Come unto me," breathes her answer, like a breeze from the waters, "and I will give you rest."

"Cast thy burdens on the Lord, and he will sustain thee," she whispers to the pilgrim ready to faint on the highway.

"Behold the fountain," she cries to the guilty; "the fountain opened for sin and uncleanness."

Children's Department.

The Indian Tongue.

Two hundred years ago, John Elliot, a very pious man, translated the Bible into the language of the Indians of Virginia. The poor Indians were very much pleased to have a Bible that they could read, for they did not understand our language. Our Bible looked as queer to them as theirs does to us. That the children may see what kind of words the Indians used, I will here copy a portion of the Lord's Prayer, as it is in their Bible.

"Yowutche yeu nuppenantamook: Nooshun kesukqut, quttianatamunach knowesnonk."

"Payaumooutch kukketassootamoonk, kuttenantamoonk neanach ohkeit neane kesukqut."

There; I think that is all you will be able to read, and all that the compositors, or those who set up type, will care to set up. Those verses are found in the sixth chapter of the Gospel by Matthew. The verses are the ninth and tenth.

Though the words seem very odd to us, they were very pretty and sweet to the Indians, for they taught them to pray for God's kingdom to come on the earth. That will be a better place than their hunting-ground that they used to think they would go to, when they died. When Jesus comes, I think that we shall see many pious Indians there, who gave their hearts to Jesus when they read those words in their Bible, which seem so strange to us.

Brother Frank.

Philadelphia, Nov. 30, 1869.

A Noble Boy.

Mrs. Simons was a widow, and poor. But poverty could not crush her, for she felt that the owner of all things was her Father, and he would withhold no real good.

It took more than a needle, twist and wax, to degrade her in her own esteem, for she knew she was fulfilling, as far as in her lay, her calling, as under the eye of her Master, and that a queen could do no more. It was the one desire of her heart to rear up her son to be a good and useful man, and to this end she toiled—"stitch, stitch, stitch,"—often far into the night to buy his books and to keep him at school. In return, Ned did most of the simple, domestic work, and for this act of filial love, more than for anything else, he was made a byword. His mother, however, encouraged him to bear nobly all this, saying: "We must either bend or break under our trials, my boy; this may be the very thing to make a man of you, teaching you to control your spirit, and to love those who hate and despise you. You have God's promise to the fatherless, my son, and that is worth more than all their fathers' riches. Bow yourself before the storm and it wiil not injure you."

One day, as Ned was walking to school, three boys approached, when one called out, "Hallo, Ned Simms, run up to the stable and tell Patrick to saddle Flash, and bring him to the school house at four o'clock."

"I would oblige you, Sam," he replied, "if I could without being late, but you see there is but seven minutes before the bell rings."

"You miserable, disobliging fellow!" cried Sam Lent; "what if you are late? This master don't whip."

"But he expects us to be faithful," replied Ned.

"Faithful!" shouted Sam in an angry tone. "Come, go; I want to race round the pond with Bill Hunt here. He says his Clipper will outrun my Flash, and bets his gold pencil on it. Go, and I'll give you sixpence. That would save your mammy an hour's stitching."

Ned felt his ears and cheeks grow very warm at those words, but he set his teeth closely together to keep the unruly member still, lest he might sin against God, and entering the yard, the boys followed close upon his heels.

"Good afternoon, Betsey!" cried Bill Hunt; "I caught you last night taking clothes off the lines, didn't I?"

"No," shouted Ned "you did not *catch* me, for I didn't run. I looked straight in your face as you rode past, to let you see that I was not ashamed to help mother."

"My lord is brave, indeed!" cried Sam Lent. "Are you going to iron the clothes?"

"Yes," cried Ned, turning and facing them, "if mother wishes me to do so. I have ironed clothes, and washed dishes too, and I expect to do both again."

"He gets dismissed sometimes to hang the tea-kettle on," said Bill Hunt, winking at his comrades, but the bell now rang and Sam Lent had only time to say, "I'll pay you for your impudence to me, you beggar-boy."

This was almost too much for the brave boy, but he bore it meekly and like a Christian. Years rolled on. These boys became men. Ned was blessed and prospered. He was honored and wealthy and able to provide a comfortable home for his dearly-loved mother in her old age. The time came when Sam Lent and Bill Hunt, who had squandered the property their fathers left them, were glad to receive favors from the man who in boyhood they had so badly treated. God has honored Ned because he has returned good for evil; and he has proved in his experience the truth of that proverb of Solomon, "He that ruleth his own spirit is greater than he that taketh a city;" and he has received the blessing promised to those who honor father and mother.

Christians may well be content with a lean dinner and spare diet in this life, seeing the large dinner the Lamb is preparing will recompense them all.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

REASONING WITH AN UNBELIEVER.

BY DR. JOHN K. FINLEY.

MY DEAR S.: Allow me to urge upon your attention a subject which I regard as of great importance. I feel sure it is the truth, and all truth is important. It is truth, not error, that secures the blessing of God.

I send you by this mail a pamphlet on the "Life Doctrines," as taught in the Bible, written by myself. Do me the favor to read it carefully and with prayer, for the guidance of the Holy Spirit, that he may lead you to the truth, and guard you against error. Read it with the same exercise of your reason and judgment, with which you investigated the doctrines of Millenarianism. It will not require you to give up stronger prejudices than I overcame, when at the request of your late excellent husband, I took up the study of that subject.

The Life doctrines and the Millenarian are very intimately connected—indeed, there is a strong mutual dependance upon each other. To become acquainted with the Life views as taught in the Bible, will not require as much study as do the Millenarian; for, although the latter have much simple didactic teachings for their support, yet they require also to understand a good deal of prophetical interpretation, many of the prophecies being couched in tropical language. On the contrary, the Life doctrines are taught in the plainest and most didactic forms of language, requiring only a knowledge of the most ordinary meaning of words; just such words as we ought to expect God would make use of in order to convey truths, so important to be understood by every one of the most common grades of mind.

Take for example, the account of Adam's probation: if read without prejudice and without any preconceived views, just as we would read any other communication intended to be of use to us, on a subject affecting our highest interest, no one can fail to see that the probation was for the privilege of eating of the "tree of life," and thereby obtaining immortality of existence. This is apparent from the record; for when Adam was cut off from the "tree of life," God gives as the reason, "lest he put forth his hand and eat of the tree of life, and live *forever*."—Now, to live forever, any body, according to the ordinary meaning of the words, knows is to be immortal. This plain narrative is utterly inconsistent with the usually received doctrine, that man is immortal by natural constitution; for if naturally immortal, access to the tree of life was unnecessary; he would live forever whether he ate of it or not.

Now look at the penalty threatened in case of disobedience—"Thou shalt surely die." How could he die if immortal by nature? The threatening is absurd on the very face of it. That the penalty threatened was literal death is evident from the fact that death did pass upon Adam; and as he was the representative of the race, it has passed upon the whole human race. That he was our representative, is made clear by the statement, "As in Adam all die." Doctor Hodge says, this means all who are in Adam, embracing all of his descendants. Now the usually received doctrine, that eternal life means eternal happiness—and death means not merely the extinction temporarily of life, but also everlasting life in unspeakable torments, is a clear perversion of the language from its ordinary acceptation, and forces upon it a meaning entirely adverse and foreign to what it imports in all common usage.

Let me ask you, does God in his revelations for the benefit of the whole race of man, intend to be understood by them or not? Now, he certainly did not, unless he intended them to understand the language he used, to be received according to its usual meaning. In all of his other preceptive teachings, both in the Old and New Testaments, especially in the various instructions given by our Saviour and his apostles, we receive them according to the plain primary meaning of the words; except, forsooth, when the common expressions, life and death are made use of, and then it is demanded of us to receive them as intended to convey a meaning entirely different from what they convey on all other subjects. I am not now alluding to tropical language, which you know, as well as I do, is resorted to for the purpose of illustrating and enforcing instructions previously given in plain preceptive language, and are not to be regarded as having an independent meaning of their own.

Now, God has neither given us a glossary, or commissioned any body of men to tell us, when we are to understand words as having a different meaning from that commonly belonging to them. But he has given us reason and common sense to enable us to understand them just as we would when coming from any other source; and not only so, but he will hold us responsible for so understanding them. And I am greatly mistaken if he will not hold teachers responsible for perverting their meaning to suit the dogmas of human creeds. If done ignorantly, I think they will suffer loss, when the wood, hay and stubble, although on the true foundation, will be burned up; though they themselves will be saved.

The folly and wickedness of these perversions are evident from the fact, which cannot be denied, that throughout the whole Bible, from Genesis to Revelations, the final destiny of the wicked, and the ultimate reward of the righteous, are always spoken of in terms expressive of literal death and literal life. We have the harmony of the whole Bible in support of the life doctrines; whilst the Orthodox, to sustain their creed, do violence to the harmony of the whole Bible. I am not going to discuss these points here; you will find them fairly treated of in the pamphlet.

Let me ask you the question: If God meant as the penalty of sin, what our theologians tell us he did, although he gives not the slightest hint of it, was it not placing upon our first parents a most unreasonable responsibility? Let me illus-rate. What would you think of the conduct of a parent, who should place before his child a basket of beautiful apples, and say to him, I am going away to be gone all day; now if you eat one of those apples, when I come back I will put your hand into the fire, and hold it there until it is entirely burned off. Now suppose one of the servants should presently go into the room and ask the child, Why don't you eat those apples? Because my father said if I did, he will burn my hand off in the fire. The servant replies, Your father did not mean that; he loves you too much to treat you so cruelly. If I were you I would eat them, they are so nice; and besides, you will feel a great deal better after eating them. Yonr father knows they will do you good. The temptation of the apples, and the bad counsel of the servant are too much for the child to resist, and he eats and disobeys the command. The father on his return finds that he has been disobeyed, and executes the threatened punishment. Would not every reasonable being feel and say that this father deserved the execration of the whole universe for placing such an awful responsibility before his child? and would he not be justly regarded as a very fiend? a most unnatural monster of cruelty? And still more inexcusable would his conduct be esteemed, if he had threatened to punish his child by shutting him up in a dark room for twenty-four hours, and then in addition to the infliction of this threat, should hold his hand in the fire until it was consumed, without the slightest hint beforehand that he intended such a punishment. Would it not only be an act of the most horrible cruelty, but also of the vilest injustice?

Now, Orthodoxy accuses our merciful and just heavenly Father, of placing innumerable millions of his children under this unreasonable and unnatural responsibility, and of being *infinitely* more cruel, vindictive, and unjust than would be such a parent.

Now, my dear S., these things are just so, and cannot be truthfully denied, or fairly refuted. I make these suggestions, hoping to disarm you of such a degree of prejudice, as might otherwise prevent you from seeking the truth from the Bible alone. The Bible itself, in all points affecting our eternal interests, is a great deal plainer and more intelligible, than any of the many clashing creeds of the numerous sects, which have so wickedly rent the body of Christ. Going with the crowd is no evidence of being right; if it had been we should never have had the Christian religion; and when it became corrupted, we should never have had the Reformation.

It is a fearful risk that any one runs, who affirms that we are naturally immortal. Who does it, is guilty of making God a *liar*. *I* do not say this—God says it himself. 1 John v. 10–12. "He that believeth not God hath made him a *liar*, because he believeth not the *record* that God gave of his Son. And *this is the record:* that God *hath given* unto us *eternal life,* and this *life* is in (or through) *his Son.* He that hath the Son hath life; he that hath not the Son *hath not life.*" Is it not evident that whosoever, after reading this record, shall still affirm that man is immortal in his own nature, makes God a *liar?* God helping me, I shall never be guilty of this great sin.

The adherence to the Life views may, has, and will lead to reproach and contempt from many good people, the loss of confidence and friendship of many, who heretofore have given us their respect and friendship—but what is all this compared to the love, favor, and approbation of our beloved Master, who has said, "Whosoever is ashamed of me *and of my words,* of him will the Son of man be ashamed, when he shall come in the glory of His Father with all the holy angels."

May God guide you, my dear S., into *all* truth. Truly yours.

NILES, MICH.

WAS SOLOMON'S TEMPLE A TYPE?

BY CHARLES A. HASTINGS.

WITHIN the past year I have listened to some three or four discourses on the building of Solomon's Temple, using it as a type of the great Spiritual Temple which the Lord is to build at his Second Advent; that the stones for Solomon's Temple were cut out and prepared in the mountain; that when it was constructed it came together without the sound of the hammer; that there was no stone wanting, and there was none too many; that every stone fitted its designed place and made the structure complete.

Thus God has, and is preparing a people and laying them aside, so that at the coming of Christ and the resurrection of the dead, this spiritual house will be complete; that there will be no more to be cut out of the mountain.

Thus, seemingly with triumph to have annihilated the views of an Age to come.

Now, I have thought of this proverb, "He that is first in his own cause, seemeth just; but his neighbor cometh and searcheth him." I am aware that when false premises are taken, let the argument be ever so good, they invariably end in false conclusion.

Now, a temple has some signification; it is for some purpose. Is it supposable that God has nothing in the world to come but a temple? It seems as though some of our brethren have very meagre views of what Jehovah's great work is in the future. Solomon had more than a temple in his kingdom; he built himself a house and was thirteen years in building it. Whereas he was only seven in building the temple. He also built an house for Pharoah's daughter.

Will the Lord have less in his kingdom than had Solomon? Now, if Solomon's Temple and the stones in the temple are a type, may not the furniture in the temple be typical also? In which was the "molten sea which stood on twelve brazen oxen, and ten lavers of brass and shovels, and basins, and vessels unweighed, because they were exceeding many; also vessels of gold, the altar of gold, and the table of gold whereupon the shewbread was, and the candlesticks of pure gold, five on the right side and five on the left, before the oracle; with flowers, and the lamps, and the tongs of gold, and bowls, and the snuffers, and the basins, and the spoons, and the censers of pure gold; also, two cherubims whose wings, of each cherub were ten cubits, extending from one wall to the other, meeting together in the centre, over the mercy seat." Yes, says one, these cherubs with their wings, are typical of the time of the extent of mercy; the first cherub reaching from the time of Adam down to the first advent of Christ; the second spanning the time from the first to the second advent.

Now, possibly this may prove more than some of our good brethren would be pleased to have proved; for the length of the cherub's wings were equal, meeting together in the centre; the first spanned four thousand years, the second being equal, must span two thousand years more of mercy yet in the future.

Again, if Solomon's Temple is typical, why not the time of its building be also typical? This temple was seven years in building, and as we are living near the close of the six thousand years there must be yet another thousand years, either before or after the Second Advent, and our brethren may take which horn of the dilemma they choose.

Now, suppose we admit for argument's sake, that the position of our brethren in some respects, on this type is correct; may it not be explained in harmony with the Scriptures, and also with the view of an age to come?

Let us go back to the time when Moses led the children of Israel out of Egypt, and came to the desert of Sinai, and the Lord spake to Moses, saying, "Tell the children of Israel, now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people, for all the earth is mine, and ye shall be unto me a kingdom of priests, an holy nation." We learn from the history of this people that they soon began to murmur, and were a rebellious and stiff-necked people; so much so, that God suffered none but Caleb and Joshua, who came out of Egypt that were over twenty years old, to even enter the Land of Promise. And after this, those who did enter the land, were for a time prosperous, and the Lord blessed them with numerous blessings and led them with tender care; yet they soon forsook him; they hearkened not unto his voice, and kept not his covenant; they followed and worshipped strange gods, gods of the heathen nations. The Psalmist says in the 81st Psalm, "Oh, that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him, but their time should have endured forever." But, for their wickedness, God suffered them to be divided into two kingdoms. The ten tribes, who were called Israel, had their capital in Samaria; and for their idolatry, he caused or suffered the Assyrian king to besiege their city and take them captive into the north country, into the cities of the Medes, and have since been considered the ten lost tribes.

The two tribes, Judah and Benjamin, who went by the name of Judah, had their capital in Jerusalem, and for their idolatry they were taken captive and caused to serve seventy years in Babylon. But the prophecy had been uttered that "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." And that this might have its fulfilment, they were permitted to return and to establish their former Mosaic law and worship, and thus continued until the coming of Christ. And as they were exceedingly hypocritical and received not their Messiah, he says to them, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." What kingdom is this? Evidently, the kingdom of priests, before spoken of —this spiritual temple; for Peter writing to the strangers scattered abroad, says, "Ye also, as lively stones are built up a spiritual house, an holy priesthood; ye are a chosen generation, a royal priesthood, (a kingly priesthood) an holy nation, a peculiar people, which in time past were not a people but are now the people of God." And James says, "Simeon hath declared how God, at the first did visit the Gentiles, to take out of them, a people for his name. To this agree the words of the prophet, 'After this I will return and build again the Tabernacle of David which is fallen, and I will build up the ruins thereof, that the residue of men may seek after the Lord, and all the Gentiles on whom my name is called saith the Lord.'"

Again, this spiritual house may be represented by the 144,000. "After this I beheld, and lo, a great multitude which no man could number." Like the vessels which were in the temple, "which were unweighed for they were exceeding many." Also, the bride, the Lamb's wife, who hath "made herself ready." "And blessed are they which are called unto the marriage supper of the Lamb." Now, it is not customary for the bridegroom to marry the guests.

Again, "To him that overcometh will I grant to sit with me, in my throne, even as I also overcame, and am set down with my Father on his throne." "He that overcometh, to him will I give power over the nations, and he shall rule them with a rod of iron." And the Prophet Isaiah says, "Behold, a king shall reign in righteousness, and princes shall rule in judgment." Who will they reign over? over one another? Christ says, in the Apocalypse it is the nations. Let Daniel also answer, vii, 14, 27. "And there was given him dominion and glory aud a kingdom, that all people, nations, and languages should serve him." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Mark the expression, "all nations shall serve and obey." This does not look like instantaneous destruction. Many more texts might be added of like import, but one more and I forbear. The Psalmist says, "Let the saints be joyful in glory, let them sing aloud upon their beds, let the high praises of God be in their mouths, and a two-edged sword in their hands to execute vengeance upon the heathen and punishments upon the people, to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all his saints, Praise ye the Lord."

Thus we see there are at least two classes if not more, in the world to come. If the saints represent the lively stones in that grand and glorious temple, the furniture and the appendages connected with Solomon's Temple may represent something more. But the offer in this age is, he that overcometh, shall be clothed with immortality and be associated in the grand cabinet of Jehovah. Well might we lay our hand to our mouths and our faces in the dust and cry, Unworthy — unworthy. Yet, it is all of grace through our Lord and Saviour, Jesus Christ, "who hath redeemed us by his own blood, and hath made us unto our God kings and priests; and we shall reign on the earth."

SPRINGFIELD, MASS.

THE KINGDOM.

BY CLARENDON KELLY.

[*Concluded.*]

WE will now examine into the character of the first and second deaths. Paul says it is appointed unto men once to die, and after this [death] the judgment.—Heb. ix. 27; and in Rom. v. 12 he informs us that this appointment was to all Adam's posterity. "Death passed upon all men," says he. This is the *first* death, because he says it came to all men through Adam. It embraces all men, and reaches from the sin that introduced it into the world, to its final extinction in the lake of fire." During this long period—the creation itself being subject to vanity—all men have the sentence of death in their members, and die irrespective of character or deeds. But when the great white throne appears, this first death gives up the dead that are in it. Its term of office having expired, it can hold its prisoners no longer. The first death, then, is not the final state of any man (this is not an argument for a re-living of the wicked), it can only hold its prisoners until he who has the keys of death and hades demands that they be given up. In the mean time, however, all men out of Christ are in a state of death. Hence the apostle says, "We know that we have passed *out of death into life,* because we love the brethren. He that loves not his brother *abides in death.*"—John iii. 14. Again: "Because we thus judge that if one died for all, then were all *dead.*"—2 Cor. v. 14. "Let the *dead* bury their dead." —Matt. viii. 22. So we see that all men are by nature in the first death; they are his prisoners, and when they cease to breathe the breath of life, death casts them into the *hades.* Therefore, when the great white throne appears, both death and *hades* are represented as having prisoners to deliver up. Hence this is the "time of the *dead* to be judged;" (Rev. xi. 18), for John saw none but *dead* standing before the throne; (see Rev. xx. 12); consequently those having "passed over from death into life" belong not to that crowd of *dead ones,* for having thus passed over, they constitute the first resurrection.

But to what do death and hades deliver up their prisoners? To come before the throne to be judged, says one. I think not, for they are not surrendered up until *after* they stood before the throne, and "were judged out of the things which had been written in the books, according to their works."—Rev. xx. 12. To what, then, were they given up? Those whose names were *found* written in the book of life were set at liberty, *i. e.,* given up to life as *subjects* of Christ's kingdom. Those whose names were not found in the book of life were passed over into the *second death* state, called the *lake of fire,* into which death (the first death), and hades are also cast, *i. e.,* that these states are forever done away or destroyed; consequently, in the new earth men will not die by reason of the "sentence of death in their members," for "the death" (the first death), no longer is; it was cast into the lake of fire, which is the second death. In the new earth men will only die in consequence of a special death sentence, passed on them individually, for their own transgressions. They will die the *second* death, a death *preceded* by a judgment. It will be "everlasting destruction." They will be the "*accursed sinners,*" being a hundred years old, *i. e.,* the child that dies having arrived at the age of a hundred years. But this second death is not dying a second time.

The differeuce, then, between the first and the second deaths is this: The first death passed upon Adam and all his posterity, through him, and is followed by a judgment deciding the future destiny of those in death. The second death reaches no farther than the individual transgressor, and is always the effect of a special sentence passed upon the individual, as saith the prophet Jeremiah, "In those days they shall say no more, the fathers have eaten sour grapes, and the children's teeth are set on edge. But every one shall *die for his own iniquity,*" etc., ch. xxxi. 29. If second death meant second *dying,* "death and hades" would have to die a second time, for they were cast into the lake of fire, "which is the second death, the lake of fire."—See *Diaglott—Tregelles* and B. U. That sin will be the exception, and sinners comparatively few in the new earth, I believe; but that there will be sinners, and death continue to be the "wages of sin," is clearly taught in many passages in the Scriptures, else I have very much mistaken their import. Not the gross sensualism of fallen and depraved humanity, certainly, but occasional violations of the law of the kingdom; and why not? Adam transgressed the law; why should the inhabitants of the new earth be entirely free from transgression, seeing the kingdom is the restoration? Besides, the very idea of law has associated with it the idea of transgression and penalty, and the prophet says, the *law* shall go forth of Zion, and the word of the Lord from Jerusalem.

I now pass to the remaining proposition, viz., The restoration will include both the city of Ezk. xlviii. 30–35, and the one seen by John (Rev. xxi. and xxii.) If the reader will take his Bible and turn to the xlviith ch. of Ezk., and commencing at the 13th v., read to the end of ch. xlviii., he will be convinced, I think, that the prophet is speaking of a literal land and city. From the 15th to the 20th v. is a description of the boundaries of the land of Israel. Any one can take a good map of the land of Canaan and trace it out, as it will be in the restoration, according to Ezekiel's description. The xlviiith ch., down to the 29th v., is taken up in parcelling out the land to the twelve tribes, and laying out the grounds and locating the city. Vs. 31—34 is a description of the gates, showing that each tribe will have its own gate for entrance and egress, and in v. 35 of ch. xlviii. we learn that "the name of the city from that day shall be JEHOVAH-SHAMAH, or, The I AM is there." But we would ask in what sense is God there? Turn to Rev. xxi. 2–4. "I saw the holy city New Jerusalem, coming down out of heaven *from God* prepared as a bride adorned for her husband."—See also vs. 9, 10, "And I heard a great voice out of the throne saying, behold the TABERNACLE OF GOD is with men, and he will dwell with them [in his tabernacle] and they shall be his people, and God himself shall be with them their God."

John saw the holy city—the bride, the Lamb's wife—those of "the churches" that overcame, coming down out of heaven to the new earth; and immediately he hears a great voice out of the throne, saying, "Behold the tabernacle of God is with men, and he will dwell with them." This holy city, then, is not only the bride the Lamb's wife, but it is the tabernacle of God in which he will dwell with *men* in the new earth, as the apostle saith: "In whom ye also are builded together for a *habitation* of God, through the Spirit."—Eph. ii. 22. "But Christ as a Son over his own house: whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Heb. iii. 6. Therefore the I AM will dwell in Ezk's city, it being the metropolis of the kingdom of Christ. He will be there in his tabernacle—the holy city—the bride the Lamb's wife—the 144,000 redeemed from the earth. Was there anything like this in the beginning—before the curse?

In the "Dictionary of the Holy Scriptures," published by the American Tract Society, I read the following under the word God: "The proper word for God is ELOHIM, which is plural in its form." By consulting the Hebrew concordance, it will be seen that this word, *Elohim,* is the one from which *God* is translated in all the first and second chapters of Genesis. David says, in Psa. xcvii. 7, "Worship him all ye *gods.*" And in this passage the word *gods* is translated from the same Hebrew word, viz., *Elohim.*

Paul, in Heb. i. 6, quotes this saying of David's thus, "Let all the angels, *i. e.,* messengers of God, worship him." So what David calls *Elohim,* Paul calls messengers of God. From these and other passages it would appear that the creation was the work of the one God, operating through his messengers—the *messengers of his power.* And Adam is represented as holding familiar intercourse with God, *i. e.,* with *Elohim*—the plural manifestation of the one God. In the glorious restoration, Christ and his brethren —the 144,000—constituting the "*Tabernacle* of God," will be the *Elohim:* their location being in Jerusalem, the name of the city is changed to one which means the I AM is there. And the nations will walk by the light that they (Christ and the saints) will shed abroad, and be subject to their rule. So we read in Ezek. xxxvii. 26–28: "Moreover I will make a covenant of peace with them" (the children of Israel; see v. 21), "it shall be an everlasting covenant with them, and I will place them and *multiply* them, and will set my sanctuary in the midst of them forevermore. My TABERNACLE shall be with them; yea I will be their God, *i. e., Elohim,* and they shall be my people; and the heathen shall know that I the I AM do sanctify Israel when my sanctuary shall be in the midst of them forevermore." This is the kingdom of Christ—the restoration of the original plan and order of things, which pleased God so much that he pronounced it "very good"—the kingdom prepared from the foundation of the world—the inheritance of the nations of them that are saved.

BURNING OF THE WORLD: A CORRECTION.

BY HON. D. H. CHASE.

BR. STORRS: Permit me to correct your error regarding my "position." I was accidentally involved in a public controversy with Messrs. Stuart, Pile and others, a few years since, and a brief report appeared in the HERALD. My arguments against them included most of those you urge in your last number against my supposed views. I have long believed, with you, that "the theory of a universal destruction of the earth's surface by fire . . . '*at the second advent of Christ*' is subversive of all faith in prophecy."

In the old discussion, my explanation of the "Transfiguration" showed my views fully. Moses represented the children of the resurrection; Elias the changed living saints; Peter, James and John probationary mortals; Christ the glorious *King;* the whole being an epitome of the millennial kingdom, in

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which all these classes, mortals and immortals, dwell together on the earth.

In every dispensation of human probation, the results have shown and will show, the truth of Christ's declaration that few find the narrow way of life. Eden was left tenantless; only eight were saved from the deluge; the chosen seed of Abraham lost their temple, their city, and were uprooted as a nation. Great and terrible judgments are prophesied for the closing up of the present "Christian Dispensation." There seems to remain only one more dispensation of a probationary character, the *Millennial*. Under the personal administration of Christ and the immortal saints, the progress of men in knowledge, power and happiness will be wonderful. Satan will be bound for a long period. Wars will cease. The earth will be filled with people. It may easily happen that man's great achievements will beget pride. Through pride even angels are said to have sinned and fallen. "They kept not their first estate." Satan will, at last, "be loosed for a little season," "and will go forth to seduce the nations that are in the four corners of the earth, Gog and Magog, to assemble them for battle; whose number is as *the sand of the sea*. And they went up on the *breadth of the earth* and *encompassed* the camp of the saints and the beloved city."

The saints, as ever before, are the small minority. How vividly the types foreshadowed this result! Noah and his family, shut up in the ark, encompassed by scoffing and hostile nations; the Christians besieged in Jerusalem.

Fire from heaven destroys the innumerable hosts of Satan. Probation ends. The final resurrection and judgment are followed by the casting of death and the grave into the "*Lake of Fire*."

The deluge of water was a thorough work. "The waters prevailed exceedingly upon the earth; and *all* the high hills that were under the *whole heavens*, were covered." Thus the second heavens and earth were purified for the new trial of probationary men, for a sinning race as we too well know.

This second set in the series has already been widely contaminated by the contact of the wicked. The process is not ended, and the future will doubtless witness the occupation and defilement of *every part*. Will any *partial* cleansing by fire suffice to prepare the third heavens and earth to be the eternal dwelling place of righteousness? If the wicked are to be reduced to ashes, and their graves to be cleansed in the lake of fire, what part of the earth's surface could be spared?

My conviction is that Peter did not use figurative language nor overstate the facts when he wrote, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; *the earth also, and the works that are therein, shall be burned up*."

Dr. Dick wrote nearly forty years ago. Geology was then just beginning to awaken scientific interest. It is not surprising that he appeared to consider the earth as a solid mass. Yet even then he recognized the marks of heat and fusion in basaltic rocks.

Truly yours.

MIDDLETOWN, CONN., Dec. 14, 1869.

Note by the Editor.

We are glad to find we were mistaken in regard to Br. Chase's position as to the *time* of the burning of the world. The "Resolution" which forbids replying to a correspondent in the same issue, prevents us saying anything on his position, as now stated, this week; and as the burning is at least a thousand years off, we think to defer our reply till some time in the distant future.

GATHERED GEMS.

GOD hears the heart without words, but he never hears words without the heart.

We should view all men in the clear sunlight of charity.

We often omit the good that we might do, in consequence of thinking about that which is out of our power to do.

If you be poor in this world you should be rich in faith; and if you be rich in this world, be poor in spirit.

When the multitude applaud you, seriously ask yourself what harm you have done; when they censure you, what good.

If the sun is down, look up at the stars; if the earth is dark, keep your eyes on heaven. With God's presence and God's promise, a man or child may be cheerful.

The highest flames are the most tremulous; and so the most holy and eminent Christians are more full of reverence, and fear, and modesty, and humility.

A saint is not free *from* sin—that is his burden; a saint is not free *to* sin—that is his blessing. Sin is in him—that is his lamentation; his heart is not in sin—that is his consolation.

A broken and contrite heart unlocks our inward senses, and makes us see, and hear, and feel the things which could no more be seen, heard, or felt before, than a man in a deep sleep can hear, see, or feel the things that are said and done about him.

Fear not, trembling believer. The bark which bears thy spiritual destinies is in better hands than thine; a golden chain of covenant love links it to the throne. That chain can never snap asunder. He who holds it in his hand gives thee this as the pledge of thy safety: "Because I live, ye shall live also."—*Selected by* W. H. S.

THE HERALD OF LIFE.

NEW YORK, DECEMBER 22, 1869.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

NO PAPER NEXT WEEK.

THE "LIFE AND ADVENT UNION" decided at its first anniversary, (1864), that 48 numbers should constitute a volume. This was done when other papers and periodicals were increasing the price of their issues. It was thought best not to do so, with the HERALD, but to adopt the above measure till such time as the paper should become self-sustaining. That point is not yet reached. We have practiced dividing the four omissions, at Christmas, first week in May, "Fourth of July," at our anniversary, and at the close of the volume. Our next issue will be January 5, 1870.

Will our friends see if they cannot, at least, send enough *new* subscribers to fill the places of those whose names we may have to drop before that time. To new subscribers commencing with January 5, who send us $1 50, for the remainder of the present volume, we will send a set of the numbers of the past quarter gratis, so far as we can supply them. But we shall not send any of them unless specially requested to do so. No time should be lost.

TO WHOM IT MAY CONCERN.

THIS number completes the first quarter of the present volume, and terminates the time of "three-months" subscribers who, of course, will not expect the continuance of the HERALD unless a remittance is made to the office. Some others who, we supposed, would wish their papers continued, from the last volume, have as yet, made no payment on this volume. As this quarter has now closed, we shall regulate our mail-book preparatory to the second quarter, before our next issue. Those who have paid nothing, and do not do something before January, 1870, must not complain if our paper ceases to visit them. We send out no "*Bills*" our remedy for non-paying subscribers is, after waiting on them a while, if nothing is heard from them, to drop their name, and cease to send the paper. Injustice may sometimes be done in this case: they may have paid more than appears on our books, as all of us are liable to mistakes: therefore, if any are deprived of the paper, who believe themselves still entitled to it, and will let us know, we will rectify all such mistakes as far as possible.

CHURCH LORDSHIPS.

THE following sentiments we find as the utterance of one who would have a creed, or declaration of sentiments by the churches, and enforce them too. He says:

"I insist that bodies of men, and churches as well as other associations, have a right, like individuals, to promulgate their sentiments—that Christianity, as a rational religion, has its fundamental first principles, a rejection of which is the rejection of Christianity itself—and that churches have, in consequence, a right to know the sentiments of their members, and to reject those that are considered fundamentally wrong in principle—the same right, in this respect, that temperance and other volunteer associations claim and exercise. Be it so that they may judge wrong. This does not take away their duty and their right to judge, and to act according to their best judgment. This they are bound to do. And to do it is no infringement of other men's rights. It is only the necessary exercise of their own."

Against such lordships over men's minds we protest: *First.*—We dissent from the idea of likening the church of God to any "other associations." It is unlike any and all other associations, in its organization. Other associations are wholly of man's organization, and may be entered into or not, without sin, according as the object to be accomplished, in the judgment of the individual may be in agreement with the law of God or not. The church of God is entirely a different matter. He has never empowered any man, nor body of men, to organize his church. That is a work which the great Head of it has retained in his own hands. "Upon this rock will *I build my* church," etc. "The *Lord added* to the church," etc. And if the Lord has added a man to his church, shall man, or any body of men, take upon themselves to attempt to thrust that man out of the Church of God? Let them first show their authority for bringing any man into it. They have neither authority nor power to do it. They may be instruments in the hands of God in accomplishing that work; but the work, itself, of adding to the church of God, is the Lord's own work. Let men beware how they attempt to take the work out of his hands.

No man can neglect to become a member of the church of God without sin; because it is sin only, that keeps him out of that church; the moment he becomes reconciled to God, that moment he becomes a member of the church of God. Let any one show the contrary, if they can. It does not depend upon the will of our fellow men whether we shall belong to the church of God or not. The idea that men can receive *into*, and turn *out of*, the church of God, has kindled up all the religious persecutions that have been the disgrace of Christianity since the days of the apostles.

We would as soon ask admission to the church of Rome as to any other church that claims the right to decide whether we may be a *member* or not. The principle is the same in all. It is a "sitting" in the place of "God, showing" itself "that" it "is God." The principle is an assumption of a prerogative that belongs to God alone.

To compare the Church of God to "temperance and other volunteer associations," we conceive, is very much to lower down its high and holy character. The church of God is not *of man*, nor does it depend for its existence upon the will of any body of men. It exists by the will of God; sustained by his power; built up by his Son, who is head over all things to it. And all, in every place, that Christ has "received" are members of it; and they are not dependant upon the will of a body, calling themselves a church—and which, perhaps, as a body, is corrupt—for their membership in the church of God. Those bodies, organized after the fashion that the above extract speaks of, are not churches of God; they are as distinct and separate from that church, as "temperance and other associations." And, we apprehend, the author of the above statement will see that he has placed the churches, he speaks of, on the same ground of those "other associations," having no more authority for their existence than they, and no more claim to be called churches than they. And the very fact of the necessity of the existence of those other associations, of which he speaks, shows that the churches that he refers to, as bodies, have not the vital power of Christianity in them; they are but the *shadow* of Christianity, and hardly that; for they give no refreshment to a soul truly alive to all the great and holy principles of reforming the world. Hence the living souls that are in them have to seek some "other associations" to find vent for the holy breathings that proceed from their hearts.

Now, having said thus much, perhaps we can grant all for which this writer contends, if he will admit, that the churches he speaks of, are *not* identical with the church of God. That is, admit they are merely of human invention, like those "other associations." If that point is admitted, then we say, his reasoning is correct. But if that is not admitted, and he maintains that they are the churches of God, then, in our judgment, his reasoning is false. Men have not the right to say who shall be members of the church of God, nor the right, or power, to shut out of that church; and to attempt such a work is to invade the rights of God; though it may be done ignorantly in unbelief; nothing else can excuse it. We do not contend but that men may and ought to be rejected from Christian *fellowship* for practices clearly condemned by the Bible; and so a man may, and ought to be stript of the privileges of society who violates the wholesome laws of society.

But suppose the work of imprisoning or hanging men should be commenced, because they may be considered "fundamentally wrong in principle," would not the author of the sentiments we oppose, himself cry out stoutly, if he happened to be in the minority, and of course among the proscribed class? Would he not say he had a right to the privileges of society, on the score of his own judgment that he is a man, so long as he demeans himself as a peaceable citizen? And where is his authority for rejecting any man from the privileges of the church of God, so long as his conduct is that which the gospel does not condemn? Is he in such a hurry to "root up the tares" that he cannot wait even till the "fruit" appears? "Let both grow together till the harvest:" Christ will take care to "gather his wheat into his garner," and "burn up the chaff with unquenchable fire."

NEARING HOME.

WHAT a blessed thought! How it thrills the pilgrim's heart, waiting in a land of sad disappointment, of death and mourning! But we are nearing home—to meet Jesus—who hath loved us and suffered so much for us; to meet the heavenly hosts that have been so interested in our salvation; yes, to clasp glad hands in the kingdom of glory, and join our voices in that heavenly anthem of praise and thanksgiving to Him who hath saved us, "as the voice of mighty thunderings." Dear reader: do you wonder that we often get *homesick* when contemplating this? Do you wonder that "the bride" longs and sighs for the Master's return?

But our eyes turn to earth, and our heart is saddened with the gloomy mantle of sin that covers it every where. All manner of iniquity abounds, and it really seems that we are now realizing the antitype of the days before the flood. God destroyed the antediluvian world, because of the iniquity that filled the land, and Christ gives it as a type of the end of this dispensation. We have passed all the landmarks, and now, through the gloom and deep darkness of sin, we hear the cry echoed over hill and dale, by the faithful watchmen of Zion, "*We're almost home!*" It thrills every sinew, braces every nerve, revives the drooping heart, and brings untold joy and gladness into the weary heart. Jesus *is* coming! "Then the sick will bloom with health, the dumb sing forth the praises of their God, the blind receive their sight, the lame leap like an hart, and the earth be filled with the glory of God as the waters cover the sea."

Listen to the author of "Solitude Sweetened" tell of his loving and longing for his Lord's appearing:

"But how much does it rather become me, if an heir of God, an expectant of bliss, and a candidate for glory, to be waiting for him who will appear the *second time* without sin unto salvation, to be hastening unto the day of the Lord and crying: "Why is his chariot so long in coming? Why tarry the wheels of his chariot?" When will these empyrean heavens divide to let my Lord descend? When will these celestial doors fly open that the exalted one may come in all his state; in his own and in his Father's glory, with his holy angels? When shall the starry way of eternal communion be stretched out between the highest heaven and the "new earth" wherein shall dwell righteousness? When shall I begin to behold him in all his glory, whom eye hath not seen and see thee without a cloud, who art altogether lovely? When shall my soul be revived with the fragrance of "The Rose of Sharon" in the Paradise of God, and sit down with great delight under the "Tree of life," the plant of renown, and eat of thy immortalizing fruit, and drink of thy refined wine? When shall I join my songs with the anthem of eternity, and mingle my grateful notes with the harpers around the throne? When shall the hiding hill, the intervening heights be molten down by the beatific vision of thy blessed self? When shall I enter into the joy of our Lord, walk with thee in white, and be satisfied with thy likeness? Then shall I know thee as I expect, praise thee as I aspire after, and love as I would."

Such is the language of a sanctified heart, when contemplating the sure promises of God. Should not a consideration of his promises inspire a responsive feeling in our heart? We have the promise of being made like unto Christ's glorious body, of having a right to the tree of life, and of having God himself, dwell with us, and wipe all tears from our eyes. Oh, ravishing thought,—no more sorrow, no more pain, no more death; but a sweet rest; glorious rest; and as lasting as eternity. Reader, how thoroughly are you preparing to partake of these things?

> "We are tired and weary and fain would rest,
> Away from earth's cares, in the land of the blessed."

ROCHESTER, N. Y. Dec. 1869.

W. H. S.

THE OVERTHROW OF PAPAL ROME.

BY WILLIAM H. SPENCER.

"She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." —Rev. xviii. 7, 8.

IT may be justly claimed that one great aim of the Revelation made to John, was to give the Church light regarding that great apostate power—the Papal Church—represented symbolically as a harlot woman, "drunken with the blood of the saints and with the blood of the martyrs of Jesus;" and no wonder, when John saw her, "he wondered with great admiration."—(Rev. xvii. 6.) And probably, no *two events* are set forth in the book of symbols so prominently as the sudden and fearful overthrow of this harlot church, immediately followed by the glorious exaltation of the true church—"the bride, the Lamb's wife."

We cannot read the sad details of her infamous career, without feeling in our hearts that she hath fulfilled the prophetic picture, and that now she is rapidly approaching her utter overthrow by the Almighty power of God: for, truly, "all nations have drunk of the wine of her fornications." Her "sins have reached unto heaven, and God hath remembered her iniquities."—Rev. xviii. 3, 5. We remember Pagan Rome, and the painful details of persecution by Nero, Domitian, Diocletian, Julian,—and others who have made themselves famous in slaughtering God's people,—are fresh in our minds. But what is this compared with the history of Papacy? She hath slain her tens of thousands, where Pagan Rome has one. Let the blood of 50,000,000 who have fallen under her blasting power, affirm this statement.

In her last death throes she calls into council, her devoted votaries; but shall her Ecumenical Council infuse new life into her failing system? Does God's fearful hour of vengeance tarry? Is it not near at hand? Let the immediate events of the future answer. God will speedily avenge "the blood of his servants." He has not forgotten her. Though for 1260 years she was decked in meretricious splendor, and "by her sorceries were all nations deceived," yet the end of her fearful career draweth nigh. Her dreadful cup of abominations is filled to overflowing; but she shall be rewarded "double," for all that she has done. As "much as she hath glorified herself, and lived deliciously, so much torment and sorrow" will God give her.

Now, mark, dear reader, that her headlong plunge, from her queenly position into woe and utter ruin, will take place at a moment when, in her blasphemous pride, she shall say in her heart, "*I sit a queen and am no widow, and shall see no sorrow.*" Does she not occupy such a position this very day? Surrounded by her devoted children in Rome; though rebellion is rampant in her household, her *queenly* position denied, and she warned of widowhood and sorrow, yet when beholding a large number of her deluded subjects gathered around her, the lightning speed of the telegraph brings us her proud declaration, "THERE IS NO CAUSE TO FEAR BECAUSE THE CHURCH IS STRONGER THAN EVER BEFORE." Can we find a more literal fulfilment of John's prophecy, — the last link of the prophetic chain?

That "great city" awaits her doom. The mighty Vesuvius is nigh, Ætna is not far away; and is it not, at least, probable, that in the very height of her bold pride, these great volcanic fires will do Jehovah's bidding? Have not the clarion notes rung through the land, "Come out of her, my people," for "her plagues shall come in one day, [suddenly] and she shall be utterly burnt with fire." "MENE! MENE! TEKEL!" is written in flaming wrath upon her brow, and God will "give unto her the cup of the wine of the fierceness of his wrath."

"For in one hour is she made desolate." In an hour of her haughty pride, her plagues shall come; in an hour her magnificence, her splendor and glory will be despoiled; in an hour her riches be brought to nought, "and the merchants of the earth shall weep and mourn over her," and "shall stand afar off, for the fear of her torment;" in an hour shall her bold blasphemy cease, her witchcraft and sorceries be blotted out, and "the kings of the earth. . . shall bewail her and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city, Babylon, that mighty city, for in one hour is thy judgment come;" yes, in one hour will she sink down into the black sea of death, as hopeless and wretched as Sodom and Gomorrah.

> "Rejoice over her, thou heaven;
> Ye prophets and holy apostles;
> Your blood hath Jehovah avenged."

Probably, the brief space of time that will remain after Rome's overthrow, will be a scene of fearful consternation among the nations; a "time of trouble such as never was, since there was a nation even to that same time, and at that time shall be delivered every one found written in the book." Dan. xii. 1. To my mind, the downfall of Rome is the great event just before us, inaugurating a series of thrilling and rapidly occurring events which end this dispensation by the appearing of "the Lord of life and glory," and "the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places."

Dear reader, let me assure you by the word of God, that the scenes of earth are rapidly closing. I affectionately request you to consider this fact, and awake to new diligence that you make your calling and election sure. The next great event—Rome's overthrow—is sure to inaugurate "the great day of God's wrath." "Come, Lord Jesus, and come quickly," is my prayer.

ROCHESTER, N. Y., (box 247,) Dec. 1869.

A BEAUTIFUL EXTRACT.

"IF there should break one doubt on the mind of any Christian student, as to the divine power that will be personally wielded by the Son of God on earth, and the period when the world will in reality be brought into righteous submission to the grace of his sceptre, let him ponder the fourth and fifth verses of Psalm cxxxviii. The words are as follows: '*All the kings of the earth shall praise thee, O Lord!* when they hear the words of thy mouth. Yea, *they shall sing in the ways of the Lord;* for great is the glory of the Lord!' What must be the manner of the glory that can produce such results? In what age of the world's existence have such things been known? Where is the volume of history that can produce a record of the *willing* acquiescence of the rulers and princes of the earth to the will of the Lord, or of submission and *joyous* conformity to his 'ways?' Let Psalm ii. 1-3 be contrasted, where there is a recorded *principle of their antagonism* to the heavenly rule. Yet shall they 'serve the Lord with fear and rejoice with trembling.' But when? The prophetic voice says that it will be when God's Son is '*set as King upon his holy hill of Zion*,' and the inhabitants of the earth are being taught righteousness through his judgments.—Psa. ii. 5-9; Isai. xxvi. 9. Not until the glorious advent of the Son of man, with power, will the kingdom of the world be under the Royalty of Jehovah and his Christ (Rev. xi. 15); for hitherto in his absence he has never been acknowledged as 'Governor among the nations;' nor will he till the time comes for him to assume it according to the decree of the Most High, AS HIS RIGHT.—Ezek. xxi. 27."—*Gen. H. Goodwin.*

THE HUMAN WILL.

BY Z. CAMPBELL.

"For I came down from heaven, not to do mine own will, but the will of him that sent me."—John vii. 38.

EVERY living creature has an organized body and every living body has a living head. The head contains the brain the sensorium of the creature, from which spring all his thoughts and actions, and hence the power that moves the body.

Now, concerning the church of God, it is one body having many members organized under one living Head, who presides over and governs all the members of the body. This great, living Head has said, "I came down from heaven, not to do mine own will, but the will of him that sent me." And now, since the Head has no will of its own, it is self-evident that the body should have none of its own. This brings us to the grand difficulty: almost every member has a will of its own. This is almost an insurmountable barrier to the smooth course of Christianity. The human *will* the anti-christian monster, the enemy of God and satan's most successful engine.

It was to gratify the human will that our first parents sinned in Eden and brought death into the world, with all the ills that flesh is heir to. But says the Christian, "My will is to do the will of God." Right, but the will of God you can never know until your *own will* is nailed to the cross and taken out of the way.

Here lies the difficulty: you are very willing to do the will of God, but you are determined to make *his* will harmonize with your own. This should not be; we should conform our own wills into the will of God, and try to make ourselves more like God, and not to make God like ourselves.

The devil has drawn so thick a veil over our eyes that few can see the strength of the human will. Some do not believe in the second personal coming of Christ, and contend the Scripture does not teach it. True, it does not teach it to *them*, and the only reason is, their will is that he should not "so come in like manner as he went" up. Others cannot read the unconscious state of the dead, in the Bible, because their will is to live while they are dead. Other some think they read in it the mortal resurrection of all men, merely because they *will* have the wicked die twice. It is not until we are as willing that a thing should be one way as another, that we are capable of judging between truth and error.

Take heed and beware of the human will. Never make up your mind that a thing is true or false until you are sure you have no will about it. Take away the human will, and the Bible would read to all alike, and there would be but *one faith, one hope, and one baptism*. Many who read this, will recollect they once opposed truths which they now believe, and are blessed in believing; and they will recollect, too, that while opposing what they now believe, they had a will that these things should not be so; but as soon as their own wills were removed, they saw the truth clearly.

Now, such may have a further will, which remains uncrucified; if so, they cannot receive further truth until it is nailed to the cross and taken out of the way.

Now, since none of us dare to say we have *all* the truth, none of us ought to oppose a new idea because it does not harmonize with our will, but let the word of God decide. The Saviour said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." John xvi. 12. Is the church in her present, erring state, better able to bear them now? I think not, for there was never more self-will than now. What, then, is to be done? Are we to box up in a creed, and receive nothing more and nothing less, but drive *per fas et nefas*?

There is more truth ahead, but we can never reach it until we do as we have done, take our own will out of the way. Every step we have advanced beyond the strictest orthodox has been by submitting our will to the word of God. The human will is opposed to God, and must be taken out of the way before the church can be one with Christ, as he and the Father are one. To crucify the human will, is the great work of the Christian. He that subdues his own will, does more than he who subdues empires. Alexander subdued kingdoms but had not power to subdue his own will.

Little children, you know not how much you may enjoy when you get your own indomitable will securely nailed to the cross. Just think of it—the Son of God, the Saviour of lost man, no will of his own! No; not my will, but thine be done in all things.

Had you not rather it would be a fair day when you have planned business abroad, than to be stormy? "Yes." Then you have a will, and if it storms, God has crossed your will, and he is to blame for sending the storm, or else you are to blame for having a will about it.

And how is it with you that labour in the vineyard? had you not rather your appointments would fall on pleasant weather, in which you get a full audience and a full collection? "Yes;" then you have a will, and you forget that God takes care of the sparrows without the aid of a contribution box, and you account yourselves of less value than a sparrow.

I believe we are coming to a time in which we shall need a more perfect resignation to

the Divine Will. Let us therefore rally on this point; resigning ourselves implicitly to the will of God in all things. I am satisfied that we should enjoy more,—be better Christians, and have more union among us, if we had less will of our own and more of the will of God.

LANDAFF, N. H., (among the mountains), Dec. 9, 1869.

FALSE CHRISTS.

OUR blessed Saviour, in the twenty-fourth chapter of Matthew, and, just before his crucifixion, uttered this prediction: "Take heed that no man deceive you; for many shall come in my name, saying, I am Christ; and shall deceive many. . . If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise *false* CHRISTS, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before."

Something of the kind thus foretold 1800 years ago, is just now exciting some attention in Poland. A man has appeared in a country district there, who pretends to be Jesus of Nazareth come again for the salvation of the world. He has selected twelve followers, who go about the country with him as apostles; and he pretends, in the usual manner of such people, to work miracles. He devotes himself particularly to the healing of the sick. All this has had a great effect upon the Polish peasantry; the would-be-prophet and his followers have been everywhere received by them with open arms. He is now turning his success into political capital. He denounces the peasantry for their indifference to the rising of 1863, calls upon them to repent and prepare for new efforts, and prophesies the speedy re-establishment of the old Polish kingdom. The authorities might look with indifference upon the religious pretensions of the impostor, but they naturally do not feel quite so easy about passionate appeals to the people to rise against the existing government. They are, therefore, using all means to put the movement down. They are, apparently, finding the task a somewhat more difficult one than they at first anticipated. It may seem like a trifling affair, to be mentioned in connection with the solemn words of our Lord's great prophetic discourse, but it is not without significance in these critical times.—*Prophetic Times.*

THE ECUMENICAL COUNCIL.

THE long-talked-of Ecumenical Council was opened at Rome on last week. The opening day, December 8, was unpropitious, the rain falling at intervals, but enormous crowds lined the streets through which the grand procession passed. The Pope was in fine health. He was followed by seven hundred bishops, all clad in the full insignia of their ranks. The grand cortege passed into the hall of the Council amid the ringing of bells and the thundering of cannon from the forts of St. Angelo and Mount Aventine. The galleries of the Hall of Council were occupied by the sovereigns and princes now in Rome, by the members of the corps diplomatique, and other notables. It is noteworthy, however, that not one of all the temporal authorities has a special representative to the Council. The ceremonies excelled in grandeur and magnificence any that have taken place in Rome within the present century.

On Friday the Pope delivered an allocution before the assembled bishops. He expressed his satisfaction in being able to open the Council on the day which had been fixed, and finding that the bishops came in such numbers to aid the Holy See, helped by the Holy Spirit. False human science and impiety, he said, were never before so strong as at the present day; for they were well organized, and hid themselves behind pretended aspirations for liberty. But there was nothing to fear, because the church was mighty. Time would remedy the present evils. The Holy father concluded with an invocation to the Holy Ghost, the Blessed Virgin, and Saints Peter and Paul.

On Saturday the Council adjourned until after Epiphany, January 6. Telegrams on Monday announced that the French Government has informed the Council that infallibility will release France from the obligations of the Concordat.—*Christ. Adv. of Dec.* 16.

THE COMING OF OUR KING.

THE coming of Jesus is a precious theme, never ceasing to afford consolation and refreshment. It is not soon tiresome and exhausted of interest, but a perpetual fountain of joys; frontmost, midmost, and topmost, amid all hopes the most fruitful of themes, and lending sweetness to everything relating to it. It stands a tower of glory amid Bible topics and promises, itself the best and fairest promise. Why is it unwelcome to many who profess a love for the Saviour? Why is it disapproved, discouraged, and dismissed, when, where, and by whom it should be welcomed, loved, cherished, and defended? Why is it not eagerly received into Christian societies and associations as the most delightful subject of conversation? Why is it so hard and so rare to find an avenue or a means of its introduction into religious assemblies? Why is there such an array of opposition to it? Alas! it is deemed an innovating and obtrusive theme. But it is sweet, grand, and powerful, notwithstanding. Around it revolve a glorious array of vital Bible truths, and from it issue unspeakably important results. The coming of Christ is the great hope of the Church, and, rightly understood, is her only hope and supreme necessity. It is not a subordinate concern, but first, single, and absolute, as a fixed condition to any and every future fruition beyond this life. Without it there can be no immortality, no eternal life.

No wonder, then, it is of such towering proportions in the teachings of the word of God, and, in the esteem of the rightly instructed believer. But in what a maze of darkness is the mass of Christiankind in our day involved respecting it! Darkness, which is nevertheless disavowed and unperceived. Darkness in regard to related events, both as signs and consequences; darkness in regard to the order and manner and time of the advent, a darkness which amounts, to a great extent, to a practical negation of the fact itself, and a practical neglect of the event in the very time and act of its nearly prepared and tremendously imminent advance. Why is it thus, and how long shall it be thus? Nevertheless, the wise can understand and rejoice in the onward march of events, as courier going just before the hour and power of the return of the High Priest and Prince of the people of God, to reign forevermore.—*Selected.*

REST IN CHRIST.

LEAVING entirely out of view for the moment, all denominational peculiarities and the different conclusions to which men have come respecting the future of the church and the world, it is refreshing to think of the glorious centre of all divine life and hope—the Lord Jesus Christ. In him there is rest for the weary heart amidst the trials of the world, and the storms that agitate and rend, and are likely at no distant day, to overwhelm the nominal church. Happy is the man who has personal knowledge of this most blessed rest. He may be sorely tried in any or many of the manifold forms in which trials come; and,—keenest pang of all!—his loyalty to the Lord he loves, may be doubted, simply because that very loyalty has compelled him to reject as spurious certain notions that pass current in the churches as verities of divine revelation; but his refuge is certain, his place of shelter from the storm is sure, he comforts himself in the Lord and leaves his cause with his God.

And with relation to the great future, there is rest in Christ. Complicated, intervolved, mysterious as all things seem to be, the infinite wisdom of our blessed Redeemer will arrange and settle everything so as to call forth the wonder and praise of the intelligent universe. All will yet be pronounced good, by One who cannot err, and the concurrent testimony of men and angels will echo the glorious declaration. It cannot, it will not be otherwise; let us therefore calmly, quietly, lovingly, REST IN CHRIST.—*The Rainbow.*

ABSURDITIES OF THE YEAR-DAY SYSTEM.

I HAVE expressed astonishment at having been myself so blinded as to believe and teach as I once did, the doctrines of what may be called, for the sake of brevity, "year-day system" of prophetic interpretation, because the whole of that assumption rests upon the assumption that a *day* in the language of prophecy, stands for a *year*. An assumption for which, I may observe, there is not in the whole Bible, a tittle of evidence, not even the shadow of a shade of authority. An assumption also which involves the most palpable absurdities; as *e.g.*, that there shall be "no rain upon the earth for 1260 years!" in which case, the earth and all that it contains, would (according to these interpreters), have been long since reduced to impalpable dust! Also it would follow that Nebuchadnezzar should be at this moment eating grass with the beasts of the field. For "seven times" were to pass over him in that condition, during which he was to be "driven from men," and his "dwelling to be with the beasts of the field," etc. (Dan. iv. 25.) But a "time" we are told is 360 years; and seven "times" are seven times 360—namely, 2,520 years. And as this prophecy was delivered about 570 years B.C., it follows that the term of Nebuchadnezzar's punishment has yet eighty-three years to run ere its completion!

But in truth, to all who know the force of educational prejudice and the influence of long established opinions upon any subject, such mental blindness as that with which I charge myself, will occasion no surprise whatever. Even at the time I most warmly advocated what is called, though most incorrectly, *the Protestant interpretation*, I had continual misgivings of its validity, and every now and then had to go through a long course of argument to reassure myself of the soundness of those views; and withal had to throw into the scale the whole weight of authority. "So many learned and pious men," I reasoned with myself, "have held these views and lived and died in the firm persuasion of their truth, and shall I now presume to question their soundness?" etc., etc.

Notwithstanding, the said "misgivings" *would* return to the charge again and again, and would not be silenced: until at length, I resolved to throw aside all "prejudice," and examine the subject for myself alone, in the light only of common sense. This resolve once made and carried out, I was indeed "amazed" to find, as I soon found, that the so-called "Protestant" system of prophetic interpretation was from first to last devoid of all foundation, and nothing more than "the baseless fabric of a vision." The result was such rest of mind as those only can experience who have gone through the same sifting process.—WILLIAM KER, A.M. *The Rainbow.*

CLARENDON KELLY'S address is, *Benton Harbor, Mich.*

By some oversight, we perceive his address has been omitted at the close of all his articles.

LETTERS AND EXTRACTS.

FROM HENRY ZEITS.

BR. STORRS: You will excuse me for interrupting you with my imperfect scribbling this time. At least I think you would, were you aware of how the Lord has kept me up to this time, through all the darkness that I have passed since I first heard you preach in Lancaster Co., Pa., 1843 or '44. It was then that I learned, through the "Bible Examiner," that the wicked are not immortal; and in the "Examiner," No. 9, I learned that the whole man constituted the living soul. And now, last and best, which crowns the whole, is that there is not and cannot be any Life out of Christ. And 1 John ii. 16, 17 he says, "All that is in the world," except "he that doeth the will of God" shall "pass away." O how plain; and how rich and important Jesus becomes; and if we are without God we are without hope of ever seeing life, but must remain in the dust, from whence we were taken.

Now, my brother, I am a member in the Southern Methodist church. Would you advise me to stay in it? I receive no food there such as my soul craves. They will not believe but that I am in error, and that they are right. They preach of a home in heaven, where the soul will go at death, at which time Christ comes to all those that are his, and the rest go to hell; and then preach there will be a world's conversion before Jesus comes, and that all are immortal, inherently so, and have an endless existence, good or bad. But I look for Jesus at any time, for I believe the prophets and apostles foretold this time so plain that there cannot be a mistake. I can't see how it can be otherwise; but as Jesus said when he was on earth, that thus it must be to fulfil all Scripture; and that he must come, because the word has gone forth marking out and warning us of those times. How perilous and trying, when the world is flourishing and moving by steam and lightning as it is, when they have but a short time, as their father the devil has.

I don't go as regular to church as I used to, because I don't hear the word of God preached as I think it was intended by our Lord it should be, when the children will have meat in due season.

They say they can't see the importance of believing as I do, that Jesus is so near, and if he comes they are ready. I tell them that only to "them that *look for* him will he come the second time without sin unto salvation." It's a question with me whether I ought to hold my connection with a church that holds such fables and doctrines of men or not. They have again taxed me for the year 1870 with $40 for the support of the preacher.

Now, what I want to know is, how will it meet with God's approval to uphold with my money and personal connection, such a ministry? Can you tell me what I am to do? I am alone here, except Jesus and my Bible; there are none like-minded with me; and I am announced as over, or self-righteous, and as knowing more than those preachers who do nothing else. I am a farmer by profession, or occupation; and I expect by your paper and the assistance of Jesus, to attain unto a resurrection from the dead. Will you pray for me that I may hold out faithful through all my single-handed warfare till the Lord shall come?

PALMYRA, Mo., Dec. 9, 1869.

Remarks by the Editor.

We have never advised any one to withdraw from a church, with which they had a connection, so long as they could have the privilege of remaining with the full understanding that they were at liberty to speak, on proper occasions, what they believed to be the truth. If that is not allowed, hold up your light judiciously, and if the church cannot endure it, let them thrust you out. But to be "*taxed*" to support such a church as our brother speaks of, is another matter. If you think you owe them anything, by all means pay it. But if "taxed" without your consent, leave them by refusing to submit to any such "lordship." Take that "$40," if you have it to spare, and purchase works on the Life views, and scatter them all around you, far and near: thus you will do honor to God and your own faith, and further the truth.

This Br. has begun well by sending $10 for four subscribers and a copy of the "Theology of the Bible." Go on, Br. Seitz, and scatter $40 worth of tracts among those who can and will read them; and the said church will bear it or turn you out. Try the experiment. We have no doubt it will do good.

FROM EMELINE WOOD.

BR. STORRS: My heart rejoices to know that our Father in heaven is blessing my efforts to bring the light before the people, and they receive it, I do believe, in good and honest hearts. They love to read those works on the Life views; and the blessed Saviour presses the truth home on their hearts.

The brother whom I visit Sabbath afternoons, told me yesterday that if the Lord raised him up he was coming with me to our next camp-meeting. How my heart did rejoice. A young man came in to see him whose father is class-leader in the Methodist church. He wished some of our tracts. I have a friend that has just found the Saviour. She called on me one day and saw the tracts on the table. She took up the one on the devil, read in it and asked me to lend it to her. She has a friend whom she loves. She said her heart would be cheered to read it. I lent her the different ones. She seemed grateful for them.

The truth is spreading here, glory be to our blessed Father's name. I do praise him much for it. Jesus is precious to me, and gives me his presence wherever I go. He sends the truth home. I do rejoice and will rejoice that he ever raised up Br. Storrs to advocate this glorious truth and bring it before the people. Let all the glory be to our God and his dear Son. How glad I am that my eyes have been opened to see those blessed things that I see and hear. I have a feast all the day long, and my Father is supplying all my needs, glory be to his name. My heart rejoices in having my petitions answered. I am encouraged to hold on the Lord. You know he loves those that have strong faith. Jesus always upbraided his disciples for their want of faith. I do believe in my heart he can do greater things now than when on the earth. May he greatly increase our faith. He blesses me more since I exercised such faith in prayer. Now, you loved ones, I will tell you that our Father is going to do greater things yet for us and the truth than ever before.

How I wish you could be at one of our little meetings; then I have the opportunity to leave tracts, and they say, What blessed books they are; how we like them.

Yours, looking for the LIFE-GIVER.

ALBANY, N. Y., Dec. 13, 1869.

FROM HORACE LOVELAND.

BR. STORRS, *and all friends of truth:* I wish to say, The Lord is good; his mercies are over all the work of his hand; therefore we are not cut off. We have had no preaching of present truth since Br. J. Lewis was here, over a year ago, only the weekly visits of the HERALD OF LIFE. I assure you they are welcome. May the God of all grace bless you, and all that labor for the advancement of the cause of Christ and the honor of his kingdom. We are living in perilous times.—"Peace and safety," they cry; but "there is no peace to the wicked, saith my God." I do wish the HERALD to live, for it is, in value, next to my Bible. I am not learned, therefore, I the more highly prize it.

I wish some of the preaching brethren could come out here, and scatter some of the bread of "Life only in Christ," that false theology may be broken down and the truth built up. I have Br. D. L. Osborn's Bible Dictionary, which he forgot to take with him when he went home. It is of use to me, and I will take care of it till further orders. We looked for him last summer, but were disappointed. We have the immortality of the soul, the resurrection of the wicked, going to heaven at death, and eternal pain and suffering preached so much out here that it has become an old story, and will not scare the people. True piety is scarce. The preachers have me to shoot at. When I go to meeting they load with a general judgment after the resurrection of all classes, called "The great day of assize." They forget the time which would be required in such a procedure; and they affirm the soul is immortal and must thus be dealt with, in order to have justice done to all.

It seems to me, the investigating judgment is passing upon us every moment of our lives, and at death, as the tree falls, so it shall be.

LEWISTON, ILL., Dec. 10, 1869.

FROM SARAH G. WADE.

BR. STORRS: While reading the HERALD now and then I see letters from friends of former years. Dear ones, it rejoices my heart to hear from you and see your names in the HERALD OF LIFE. I read every word of your letters over and over, and remember our friendship of other years. Lest you think me selfish to read and not write, I will pen a few lines to say I still love our blessed Lord, and love his cause. I am a firm believer in no Life out of Christ. How can I believe God to be a tyrant and torment the wicked in a lake of fire and brimstone? The Lord is merciful and gracious, slow to anger, and plenteous in mercy; he will not always chide, neither will he keep his anger forever; he is a God of love. Jesus said to the wicked Jews, "Ye will not come to me that ye might have life." David said, "Let the wicked be ashamed, and let them be silent in the grave." —Psa. xxxi. 17. Another one says, "Let them perish in their own corruption;" and again it is said, "They shall soon be cut down like the grass, and wither as the green herb." "He that believeth not is condemned already." We see in the writings of divine truth that life and death are plainly set before us. Oh let us be wise and choose life that we may live.

Sister Wood, have no fears of the building tottering; God is at the helm; the cause is his and it will stand every storm, overcome every difficulty. There are at least seven thousand that have not bowed the knee to the image of Baal. Let us be bold to testify, strong to endure, and live the life of the righteous, that our end may be like theirs.

Yours, hoping for eternal life through Christ.

APPLETON, KANSAS, Dec., 1869.

FROM THOMAS APTHORPE.

BR. STORRS: The tracts that I received from you last summer have all been scattered, and I hope they will do some good. I find a few who are willing to read, but such are few. I wish that people were disposed to examine. I think many of them would see the light.

I feel thankful to my heavenly Father for giving me a heart to investigate the doctrine that I now love, and I wish all could see the truth.

Inclosed you will find five dollars for more works. Please send me Judge Halsted's work, the "Theology of the Bible," and "Bible vs. Tradition." For the balance, please send the "Constitution of Man," by Dr. John K. Finley.

Mrs. Apthorpe received 75 cents from individuals where she distributed the tracts, which I also send.

My prayer to God is that we may be led by his Spirit to love him more and do his will, and at last have a happy meeting in the kingdom of his dear Son.

Your brother in Christ.

ROUSEVILLE, PA., Dec. 8, 1869.

FROM S. BALDWIN.

BR. STORRS: I have been a believer in the advent doctrine for four years; but never heard of the doctrine of "Life only in Christ" till last spring, when Br. Albin Chandler called on us and preached one sermon. He told us the ungodly dead would never live again. I thought that was absurd, and was unwilling to investigate the matter till he gave me your work on the atonement. I read that, and it looked like the truth. The next was a little work which filled my heart full of love for my heavenly Father. You can guess what it was; it was, "GOD IS LOVE." Then I began to investigate, and I was troubled for many days. Prejudice was strong; yet I desired to know the truth in the matter. I determined to put my trust in the Lord, knowing that if I seek to do His will I shall know of the doctrine. So, after a long time, I was satisfied that the doctrine of "Life only in Christ" is the truth, and that "God is Love." BR. Chandler sent for the HERALD OF LIFE for me, and it has been a great help to me. I hope to be able to send for tracts soon.

Yours, in the blessed hope.

CORYDON, IOWA.

FROM J. W. MCCAGG.

BR. STORRS: I am jogging along slowly, but trust my faith is unshaken. I can now trust all things in the hands of my heavenly Father. The first of last January I left off using tobacco, after using it 25 years, and the good Lord has kept me as securely as if I had never used it. He will keep any one from the power of a perverted appetite, if they will trust him. Praise his holy name. It rejoices my heart to see so many willing to come out and proclaim the glorious truth of No Life out of Christ, and give of their means. I would be glad to do something more just now, but I am poor. I love this glorious cause above all things; it is meat and drink to me. God grant that we may finally be found worthy to attain to the resurrection out from among the dead, for his name's sake.

WARSAW, N. Y., Dec. 12, 1869.

CHARLES H. SUTTON, Manyunk, Pa., writes: I am strong in the faith of the gospel; a resurrection of life for those only who sleep in Christ, or a change to immortality of the living saints when Christ comes. "God is Love." The *mortal* resurrectionists are so used up for arguments, that they fly to the old repudiated ones of those who have advanced in Bible truth; having none of their own as good; thus did a certain Elder in the "Crisis," not long since. I pitied him for his folly: he was "like one who beateth the air."

LOUISA J. BEACH, New Britain, Conn., under date of Dec. 17, writes: Through the mercy of God I am still alive and much better than when I sent to you before. The day Br. Powell wrote you I was completely prostrated; could not turn or raise myself in bed, and could not sit up for some days. I am now able to be up, but not strong enough to do anything. I think the Lord has helped me wonderfully, for I have had no physician, nor taken any medicine—only the usual remedies for a hemorrhage. My lungs were in a dreadful condition for some days, but are greatly relieved; and were it not for other difficulties I should gain strength much faster. The Lord is good, and I do feel to praise him.

OBITUARY.

BR. STORRS: It is a painful duty to record the death of ISAAC WESLEY EATON, a son of James and Amanda Eaton, who are our nearest neighbors. He died of Typhoid fever, last Saturday night, about 12 o'clock. He was nineteen years old the 13th day of last August.

Last summer we noticed that he had become more serious than usual, we noticed this for several weeks. So one day while we were riding together, he asked us what a man must do to be saved? We replied, believe on the Lord Jesus Christ, and obey his commandments. We then asked him where he thought good people would go to when they died? He said he thought they would go to heaven. We asked him if he ever read the Bible much? He replied he never had, but had commenced to read it, and intended to live a better life. We then told him if he would find the place in the Bible where it said the righteous would go to heaven, where God and Christ now dwell, we would make him a present worth $5. This seemed to excite him to search the Scriptures more; and also to ask more questions. So, in the course of a month after this, he asked us why the preachers preached all the righteous up to heaven, if it was not taught in the Bible? We told him that was the way they were educated, but if he wished to learn the truth, he must not be guided by men, but go directly to the Bible. Men could help him to learn the great truths of the Bible, and he should use them as helps, not as guides.

Through the latter part of the summer and fall, we had several conversations with him, on the subject of religion. He ever seemed willing to be guided by the Bible; he became fully convinced that "the meek shall inherit the earth, and shall delight themselves in the abundance of peace," Psa. xxxvii. 9-11. Matth. v. 5; and that going to heaven where God is, was not a Bible doctrine. He also was convinced that the kingdom of our Lord and Saviour Jesus Christ, would be set up at his second appearing, and that it was only by a patient continuance in well-doing that we would obtain eternal life and have an entrance into the kingdom of God.

But death, the great enemy, has taken him from our midst, in the very commencement of his searching after the truth as revealed in God's word. He would have made a good critic and a close investigator. He is the first of eleven children, taken from the family by the hand of death. And it was a severe trial on the family to part with him. May the blessings of God rest on them, and may they continue the investigation of the word of God, which was so earnestly commenced by their deceased son. May they search out the promises of God and keep them; learn the commandments and obey them, and at last be saved in the kingdom.

Our young friend has gone into *hades*—the state of death, but the Lion of the tribe of Judah holds the keys. He can shut and no man open. He can open and no man shut. And we believe the Judge of all the earth will do right. Now the peace of God is like a river, and his righteousness is like the waves of the sea. So the Christian's life is a growth in grace and a knowledge of the truth. We commence by giving our hearts to God in Christ, and continue on, growing like a river, or a wave of the sea. It is true a small pebble cast into a very small stream, will impede its course, but it will rise until it will surmount the pebble; then, on it will go. Move the same pebble farther down and cast it into the stream;—it will cover it up immediately, and roll right along. This illustrates the Christian's life. A small offence may be thrown in his way when he has gone only a small distance in the race. This will impede his course a short time, but he works and prays, and at last surmounts the difficulty; then, on he goes. Let the same offence be thrown in his way farther on: he will pay no attention to it, but will go on his course, blessing and praising God.

Thus, the Christian becomes stronger and stronger, the farther he goes in the race, so that nothing can impede his course, any more than you can impede the course of a large river, or a great wave of the ocean. Will not God be pleased with all who have started to run the Christian race? And if one is cut down by the enemy, death, after starting on the race, will he not receive a crown?

Brethren and sisters,—let us all run with patience, the race that is set before us, ever looking to Jesus, who is the author and finisher of our faith.—Amen.

GALESBURG, ILLS, Dec. 13, 1869.

APPOINTMENTS.

NEW YORK, Cooper Institute, Sunday, Dec. 26.

S. W. BISHOP.

NEW YORK, Cooper Institute, Sunday, Jan. 2.

F. H. BURBANK.

NEW BRITAIN, Conn., Dec. 26th.
PROVIDENCE, R. I., Sunday, Jan. 2.
ROCKY BROOK, R. I., Sunday, Jan. 9.

GEO. W. BROWN.

HARTFORD, Conn., Talcott & Post's Hall, Sunday, Dec. 26th.
NEW BRITAIN, Conn., Sunday, Jan. 2.

W. S. CAMPBELL.

MERIDEN, CONN., Sunday, Dec. 26th.

WM. STUART.

BUSINESS DEPARTMENT.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Cornelia Hoyt, Sarah G. Wade, H. W. Peterson, J. H. Jacobs, *For* Miss L. B. Weaver.

TWO DOLLARS EACH FROM—Leonard Cram, J. W. Phelps, Zalmon Grovier, E. W. Smith, Julia A. Dodge, Horace Loveland, Matilda Hillstream, Stephen Benton (pays to end of this volume), O. S. Parker.

VARIOUS SUMS—B. A. Brennan, 50 cents; Chas. H. Sutton, $5 on pledge; Edwin Haynes, $25 on pledge; M. Smith, 50 cents; J. W. Brown, $2 50.

RECEIPTS TO TRACT FUND.

C. A. Hempstead, Brooklyn, N. Y., $3.

PARCELS SENT SINCE LAST ISSUE.

J. W. McCagg, Leonard Cram, Emeline Wood, Wm. S. Green (book); Sarah G. Wade, W. S. Olmsted (book); Clarendon Kelly, Wm. H. Ford, Isaac S. Small, Wm. Chapin, J. W. Brown, Wm. Montgomery, Ursula Eaton, H. W. Peterson, John Westover, Owen Carman.

TO CORRESPONDENTS.

ANDREW FRITZ.—Murdock's translation of the Syriac N. T. is into English; any reader can understand it. We think it is out of print, and we cannot tell where a copy can be had.

WE have several orders for the "THEOLOGY OF THE BIBLE," which we will fill as soon as we can get them from Judge Halsted. All we had are gone. We are looking for more daily.

J. S. Fo[illegible].—We have written to the Post Master of East Boston, *N. Y.*, to learn if the parcel came to that office.

ACROSTICS.

The glorious truths you advocate
Have no tradition for their base,
Enveloping in misty state,
Homes, hopes and heaven of a race.
Entrancing truths to dying men,
Re-lumined by the Saviour's words,
A halo dazzling mortal ken,
Love such as mortal's hath not been,
Draws the disciple to his Lord.
O may He in whose mighty hand!
Future and present states are held,
Lord of the universe! command,
Inspire and strengthen, nerve and shield
Friends of thy glorious thoughts, divine,
Evolving truth in every line.

God of our fathers! hear us now
Entreat for one, to us so dear,
O listen to us, as we bow
Reverently in thy fear.
Grant still to us, if it may be,
Extended life for him who guides,
Still o'er life's dark and troubled sea,
The HERALD, on its surging tides.
O grant to him the glorious boon,
Richer, than ever yet bestowed,
Right at his post, his duty done,
Safe in that hour, to meet his Lord.

G.

FRANKLIN Co., N. Y.

THE DAY OF JUDGMENT.

BY MARK E. GREEN.

WILL God judge all men, and by what law are they to be judged?

In the first place, we will inquire in what relation do mankind stand to the Judge that is to decide the character of all men? Man, as I understand, has but one probation or trial. Adam, who stands at the head of all the human race, was upon trial for eternal life or eternal death. He failed of life, and hence death followed, which is eternal as far as he is concerned. Bishop Law, in commenting on the sentence pronounced upon Adam, says, "The words 'thou shalt surely die,' might be more properly rendered thou shalt *utterly die!*" He quotes from Athanasius, who says, "that doubling the expression, denotes that he should not only *die, but remain in* the corruption of death for all eternity."

In consequence of Adam's transgression, all his posterity are subject to death; but God devised a plan by which we might be saved through a second Adam; and through him, life from the dead would be bestowed upon all those who would confide in him; and again placing all men in a probationary state, as far as the glad tidings should extend, and no farther. That this view is correct, I quote from Paul, (Acts xvii. 30, 31,) who went to Athens and there saw the Athenians worshipping gods of wood and stone, etc. He says, "And the time of this ignorance, God winked at (or overlooked) but now commandeth all men, everywhere to repent (or reform), because he hath appointed (or established) a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he has given assurance (or offered faith) unto all men, in that he hath raised him from the dead."

The next inquiry that suggests itself to our mind is, What relation do we stand in, to the Judge of all the earth, in consequence of our having the gospel preached unto us? Jesus says, "This gospel of the kingdom shall be preached in all the world, for a *witness* unto all nations and then shall the end come." What does this gospel propose to do for these nations? Is it not to offer life unto all that will receive it? Certainly that is what Christ came for. He did not come to condemn the world, for he says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life; for God so loved the world that he gave his only begotton Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved." The figure or type which Jesus uses to convey to us, the position or relation that we now occupy to God, is of vast importance to every one who hears the good news of life and immortality which is brought to light through the gospel. "As Moses lifted up the serpent in the wilderness, *even so* must the Son of man be lifted up."

Why did Moses lift up the serpent in the wilderness? If we turn to Numbers xxi. we find that for the disobedience of the children of Israel, God sent serpents among them and they were bitten, and death was sure to follow unless something was done; and hence, Moses was commanded to raise a serpent of brass upon a pole, that *whosoever* looked upon it might be healed. We are represented as occupying the same position. The sting of death is in us, the same as the sting of the serpent was in those that were bitten. God was not obligated to heal them only on condition of repentance and faith. But suppose they did not look at the serpent and be healed; did God add any other penalty to them than that death which was sure to follow the sting of the serpent? We do not read of any penalty being added if they did not look. Will God add any punishment to those who do not look upon Christ and be healed, or redeemed from death? Has God changed? Is he not the same God of love who so loved the world as to give his only begotton Son to die that we might have life from the dead? Can there be an instance found in the Bible where God ever punished any one unless it was for their good or for an example to others who should live after them, which should be for their good or a terror to evil doers? Is that not the basis of all law where punishment is inflicted? Can there be any good results follow the punishment of those who would not obey the gospel? Could they be benefitted by it, or could those that are saved be benefitted? Would they not rather say, "Lord forgive them, they know not what they do?"

In reference to a resurrection of the "unjust," Professor Hudson says, (Debt & Grace, page 263,) "It is hard to believe that they are raised up by a miracle that ends in their destruction, or that accomplishes nothing but a judgment which in this view must appear simply vindictive. If they have no immortality, why are their slumbers disturbed?"

Is that not the inquiry of every true Christian, when he bestows a moment's thought upon the future? I, for one, can say AMEN; let them sleep a perpetual sleep and not awake. Let us now look at our text. God has appointed a day in the which he will judge the world, etc. The word *appointed* might be more properly translated, *established* a day, etc.

We are all upon trial for life or death. There is no degree of punishment. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Mark the expression, the *"gift of God is eternal life."* Death is not the *gift* of God; for the sting of death is already in us, and, like the children of Israel in the wilderness, we mnst die eternally if we do not look to Jesus. If we are now upon trial, the decision of every one's case is fixed when his trial is ended. His name is written in the book of life or the book of death. Our Lord said "He that believeth on him is not condemned, but he that believeth not is *condemned already.*" Every man has it in his own power to choose life or death, so when Jesus comes he will come with his reward to give to every man as his works shall be, good or bad; for what a man soweth that shall he reap, for he that soweth to his flesh shall of his flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. It is evident that we are now undergoing what might be termed a *"judicial judgment,"* which is followed by an "executive judgment," after the trial is ended, when the merits of every case will be passed upon by the Judge. John says, Rev—xx. 12, "And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened which is the book of life, and the *dead* were judged out of those things which were written in the books according to their works."

It is said that the dead stood before God. It may be said that the dead cannot stand, and therefore they must have been raised from the dead prior to the judgment. If that view is correct then the reward is conferred upon men before they are judged, for Paul says, "they are raised immortal, raised in power." Our Lord says, "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." This is the reward of the righteous, to be raised up immortal at the last day; which proves conclusively that the Judge has rendered his decision before the resurrection while they were dead; and if that is so, then the wicked have been judged while dead. The dead were judged out of those things which were written in the books, according to their works; which shows conclusively that the books contained all that was necessary to enable the judge to decide the case of each one without the personal appearance of the individual. Therefore when it is said "that every idle word that men shall speak, they shall give an account thereof in the day of judgment (for by thy words thou shalt be justified and by thy words thou shalt be condemned,)" it is evident that an account is written in the account book referred to by John, out of which men are judged.

Again, that every man's case was decided prior to the resurrection, is evident, for the book of life was examined to see whose names were written therein; and of course all the names that were not found in the book of life must be found in the other books. Hence, I conclude that at the end of this dispensation each man's case is decided by what is written in the books either for life or death; and those that are to have life are written in the life book, and those that are for death, are written in the death book and they shall not see life, but the wrath of God, which is death, abideth on them and they will not be raised up at the last day, not being children of the resurrection.

That there are texts which seem to conflict with this view of the subject, I admit. One of the texts usually brought forward is found in John v. 28, 29. "Marvel not at this for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of condemnation." I find a text in Dan xii. 2, which reads, "And many of them that sleep in the dust of the earth shall awake,—some to everlasting life and some to shame and everlasting contempt." Now, as many *of* cannot mean all, there must be some that do not awake, and hence *"all do not* come forth from their graves." It is generally admitted that this text is not properly translated. I will give the opinions of some that believe in the resurrection of all men. Dr. Hody argues "that if *many* standing alone could signify all, many *of* could not. Many *of* does plainly except some." Rev. Edward Winthrop translates the words, "And many from *out* the sleepers of the dust, shall awake;" leaving some unawaked. And the learned lexicographer, Gesenius, says, The Hebrew word "designates a part taken out of the whole." Professor Bush says, "The awakning is evidently predicated of the many, and not of the whole: consequently, *these* in the one case, must be understood of the class that awake; and the *these* in the other of them which remain asleep." Professor Hudson remarks on this text, "It is thought by good critics that the prophet here speaks only of the resurrection of the righteous, and that the passage should be read,—*These* who awake to everlasting life, and *those* who do not awake, to shame and everlasting contempt."

Many quotations might be given from Jewish commentators who invariably render the text, "*a multitude* of the sleepers in the dust shall awake, leaving many unawaked." There is seemingly a contradiction between John and Daniel. Is there no rule of interpretation by which we can harmonize these texts? Our Lord makes the resurrection the crowning blessing to all believers. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John vi. 39. Four times in this chapter, the promise is made that he will raise believers *"up in the last day."* He does not say he will raise them up to a blessed immortality, but simply raise them up at the last day.

Again: Our Lord says "But they which shall be accounted worthy to obtain that world (or age) and the *resurrection from the dead* neither marry nor are given in marriage. Neither can they die any more for they are equal to the angels, and are the children of God, being *the children of the* resurrection." Here it is stated that those who are raised from the dead cannot die again, and the reason given is because they are *"the children of the resurrection."* I would ask if the ungodly are raised, are they not "the children of the resurrection?" It was Paul's only hope, he was willing to sacrifice everything and count it as dung, "if by any means I might attain unto a resurrection *out from among the dead*," leaving some behind, which fully harmonizes with Dan. xii. 2, "Many *of them* that sleep in the dust of the earth shall awake," leaving some behind unawaked.

Many of us believe that man dies and is unconscious; that he is all mortal and is dependent on his organization for thought, life, and action. Are there no texts that seem to teach otherwise? Our Lord says, "And fear not them which kill the body, but are not able to kill the soul (or life), but rather fear him which is able to destroy both body and soul in hell."

Again, says Paul, "Deliver such an one unto satan for the destruction of the flesh that *the spirit* may be saved in the day of the Lord Jesus." Are you willing to believe that a man has an undying soul or spirit because we find some texts like these in the Bible? These texts are far more difficult to handle in our arguments with an opponent who wishes to establish the immortality of the soul than John v. 28, 29, and a few other texts of a similar import.

It is claimed that there is a necessity that the wicked should be raised and punished for their wickedness, and because they would not obey the gospel. I would ask, Are there degrees of punishment? Does not the same punishment come upon all men alike? whether one has been notoriously wicked, and another like the young man whom our Lord loved, who only lacked one thing which would keep him out of the kingdom, and that was, he had too much of this world's goods; in fact, he was almost a Christian. I say, does the one receive any more punishment than the other by raising them from the dead, just to kill them over again? for, death is the penalty to all.

Again: I would ask, Who would it benefit? Would it be pleasing to our Lord to see that young man who came to him and asked him, "What good thing shall I do that I may have *eternal life?*" Would not his heart be moved to pity and anguish because he was obliged to take away his life, just because he neglected to choose life while it could be had, he being the only one that was a loser?

Again: suppose one of the martyrs were brought face to face with those that had tormented him; would he rejoice to see them undergo a horrible death? Would he not turn away from such a scene of suffering? or would he delight in it and say, You are *"served right?"* Would that be manifesting the spirit of Jesus, when he wept over Jerusalem, and when he hung upon the cross?

Again: let us bring it a little closer home. What would be the feelings of a mother or father to see their dear children brought forth, and hear the awful sentence, "Depart into everlasting fire, prepared for the devil and his angels?" Could they look on with pleasure? While they were on probation they were kind, dutiful children, but had neglected to become reconciled to God, who loved them with such love as no one but a God of love could.

I would ask again: can you believe that a God, who is love, would afflict a parent, or a husband or wife with such a scene as must be presented to them, if they are raised up and then separated as a shepherd separates the sheep from the goats, when there could be no benefit to any one? It has always been the case when God afflicts, it was for the benefit of some one; it was not because He delighted in it; but as He said to Jerusalem, How oft would I have gathered thee as a hen gathereth her brood under her wings, but ye would not. A striking figure here used. See the chickens run for protection to their mother when danger is at hand; and see the mother huddling them under her wings, and will risk her own life to the last to protect them from harm.

God does not afflict willingly any man, neither will he punish any man whom he cannot benefit by so doing, or some one else. Does it not follow that if the ungodly are raised, and are to be rewarded according to their works, that the man that has been a notorious wicked man, who has persecuted the saints of God, must receive greater punishment than those who are the most innocent, who have not willingly afflicted one of the least of God's little ones? The only fault in them was, they neglected to look to Jesus that they might have life. Will not the Lord of all the earth do right? and would it be right, if God raises them up to afflict those who were almost children of God, with the same punishment as the notorious wicked man? Would that be righteous? Does not that view of the subject smack a little of the eternal torment theory?

God is love. He is not willing that any should die, but rather that they should turn to God and have life. Would it have been righteous for God to have punished the children of Israel more than once, by sending the serpents to sting them to death, and then after they saw their condition, a remedy was prescribed, and they refused to apply it that they might be healed—would it be justice in God to afflict them with greater suffering because they would not look and live? Would it not be all of grace to provide the remedy? I say yes. *Amen.*

NEW YORK. Dec., 1869.

THE REFUGIES OF LIES.

BY W. H. WHITMAN.

BR. STORRS: We heard a preacher say, last Sunday, that the spirit of man was immortal, though he gave no proof from the Bible to sustain his proposition. But he said the whole Orthodox world admitted the fact. Is it a fact, or is it false? Let us look at a few texts in the Bible, and see how many kinds of spirits are spoken of; and see if we can find the immortal one.

1. We read of the spirit of Antichrist in 1 John iv. 3.
2. The spirit of bondage, Rom. viii. 15.
3. The spirit of counsel, Isa. xi. 2.
4. The spirit of divination, Acts xvi. 16.
5. A dumb spirit, Mark ix. 17.
6. The spirit of error, 1 John iv. 9.
7. Evil spirit, Luke vii. 21.
8. A familiar spirit, 2 Chron. xxxiii. 6.
9. The spirit of fear, 2 Tim. i. 7.
10. A foul spirit, Mark ix. 25.
11. The spirit of jealousy, Num. v. 14.
12. A lying spirit, 1 Kings, xxii. 22.
13. A perverse spirit, Isa. xix. 14.
14. The spirit of slumber, Rom. xi. 8.
15. A sorrowful spirit, 1 Sam. i. 15.
16. The spirit of vexation, Eccl. i. 14.
17. Unclean spirit, Mark i. 23.
18. The spirit of understanding, Isa. xi. 2.
19. The spirit of whoredoms, Hos. iv. 12.
20. A wounded spirit, Prov. xviii. 14.
21. The spirit of infirmity, Luke xiii. 11.
22. The spirit of anguish, Exod. vi. 9.
23. A hasty spirit, Prov. xiv. 29.
24. A haughty spirit, Prov. xvi. 18.
25. The spirit of sleep, Isa. xxix. 10.
26. A grieved spirit, Isa. liv. 6.
27. The spirit of heaviness, Isa. lxi. 3.
28. A faint spirit, Ezk. xxi. 7.
29. A troubled spirit, Dan. ii. 1.
30. The spirit of disobedience, Eph. ii. 2.
31. A proud spirit, Eccl. vii. 8.
32. The spirit of adoption, Rom. viii. 15.
33. A broken spirit, Ps. li. 17.
34. A faithful spirit, Prov. xi. 13.
35. The spirit of grace, Heb. x. 29.
36. Humble spirit, Isa. lvii. 15,
37. A patient spirit, Eccl. vii. 8.
38. The spirit of truth, John xiv. 17.
39. The spirit of wisdom, Eph. i. 17.
40. An excellent spirit, Dan. vi. 3.
41. The spirit of sanctification, 2 Thess. ii. 13.
42. The spirit of judgment, Isa. iv. 4.

Now, here are more than forty different kinds of spirits spoken of, and many more can be found in the Bible. And we ask, which one of the forty is immortal?

The "immortal soul" question has taken a turn here in the West. The preachers we hear preach, have taken up the word spirit, to sustain themselves in the false belief that man by natural generation is immortal. But when they examine the Bible thoroughly on this subject, they will find themselves as far out of the way on the term "immortal spirit" as they have on the term "immortal soul." Would the Lord of heaven use a term that has so many different meanings, to teach us that man is by nature immortal? We think not. It is one among the strangest things to us, why men, who call themselves smart, cannot see the truth on the same subject. Now, unless we have the spirit of Christ we are none of his. It is this spirit—the Spirit of God—the Holy Spirit dwelling in us, that will make us immortal in the resurrection at the last day. We all must be regenerated by it, or we shall perish as the beasts. God will give us of his Holy Spirit if we ask him in faith.—See Luke xi. 13.

My wife is severely afflicted with catarrh in her head; so we are confined at home on her account. We both ask an interest in the prayers of all God's believing children.

GALESBURY, ILL., (Box 1,080) Dec. 10, 1869.

"IF there were two ways to heaven, I would not wonder that yonder people stand musing and consulting a twelvemonth. But when there is but one way, and yet people stand moping, it is this that angers God."—*Chadock.*

PREACH the Gospel to every creature; that is, go tell every man, without exception, whatsoever his sins be, whatsoever his rebellions be—go and tell him these glad things, that if he will come, Jesus will accept him, and he shall be saved.

CHILDREN'S DEPARTMENT.

THE SNOW STORM.

Janet Ray lived with her mother in a lonely cottage on the mountain side. It was far away from the rest of the world but they had not always lived alone there. Mrs. Ray's two sons went away from their mother to go to sea, and Mrs. Ray intended to leave her solitary cottage, and before winter find a home among the little cottages at the foot of the mountain. But she was so much attached to her own pleasant home where she had lived many years, that she delayed leaving it as long as possible. All through the lingering autumn there was more freedom for Janet, who was enterprising, and fond of mounting some of the greatest heights in search of flowers. She would go too, every day, down to the glen, where their friends lived, who would fill her basket with some delicacy to take to her mother, and every day asked her when she was coming down to live among them.

One day, as Janet left her mother's house, on one of these daily visits, both she and her mother saw how threateningly the clouds were gathering.

"I fear there is going to be a storm," said Mrs. Ray; "I am almost afraid to let you go down through the glen. If it should surprise you and delay you in coming home, it would give me great anxiety."

"Oh, do not be afraid," said Janet, "if there is going to be a storm, there is more need we should have something to eat in the house, and I shall be back before you have time to be anxious."

Janet set forth, but among the mountains it began to snow before she had been long gone. She, meanwhile, had passed the glen, and reached the little huts in the valley.

"I'm surprised to see you," said her mother's friend, Ann Ross, "or rather, I wish your mother had come with you. Donald was saying, this morning, your mother ought to be safely housed among us. And to-day it looks quite threatening."

Janet promised that she would urge her mother's moving away directly, and she did not linger long, but exchanged some of her own and her mother's work for the little supplies they should need, and set out homeward.

Her path led up the glen and she could not help stopping to admire how the swollen stream dashed over the rocks. Presently her way was impeded by the rushing current, and she soon met the storm of snow that was fast increasing. She hurried on through the blinding flakes, and by the rising stream, and then she had to leave the water-course and climb up the hill-side. She found the snow had been fast increasing for some hours, and it was difficult to keep her footing in the midst of the deepening drifts. She kept courageously on till at last her strength failed her.

"My mother, how frightened she will be for me!" she thought, "and I am quite without help!"

Then she remembered how, in stormy nights, when she and her mother had fancied her two brothers struggling against storms upon the sea, her mother had always ended in saying "God is there as well as here. They are in His hands and I could not ask a better protection, even were they close by my side."

"And so she is praying for me now," said Janet to herself. "God is here as well as there, and his arms will uphold me even in death," she added; for the snow was folding about her chillingly.

Then she began to sing with a loud voice,—

"The Lord my refuge is."

For she was beginning to be benumbed with the cold, and she thought if her mother should come out to find her, she would send out her voice to melt her.

Meantime, Donald Ross had returned home toward evening, and when he found that Janet had been down into the glen, and had set out to return, he was very much alarmed.

"You should not have let her go back," he said to his wife, "the snow is gathering fast among the mountains, and I do not know how Janet can get home alive."

He set out directly with his dogs and one or two of his neighbors, in the steps of Janet. With difficulty they made their way up the glen, the drifting snow clouded in, still more, the dying light, and they could not decide at what point Janet would have left the glen. The men took different paths and Donald followed one path which his dog, who seemed to understand the object of their search, eagerly led him upon.—Yet even the dog seemed uncertain, for Janet had lost her usual course, and had been wandering blindly through the snow.

At length, Donald himself reached the cottage, and found that Janet had not been there. The poor mother was almost distracted and had been calling Janet's name in every direction, and herself having searched in vain among the drifts, Donald went back upon the search again, with his dog, and just as the faithful animal had started forward, as if he had come upon the scent, Donald heard a voice in the distance. He hastened on and found Janet sinking in the snow, her breath almost gone, but still singing out the words of her hymn. She was hardly conscious when Donald took her in his arms. He carried her to the cottage and by the warmth from the fire she opened her eyes and said—"Ah, mother, God was there as well as here. I had no fear in His arms, and I trusted that you, too, felt Him near."

BOOKS AND PAMPHLETS

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IMMORTALITY. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by GEORGE STORRS. *Price*, in pamphlet, 30 cents; postage, 4 cents.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures." The first of these appeared in "The New Englander" of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

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In this work the true teachings of the Bible is manifested, showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. *Price*, bound, $1; postage 16 cents. In paper covers, 70 cents; postage 6 cents.

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